Tyrwhitt
1490. a. 54.

The Most Accurate

HISTORY

OF THE

Ancient *City*, and Famous CATHEDRAL

OF

CANTERBURY.

BEING

An Exact DESCRIPTION of all the *Rarities* in that *CITY, SUBURBS*, and *CATHEDRAL:*

TOGETHER,

With the LIVES of all the

ARCH-BISHOPS

of that *SEE*;

Illustrated with divers MAPS *and* FIGURES.

Published by *WILL. SOMNER.*

LONDON,

Printed by *William Godbid* for *Richard Thrale*, at the *Crosse-Keyes* at *Paul's* gate, entring into *Cheap-side*. 1661.



THE ANTIQUITIES OF CANTERBVRY.

OR A SVRVEY OF THAT ANCIENT CITIE, WITH THE SVBVRBS, AND CATHEDRALL.

Containing principally matters of *Antiquity* in them all.

Collected chiefly from old *Manuscripts*, *Liger-bookes*, and other like *Records*, for the most part, never as yet Printed.

With an *Appendix* here annexed:

Wherein (for better satisfaction to the learned) the *Manuscripts*, and *Records* of chiefest consequence, are faithfully exhibited.

All (for the honour of that *ancient Metropolis*, and his good affection to *Antiquities*)

Sought out and Published

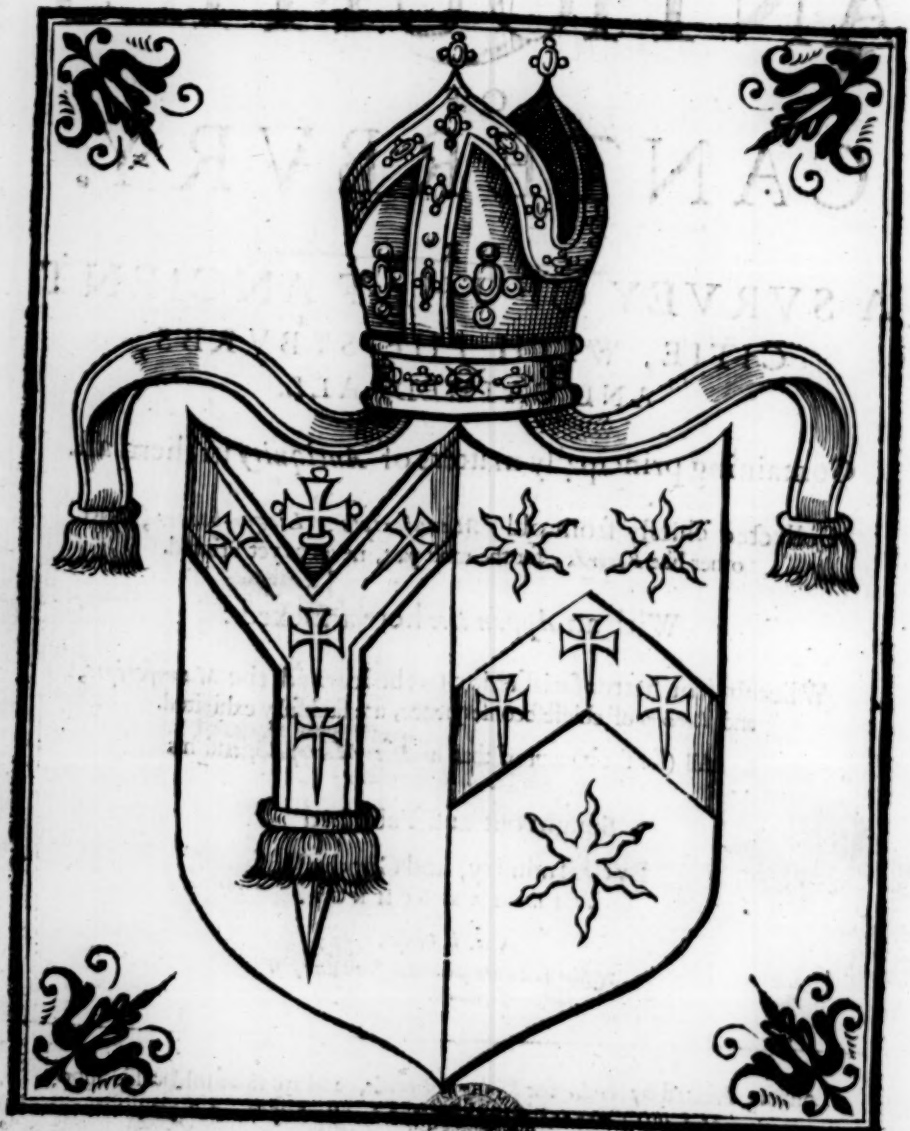
By the Industry, and Goodwill of

WILLIAM SOMNER.

Cic. *in Orature.*

Nescire quid antea quàm natus sis acciderit, est semper esse puerum.

London, Printed by *I. L.* for *Richard Thrale*, and are to be sold at his Shop at *Paules*-Gate at the signe of the Crosse-Keyes. 1640.



TO

THE MOST REVEREND FATHER IN GOD, *WILLIAM*, BY THE DIVINE PROVIDENCE, LORD ARCHBISHOP OF *CANTERBVRY*, PRIMATE OF ALL *England* and Metropolitan, one of the L. L. of his Majesties most Honourable Privy Councell, and Chancellor of the Vniversity of OXFORD.

May it please Your Grace.

AS without the concurrence of divers good reasons to induce me, I had not presumed to present unto Your *Grace* the following *Discourse*: So I conceive it very fitting, and my bounden duty, to give Your *Grace*, and the world, an Accompt in

briefe, of the inducements whereby I have been animated to appeare in this kinde before Your *Grace*. The chiefe whereof hath been, and is, Your *Graces* intereſt both in the *Author*, and in the *Worke*. In the *Author*, as ſubſiſting in his place and profeſsion, under *God*, chiefly by your *Graces* favour and Goodneſſe. In the *Worke*, in a double reſpect: the one, as it is a Diſcourſe of *Antiquities*; Your *Graces* extraordinary care and coſt for the Collection whereof, of all ſorts, from all parts, Crowned by Your ſingular Piety and Nobleneſſe in diſpoſing them to the good and ſervice of the publike; as they are thankfully acknowledged and worthily celebrated by all the Lovers of *Antiquities*; ſo doe they give Your *Grace* an eſpeciall intereſt to all their Labours who are that way inclined. The other; as it handleth more eſpecially the *Antiquities* of two ſuch *Particulars* as are of very neere relation to

Your

Your *Grace*, the *Church*, and *City* of *Canterbury*. Theſe reaſons (may it pleaſe Your *Grace*) not to trouble You with more, in all Humility I hope, may prevaile with Your *Grace* for Your patience and pardon of this preſumption: and though not procure Your *Graces* acceptance and protection of the *Worke*, yet Your excuſe of the *Authors* boldneſſe, who moſt humbly craves it at Your *Gracious* Hands: and with his hearty Prayers, both for the long continuance of Your *Graces* Health and Happineſſe here, to *Gods* Glory and the good of His *Church*, and for Your endleſſe bliſſe hereafter, proſtrates both Himſelfe and His Labours at Your *Graces* Feete with that reverence which becomes

The meaneſt of Your
Graces Servants,

William Somner.



THE PREFACE TO THE READER.

IT is the obſervation of ſome ancient Philoſophers (who alſo prove it by divers good arguments) that all men, for the moſt part, have a naturall deſire to *immortality*. But this we all know by common approv'd experience, that *Man that is borne of a Woman is of ſhort continuance. He commeth forth like a Flower and is cut downe, he flyeth alſo as a ſhadow and continueth not.* Some therefore who knew not of any other world after this, in defence of natures wayes and providence, maintained, that ſhe had in ſome manner ſatisfied the deſire of man in making him *generative. Nam quodammodo ipſe putatur vivere, cujus progenies vivit.* (*For that man in ſome ſort may be thought yet alive, whoſe progeny is living*) as I may ſay in the words of *Caſſiodore* with little alteration. But if there be any immortality in this,

it

it can be but an immortality of the body, not of the minde, the beſt and chiefeſt part of man. The immortality of the minde (all that it is capable of in this world, which though it be not immortality properly, yet may certainely much conduce to allay the complaints of mortall men concerning their ſhortneſſe of life) doth, as I conceive, eſpecially depend from that *Memoria præteritorum*, and *Providentia futurorum*, (*Remembrance of things paſt*, and *Foreſight of things to come*) which the Latine Orator ſpeakes of.

As for the firſt, he certainly that knowes no more of the world (the time of a mans life being ſo ſhort as it is) then what hath happened in his time, though he may be in yeares, and perchance very old in regard of his body, yet in regard of his minde and knowledge, he can be accounted but a very child. Which is the very anſwer that an ancient *Egyptian* Prieſt and Antiquary gave to *Solon* concerning the *Grecians* of his time: that they were all, the beſt and ancienteſt of them, but very babes and children. And his reaſon was, becauſe none of them could ſay any thing of the ſtate of their owne countrey beyond their owne and their fathers memory: whereas the *Egyptians*, out of their ancient holy Records, could tell them many memorable things, both concerning *Greece* in generall, and the ſtate of their then famous *Athens* in particular,

for

for many hundred, if not thouſand, of yeares before. If therefore a man living in a place of note, can by his induſtry, out of undoubted Records and Monuments (if ſuch be the happy condition of the place, that it afford them) certainly finde, what have beene the ſeverall both *materiall alterations* (as in reſpect of buildings, and the like) and *hiſtoricall events*, that have happened to it for divers ages before, and can derive the preſent times and places that he lives in, by a continuall ſeries of chances and alterations from ſuch or ſuch a beginning, I doe not ſee (if knowledge be granted to be the life of the ſoule, as the ſoule is the life of the body) but he may reckon his yeares according to the proportion of his knowledge, accounting himſelfe to have lived ſo many yeares, as he is able truely and hiſtorically to give an account of.

Now for that other part of immortality; which is *Providentia futurorum*, even this hath ſuch dependance of the former, as that he that is well vers'd in the knowledge of things paſt, may probably foreſee what will happen in time to come. As for example; It was no difficult thing for one of the ancient *Grecians* (who lived in the dayes of *Pythagoras*, and was one of his Auditors) having obſerved the courſe of the world, and what had already hapned to *Greece* it ſelfe, and to other places in that kinde, to foretell of

old *Greece*, then flouriſhing, that the time would come when it ſhould be the ſeate of *Ignorance* and *Barbariſme*; as it is at this day. Vpon the ſame grounds of former ages experience, did another of the ancients both foreſee and foretel, above a thouſand yeares before any ſuch thing happened, the diſcovery of a new world, in theſe remarkeable words of his:

.....Venient annis
Seculaſeris, quibus Oceanus
Vincularerum laxet, & ingens
Pateat tellus, Tiphyſque novos
Detegat orbes: nec ſit terris
Vltima Thule.

As the knowledge of ancient things is pleaſant, ſo is the ignorance as ſhamefull, and oftentimes expoſes men to the ſcorne and contempt of ſtrangers. *Tully* relates of himſelfe, that being ſent with authority to *Syracuſa*, a *quondam* renowned City of *Sicilia*, for his owne private ſatisfaction, he enquired of the chiefeſt of the City about the ſepulcher and monument of their famous *Archimedes*; who (through ſhamefull ignorance of their City-Antiquities) denyed that he had any. But *Tully* knowing the contrary by what he had read, and by good luck remembring ſome certaine verſes that mentioned ſome particulars of his monument, whereby it might be knowne from others, taking along with him thoſe *venerable*

rable blocks (who, as ordinary worldly men, had no care but for their profit, no curiosity but for their belly) he repaired to the place, being neer the City-gates, where ancient sepulchers and monuments were most frequent, and so neglected (whereby you may judge of the temper of the Inhabitants) that they were almost all overgrowne with thickets and bushes. But the place being cleered by men that were on purpose set on worke, he found at last by helpe of the fore said directions, the monument that he sought, with the very markes (a *Sphæra*, and a *Cylindrus*) and the inscription (though now halfe worne out, more through neglect then age) that he looked for. And so, to the great shame of that City, and the inhabitants thereof (noted abroad for their luxurious life and great excesse in all worldly things) concludes with these upbraiding insulting words: *Ita nobilissima Græcia civitas, quondâ verò etiam doctissima sui civis unius acutissimi monumentum ignoravisset, nisi ab homine Arpinate didicisset.* As if a man should scoffingly object to us here of *Canterbury*, that he was faine to come out of *Wales* or *Scotland*, of purpose to shew us the monument and place of buriall of some one of our famous *Abbats*, or renowned *Archbishops*, whose credit, and bounty, when living, had redounded much to the honour and benefit of the City.

For theſe and the like reaſons, my thoughts and affections having ever much inclined to the ſearch and ſtudy of *Antiquities*, (to which alſo my particular calling did in ſome manner leade me) I have more particularly, as bound in duty and thankfulneſſe, applyed my ſelfe to the *Antiquities* of *Canterbury*, the place of my birth and abode. And to me this was a ſufficient motive why I ſhould of all other places deſire to know the antiquities and former eſtate thereof. But why any man elſe, that is an *Engliſhman*, ſhould have the ſame deſire, other reaſons may be given, very conſiderable, if I be not much deceived; as firſt, the *Antiquities* thereof. *Antiquities* due and proper *Epithete* is, *venerable*. Now the intereſt which our City hath in that venerable badge and cogniſance is not unknowne: it being acknowledged for one of the moſt ancient Cities in the Kingdome. *Quia civitas Cantuaria eſt una de antiquiſsimis urbibus Angliæ*, is no other language then is frequently found in the *Charters*, and ſuch *private Acts of Parliament*, as (making that a maine motive to the grant) have conveyed any *Favour*, or *Franchiſe* to the City or Citizens. Secondly, the great *fame* and *repute* that it had abroad, for reaſons that will appeare by this *Treatiſe*: and thereupon the great reſort of ſtrangers from all nations under heaven, (which in probabilitie gave occaſion to the proverbe of *Canter-*

bury-

bury-tales) to the number ſometimes, as ſhall be ſhewed, of a hundred thouſand at once. But the chiefe reaſon, in my judgement, ought to be, becauſe from thence firſt the faith of *Chriſt* was propagated and derived unto other parts of the Realme of *England*, after the *Saxons* our forefathers were become Lords and poſſeſſors of it. When the *Romans* had conquered *Greece*, they did not uſe them as they did other nations commonly by them ſubdued, but with all love and reſpect, *Athens* eſpecially, which they had in honour (ſay ancient *Geographers* of thoſe times;) and, in token of their reſpect, ſuffered them to enjoy their ancient *lawes*, *liberties* and *forme of government*, as though they had not beene conquered. *Tully* gives the reaſon. *Cum ei hominum generi præſimus non modo in quo ipſa ſit, ſed etiam à quo ad alios perveniſſe putetur humanitas: certè iù eam potiſsimùm tribuere debemus, à quibus accepimus.* And doe not all piouſly-affected *Engliſh* owe ſo much honour and reſpect to the place, from whence the light of Chriſts glorious Goſpell firſt ſhined unto their fore-fathers, as to deſire to be acquainted with the preſent and paſt eſtate of it?

I have ſpoken of *religion* onely, but I might adde *humanitatem*, *learning* and good *literature* too. For with *religion* came *learning*: and in the dayes of *Theodorus* the ſeventh Archbiſhop of *Canterbury*, (if publike ſchooles wherein all good

Arts and Sciences, *philoſophy* eſpecially, are learnedly taught and profeſſed make an *Vniverſity*) *Canterbury* was a *famous Vniverſity*: yea, and was afterwards a patterne (as ſome have written and publiſhed) for the erection and foundation of a famous *Vniverſity* in this land.

This worke is chiefly collected from old *Manuſcripts*, *Leiger-bookes* and other *Records* of credit, exhibited to me for the moſt part by the Treaſury of our *Cathedrall*; which, as it exceeds moſt of the Realme, if not all, in beauty, ſtatelineſſe, and magnificence of building; ſo in this particular kinde of unvaluable treaſure, is, as I conceive, inferior unto none. With the helpe of *Spots Hiſtory of Canterbury* mentioned of *Balæus*, and of *Iohn Twine's* collections of the Antiquities thereof ſpoken of by him in his *Commentaries*, *de rebus Albionicis*, *&c.* could I but have gotten them, I ſhould perchance have brought the work to more perfection: but with the helpes I have had, I have done my beſt endeavour that nothing might be ſtrange or unknowne that carries with it any ſhew of *Antiquity*, either in the *Church*, (as the moſt eminent place of all) or in the *City* and *Suburbs* thereof.

If the *Worke* may not deſerve thine acceptance (courteous Reader) for it ſelfe, let then the *Authors* love to *Antiquities*, his *thankfull intentions* towards the *place* of his *birth*, *education* and *preſent abode*,

abode, and the *encouragement* of *worthy friends* ſerve for his *Apology*. If otherwiſe it give thee ſome content, and mine endeavours prove acceptable unto thee, I ſhall deſire thou wouldeſt be thankfull to them, without whoſe *helpe*, as I had not beene *able*, ſo without whoſe *encouragement* I had neither beene *willing*, thus to have adventured forth in publike, as namely Doctor *Caſaubon*, one of the Prebendaries of this Church, and *Thomas Denne* Eſquire: to whom, for their great and ready favour and furtherance herein, I were conſcious of much ingratitude and want of ingenuity, if I ſhould not acknowledge my ſelfe exceedingly beholden. Such as it is I commend it to thy favourable acceptance, (friendly Reader) and ſhall adde no more but the beſt wiſhes and reſpects of

Thine to ſerve thee,

William Somner.

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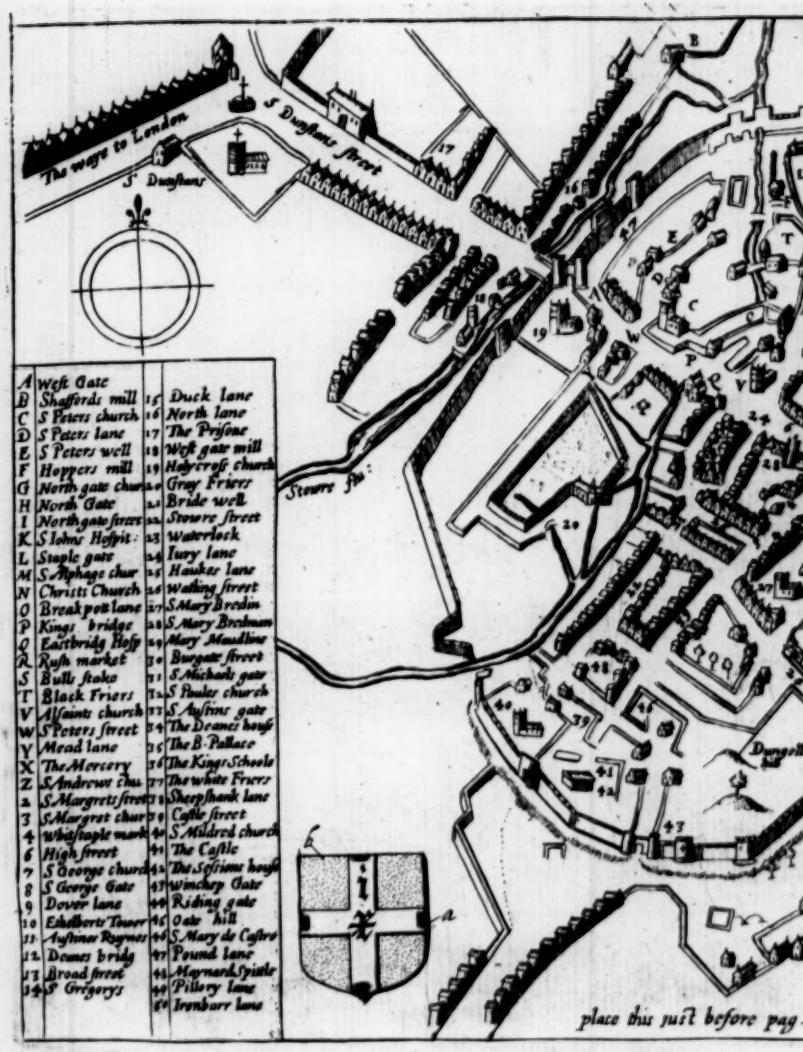
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Ex Aedibus Lambethanis.
Octob. 23.
1639.

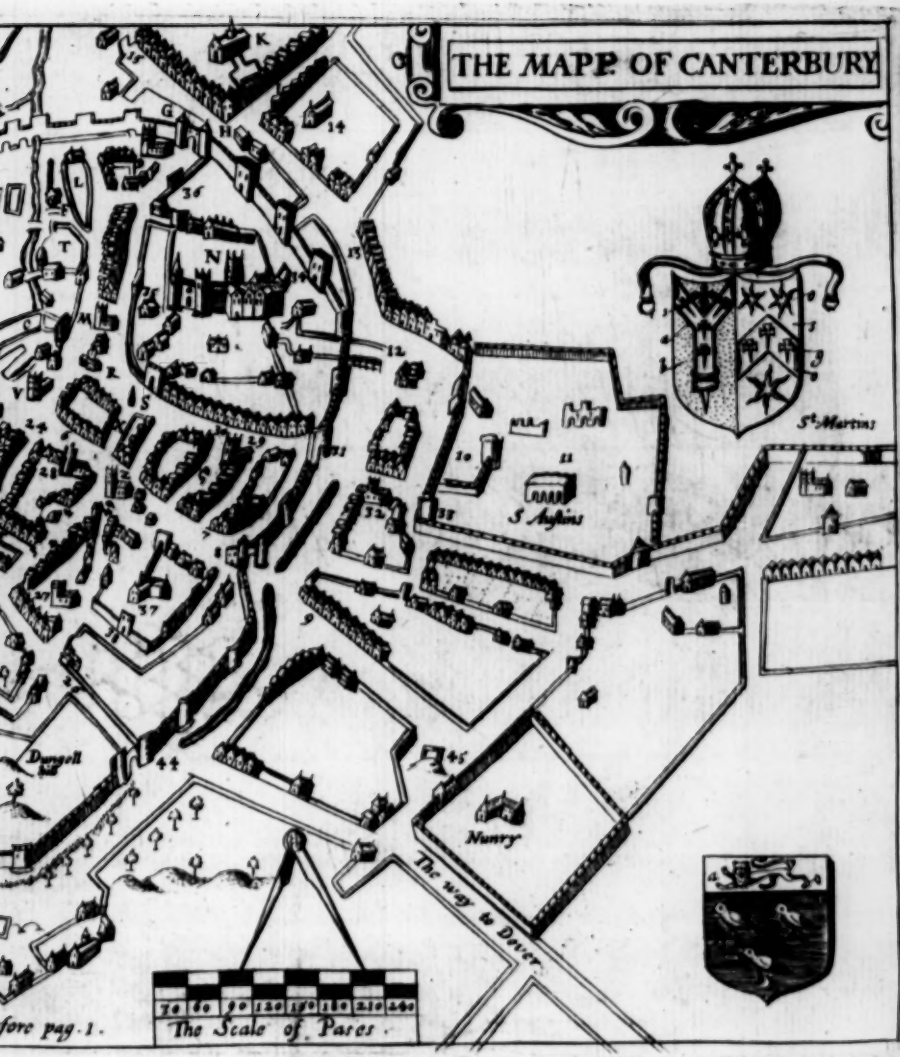
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THE





A	West Gate	15	Duck lane
B	Shaffords mill	16	North lane
C	S Peters church	17	The Prisone
D	S Peters lane	18	West gate mill
E	S Peters well	19	Holycroſs church
F	Hoppers mill	20	Grey Friers
G	North gate chur	21	Bride well
H	North Gate	22	Stowre ſtreet
I	Northgate ſtreet	23	Waterlock
K	S Iohns Hoſpit:	24	Iury lane
L	Staple gate	25	Hawker lane
M	S Aphage chur	26	Watling ſtreet
N	Christi Church	27	S Mary Bredin
O	Breakpot lane	28	S Mary Bredman
P	Kings bridge	29	Mary Maudlins
Q	Eastbridg Hoſp	30	Burgate ſtreet
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S	Bull ſtake	32	S Paules church
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V	Alsaints church	34	The Deanes houſ
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THE MAPP OF CANTERBURY
S. Martins
S. Augins
Nunry
The way to Dover
70 60 90 120 150 180 210 240
The Scale of Paces.

fore pag. 1.



THE ANTIQVITIE OF CANTERBVRIE.

SO great and Universall is the respect that is worthily given to venerable Antiquity, that not any one ornament sers off any place, whether City or other, with greater lustre, or more proclaimes and applauds their Judgment that first selected the place for Habitation, then the true and knowne Antiquity, and long duration of the place.

Now no one thing almost of this nature that discourse shall offer to the consideration of an English man, especially a Kentish man, shall finde more vulgar beleefe, nor is better grounded in tradition, then (my maine motive to the ensuing treatise) the Antiquity of this our City. And then it, what more celebrated in (the living Monuments of their deceased Authors) our stories and other like workes of English Writers? For brevity sake (which I shall study throughout my whole discourse) the Testimo-

nies only of two, Mr. *Cambden*[a], our moderne *Chorographer*, and *Henry* of *Huntington*[b], one of our elder Hiſtorians, as ſufficient to juſtifie ſo knowne a verity, ſhall ſuffice for inſtance. Who, in the places here marginally quoted, have ſet and left the note and marke of Antiquity upon the place. And no marvell, when as in the Engliſh-Saxons time, and even in the beginning of their Heptarchy, it was the head or chiefe City of the Kentiſh Kingdome, and the Kings ſeate. *Imperii Regis Ethelberti Metropolis*, ſo *Bede*. [c] *Caput imperii, &c.* ſo others call it. [d] *In civitate famoſa, quæ antiquo vocabulo Dorovernia dicitur:* is the cloſe of a Charter of *Kenulph* King of *Mercia*, in the yeere 810.

[a] *Britannia.* In *Kent.*
[b] *Hiſt. lib. 6. De An. Dom.* 1011.
[c] *Eccleſ. Hiſt. lib.* 1. *cap.* 25.
[d] *Floril. g. ad An. Dom.* 596.

As for the further diſcovery of the yet greater Antiquity of the place, if any ſhall deſire it; let him conſider with me in the next place, the names that former times have knowne it by. As the Saxons of old [e] called Kent, Cantᵹ-ᵹaɲ-lantᵹ (i. the Countrey of the men of Kent:) So the name which they gave to this our City was Cantᵹ-paɲa-bẏɲᵹ (i. the Kentiſh mens City, Court, or Borough:) A name well agreeing with that of *Cair-Kent*, or *Caer-Kent* (the City of Kent) as *Nennius* and the Britaines called it. What time the Romane Empire extended it ſelfe hither, it was of them called *Durovernum*; haply from the Britiſh, *Durwhern*, rendred by my Author [f], a ſwift River, ſuch as our Stoure is: or elſe (as one [g] will) from *Thorowbourne*, becauſe of the Rivers running through the City. With very little variation from which Romane name, you may finde that our elder Hiſtorians, *Bede*, and others called it *Dorovernia*, and *Dorobernia*: and that you ſee before, in the yeare 810. was called *Antiquum vocabulum*; and yet long afterwards in uſe, even untill that of *Cantuaria*, better anſwering to the Engliſh-Saxon, *Cantwarabyrig*, and from about the Normane Conqueſt hitherward, more frequently then the other; and in time altogether

[e] *Cambden* in Kent.
[f] *Cambden ubi ſupra.*
[g] *Twyne. De Reb. Abion. lib.* 1. *pag.* 113.

gether taken up and uſed, made it give her place. But of our Cities names ſee more if you pleaſe in the *Antiquit. Britan. pag.* 34.

Cleerely then *Canterbury* had an exiſtence in the time of the Romanes Empire here. Let me adde, and before, in the preceding Britaines time too, as to me ſeemes ſomewhat evident from hence, that the Romane *Durovernum*, is ſeemingly no other then the Latine-rendring of the Britaine *Durwhern*; by which or neere a like name (moſt probably) the Romanes found it called by the Britains at their coming. However the mention of it in the Emperour *Antonines Itinerary*, more I take it, then foureteene hundred yeares old, and the many pieces of Romane Coyne, both of his, and alſo of preceding, and ſucceeding Emperours, found almoſt in all parts of the City; (ſome whereof are come to my hands) are evident tokens of the places great Antiquity. A thing not doubted of a farre more learned, and judicious Surveyor of our City, M^r. *Cambden* [h], in whoſe opinion it was famous in the Romanes time.

Canterbury in being in the Romanes time.

[h] *Britannia* Of *Canterbury*, in *Kent.*

One ſtrong argument whereof amongſt the reſt, are the preſent remaines of a double Military way of theirs; the great Stone-cauſeys, I meane, directly leading from two of their famous havens, *Dubris* and *Lemanis*; unto this our City, the former by Barham-downe, the latter by Stone-ſtreete.

But (will ſome ſay:) what make I loytering here? It is neither in the Saxon, nor yet the Romane, neither the intervening Britain's time, that we are to expect the finding of our Cities Originall. It's much elder: *Rome* it ſelfe not ſo old. Indeed I read that one *Rud-hudibras* or *Lud-rudibras* a King of the Britains almoſt nine hundred years, before our Saviours Incarnation, was our Cities Founder. So ſayes the Author of the Britiſh ſtory, a Writer, though by the beſt of our Antiquaries (*Cambden* eſpecially) for

Elder then *Rome.*

Of whom founded.

the generality of his Hiſtory exploded, as fabulous; yet in this particular followed by divers men of Judgement, and good Antiquaries too[i]: with what warrant, as I cannot determine, ſo neither will I examine, but leave it as I finde it to the ſcanning of others. So much for our Cities Originall and Antiquity.

[i] *Author Antiquit. Brit. Lambert. Holinſh. ad Stow. Sperd.*

Now what was the generall ſtate and condition of it in either the Britains, Romans, Saxons, or Danes times: no man may exact or expect any accompt of me, in regard no Hiſtory, or other Record enables me to ſhow it. The Survey taken of it in the Conquerours time, and recorded in the booke of Doomeſday [k], is the firſt and moſt ancient deſcription of it any where extant. A tranſcript or extract whereof, here preſented; reade if you pleaſe.

[k] Why ſo called ſee Sir *H. Spilmans Gloſſary*, and the interpreter, *in hac voce.*

Cheuth.

In civitate Cantuaria *habuit Rex* Edwardus l. *&* i. *burgenſes reddentes gablum & alios* cc. *&* xij. *ſuper quos habebat ſacam & ſocam. &* iij. *molend. de* xl. *ſol. Modo Burgenſ. gablum reddend. ſunt* xix. *De* xxxij obus. *aliis qui fuerunt, ſunt vaſtati* xj. *in foſſato civitatis, & Archiepiſcopus habet ex eis* vij. *Et Abbas ſcil. Auguſtini alios* xiiij. *pro excambio caſtelli. & adhuc ſunt* cc. *&* xij *burgenſ. ſuper quos habet Rex ſacam & ſocam &* iij. *molend. reddt* c. *&* viij *ſol. & thelonium redd.* lxviij *ſol. Ibi* viij. *acræ prati quæ ſolebant eſſe legatorum Regis m°. reddt de cenſu.* xv. *ſol. & mille acræ ſilvæ infructuoſæ de qua exeunt* xxiiij *ſol. Inter totum* * T. R. E. *valuit* lj. *lib. & tantundem quando Hamo vicecom. recept. & m°. l. lib. appreciat. Tam' qui ten' reddit* xxx *lib. arſas & penſatas, &* xxiiij *lib. ad numerum ſuper hæc omnia habet Vicecom.* c. *&* x *ſol.*

* *Id eſt Tempore Regis* Edwardi.

Duas domos duorum Burgenſium unam foris aliam intra civitatem quidam Monachus eccleſiæ Cantuar. *abſtulit. Hæ erant poſitæ in Regis calle.*

Burgenſes

Burgenſes habuer. xlv *manſur. extra civitatem de quibus ipſi habeb. gablum & conſuetud. Rex autem habet ſacam & ſocam. Ipſi quoque Burgenſes habebant de Rege* xxxiij *acr. terræ in gildam ſuam. Has domus & hanc terram ten'* Rannulfus de Columbeis. *Habet etiam quater* xx *acr. terræ ſuper hæc quas tenebant Burgenſes in alodia de Rege. Tenet quoque* v *acr. terræ quæ juſtè pertinent uni eccleſiæ. De his omnibus revocat iſdem* Rannulfus *ad protectorem epiſcopum Baiocenſem.*

Radulfus de Curbeſpine *habet* iiij *manſur. in civitate quas tenuit quædam concubina Heraldi. de quibus eſt ſaca & ſoca Regis. ſed uſque nunc non habuit.*

Iſdem Radulfus *ten' alias* xj. *manſuras de epiſcopo* Baioc. *in ipſa civitate quæ fuer. Sbern Biga. & reddt* xj *ſol. & xi den. & i. obolum.*

Per totam civitatem Cantuariæ *habet Rex ſacam & ſocam excepta terra eccleſiæ S. Trin. & S.* Auguſtini. Eddevæ Reginæ. *&* Alnod' Cild. *&* Eſber Biga. *&* Siret *de* Cilleham.

Concordatum eſt de rectis callibus quæ habent per civitatem introitum & exitum quicunque in illis forisfecerit Regi emendabit. Similiter de callibus rectis extra civitatem uſque ad unam leugam, & iij *perticas &* iij *pedes. Si quis ergò infra has publicas vias intus civitatem vel extra foderit, vel palum fixerit; ſequitur illum Præpoſitus Regis ubicunque abierit & em' da' accipiet ad opus Regis.*

Archiepiſcopus calumniatur, forisfacturam in viis extra civitatem ex utraque parte ubi terra ſua eſt. Quidam præpoſitus Brumannus nomine T. R. E. *cepit conſuetud. de extraneis mercator. in terra S. Trinit. &* S. Auguſtini, *Qui poſtea temp.* R. W. *ante Archiepiſcopum* Lanfranc. *& Epiſcopum* Baioc. *recognovit ſe injuſtè accepiſſe. & ſacramento facto juravit quòd ipſæ eccleſiæ ſuas conſuetud. quietas habuer.* R. E. *tempore. Et exinde utraque eccleſia in ſua terra habuer. conſuetud. ſuas judicio Baronum Regis qui placitum tenuer.*

The Citie wall, and Gates therein.

VVHen *Canterbury* was firſt encloſed with a wall, I think, is no where to be found in ſtory, or other record, either private or publick. Tokens of the walls good antiquitie are the Britiſh bricks, to be ſeen at *Riding-gate*, at the gate alſo now done up, ſometime leading from the Caſtle-yard to *Wencheape*, and at *Queningate*, or rather (if you will) at the place in the wall, where once the gate ſo called ſtood, and is now alſo made up. But in greateſt plenty, upon the bank on either ſide the River behinde S. *Mildreds* Church in the remaines of the wall there. And that the City was walled in before the Norman conqueſt, is evident by the teſtimonie of *Roger Hoveden*[l], who relating the ſiege and ſurpriſall of the Citie by the Danes, in the time of King *Etheldred*, *Anno Chriſti* 1011. tells us, that (amongſt particulars of the Daniſh crueltie, wreaked on the poore Engliſh people of the Citie) many of them being by the Danes caſt headlong from the wall of the Citie met with death in the precipice.

[l] *Annal. Par. prior.*

This may be further proved by ſeverall Records of our Cathedrall, making mention of this wall in the Engliſh-Saxons time[m]. But that I may not ſeem to loyter, I purpoſely paſſe them by, and proceed to elder evidence. Now the firſt and moſt ancient mention of our City wall (I conceive) offers it ſelf in King *Ethelberts* charter of the ſite of the Monaſtery called (from him, for whoſe ſake it was founded of King *Ethelbert*) S. *Auguſtines*, dated *Anno Chriſti* 605. The ground therein ſet out for that intent being deſcribed to lie, *ſub orientali muro Civitatis Doroberniæ*. A plain argument of the Cities walling at that time, and (as I conjecture) Archbiſhop *Parker's* warrant for his *Hanc muro cinctam*[n], *&c.* where he reports the donation of this City, with the Royaltie thereof by King

[m] *In Archivis eccleſiæ Chriſti.* Cantuar.

[n] *Antiq. Brit. pag.* 34.

Ethelbert

Ethelbert to *Auguſtine*. And that it was then walled, may hence be further argued, that as *Edward* the Confeſſour long after, is ſaid to build S. *Peters* Church in *Weſtminſter* without *London*-City-Wall, purpoſely for the place of his owne Sepulture°: ſo one maine end of the worke of that *Auguſtinian* Monaſtery, was (as both *Ethelb.* and *Aug.* in their ſeverall Charters intimate) that it might be a Cimitery or place of buriall for them and their ſucceſſors; the Kings and Archbiſhops of the place for ever. And why? but even becauſe of the then unlawfulneſſe of buriall within Cities, and other walled Townes, a thing, by that *Law of the twelve Tables (*Hominem mortuum infra urbem ne ſepelito, neve urito.*)* flatly forbidden. So have I briefly trac'd our City Wals to the furtheſt of their known Antiquity.

° *Poſt alios vide* Cambd. *in Middleſex.*

* Though the Saxons in likelyhood regarded not that Romane law, yet *Auſtine*, being a Romane did.

But, by the way, I may not conceale from you, what ſuſpicion there is of (theſe Heralds of our City Wals Antiquity:) the *Ethelbertine* Charters to be fictitious and counterfeit. S^r. *Henry Spelman*, that learned and worthily admired Antiquary hath that opinion of them. And indeed, there is a note to be found in the Records of our Cathedrall^p: which confirmes the ſuſpicion. It tels us, that untill *Withred* (King of *Kent*) about the yeere of grace 700. that Church did peaceably enjoy it lands & liberties, onely by cuſtome, *ex antiquo more*, without any charters or other written muniments. Could it now be truly added that *Withreds* is the firſt and moſt ancient muniment of that Church, judging of the one by the other, this would give great cauſe of ſuſpicion of the truth of thoſe Ethelbertine charters. But in regard, that ſeverall muniments of elder times then *Withreds*, as one of King *Edbald* ſonne and ſucceſſour of *Ethelb*: and two of *Cedwalla* the weſt-Saxon, made to this very Cathedrall, are to this day extant, being regiſtred at length in the Leigers of that Church (I ſpeak *ex proprio viſu*) and, if judgement may

^p *Vide Dom.* Hen. Spelman *Tom.* 1 *Concil. pag.* 125.

may be given by the agreement of the hands, even by the very pen of the author of that note, there is more cause in my judgement to suspect that note, of falsitie, [illegible] those charters, which [illegible] may seem to question, of forg[illegible]

But the noble Knight lets before you (if you please perus[illegible]) other reasons for his opinion, I [illegible] to them, and them to your consideration: [illegible] to further discourse of our Cities wall. Which [illegible] carries yet greater antiquitie, then hitherto hath [illegible] ken of. For (if as *Huntington* affirms it was) [illegible] were one of the 28 Cities infamousing this Iland [illegible] Britains times, and of them called *Kair-Chent*, taki[illegible] note along with us, that *Kair* * with them signifie[illegible] defenced town or City, we need not doubt b[illegible] walled in their times. And so much for the walls [illegible] tie, now I passe to after-accidents that have betided

* Caius *de Antiquitate* Cantabrig. *lib.* 1. 6. 1

The City (as I have given you a former touch) bein[illegible] by the *Danes*, in the dayes of King *Etheldred*, besieged taken, and with the Cathedrall (as all our Chronol[illegible] agree) burnt and utterly wasted; the City wall (no do[illegible] being the Cities best security against all besiegers) should still have stood, was not spared by that all-wasting enemy.

I read that Archbishop *Lanfranc*, in the Conquerours time, [illegible] great benefactour to the repaire of it. So saith M. *Lambert*, and *Stow* followed by *Speed*. But no other story mentions it, no not that of his life and [illegible] written by his successour Archbishop *Parker*. But so they say. Take that for [illegible]. When or by whom soever it was repaired, it is plain by the Monk of *Malmesbury*, that in his time, which was about the yeare of [illegible] in the reign of King *Stephen*, it was [illegible] round. For he saith it was [illegible] City much renowned (amongst other things) for the walls whole and undecayed enclosing it round about. Which [illegible] so, and no violence offered them afterward that

A Perambulation of Kent. in Canterbury.

lib. [illegible]

that we reade of, I marvell ſomewhat that there ſhould be need of that fortification of the City with walls in *Richard* the firſt's time, as it ſeems there was: For the King being (it ſhould appeare) taken priſoner in his return from the holy land, his Mother Q. *Alianor*, out of her care in her abſent ſonnes behalfe, of this amongſt other (as it ſeems) weak parts of the kingdome, takes order for the fortifying of it: as by her letters [f] of the following tenor may appeare, written (it ſeems) at the inſtance and for the ſecuritie of the Cathedrall Monks, fearfull that this one act of their aſſiſtance in the work of the Cities fortification, might infringe their libertie of *Burgbote*, and being drawn *in conſequentiam* become a prejudiciall example, effectuall to compell them to the like in future time, as of the nature of a leading caſe.

[f] *In Archivis Eccleſiæ* Cant.

Carta Alianor. *Reginæ quòd homines noſtri non tenentur facere foſſat. vel murum circa Civitatem* Cantuarienſem.

A *Dei gratia humilis* Angliæ *Regina, omnibus Chriſti fidelibus ad quos literæ præſentes pervenerint, ſalutem in vero ſalutari. Audito quòd kariſſimus filius noſter Rex Angliæ* Richardus *detentus eſt ab Imperatore Romano, vovimus ad memoriam beati & glorioſi martyris* Thomæ, *ut liberationem Domini Regis filii noſtri poſſemus ejus intervenientibus meritis & precibus obtinere. Cùm autem* ob terræ turbationem Cantuariæ *Civitas foſſatis & muris & aliis propugnaculis muniretur, omnéſq; ad hoc compellerentur; quidam homines Prioris & Conventus eccleſiæ* Cant. *non de jure, non de conſuetudine, ſed ad noſtrarum precum inſtantiam ibidem operati ſunt. Nos itaque diligentius attendentes libertates & immunitates ad præfatam eccleſiam & ejus homines ubicunque fuerint pertinentes, monachis ejuſdem eccleſiæ conceſſimus & promiſimus, quòd operatio illa quam urgens neceſsitas & noſtra interventio inducebat, eis*

vel hominibus eorun in posterum non noceret, eorumque cartis & libertatibus, quæ illis à multis Regibus confirmatæ sunt, præjudicium non afferret. In huus rei testimonium præsentes literas sigillo nostro fecimus communiri. Test. H. *Archidiac' ejusdem ecclesiæ, & magistro* P. Bleff. Bathon. *Archid. apud* London.

With like caution I finde the same Monks, a while after help forward the Cities defence another way. For in King *Iohns* time, *Rich.* 1. immediate succeſſour, the Citizens after much ſuit to the Monks, prevailed with them at length, to ſell them of their wood to make hurdles or wattles withall, for the defence of their City. They are indeed (as I am informed [t] things of eſpeciall good and known uſe for ſuch a purpoſe, in divers reſpects, but chiefly ſerviceable, rightly uſed, for the ſecuring of a wall againſt Rammes, and ſuch like engines of aſſault and battery. Conſider of this further, after you have read theſe letters [u], which I may call the Monks acquitance, or protection.

[t] *Vide* Gloſſ. D. H. Spelman *in verbo Hurditium.*

[u] *In archivis eccleſiæ* Cant.

Omnibus ad quos præsens ſcriptum pervenerit, Hubertus *de* Burgo *Iuſtitiarius Domini Regis, ſalutem in Domino. Noveritis quòd ad magnam petitionem meam & civium Civitatis* Cant. *Monachi eccleſiæ Chriſti* Cant. *vendiderunt civibus* Cant. *de boſco ſuo ad faciendum Cleias ad defenſionem Civitatis* Cant. *Et quia conſtabat nobis plenè per cartas Domini* Joannis *Regis noſtri, & anteceſſorum ſuorum quod prædicti Monachi ad munitionem prædict. Civitatis non tenentur, nè prædicta venditio poſsit in poſterum prædictis Monachis vel eccleſiæ* Cant. *præjudicare, literis præſentibus cum ſigilli noſtri appoſitione jus & libertates dictorum Monachorum &* Cant. *eccleſiæ proteſtamur ſuper prædict' venditione. Val'.*

The prototype is yet remaining in the Cathedrall, where I have ſeen it with the ſeale appendant. The like to that (of the Authors) repreſented in figure in the laſt edition of the Remaines *pag.* 209. and in the map of *Kent.*

I reade nothing of our walls afterward till *Rich.* 2. dayes,

dayes, who (as *Thorne* reported by Mr. *Lambert* [x] ſaith) gave 250. markes towards the ditching, and incloſing of the City, and in whoſe reigne, *Regis ad exemplum*, that renowned Patriot Archb. *Sudbury* is ſaid to have built the Weſterne-gate of the City, together with the Wall, lying betweene that and the North-gate, commonly called the long Wall, and was purpoſed (ſome ſay) to have done likewiſe about all the City [y], if he had lived. The reſt of the Wall (it ſeemes) either tottering, or being quite decayed at that time. Inſomuch as *Simon Burley* (Warden of the Cinque Ports) adviſed that the Jewels of Chriſt-Church and Saint *Auguſtines*, ſhould for more ſafety be removed to Dover-Caſtle [z].

[x] *Peramb. of Kent* in *Canterbury.*

[y] *Weever* of ancient funerall Monuments. *pag.* 235.

[z] *Lambert. Peramb. in Cant.*

What coſt in reparation it had afterward beſtowed on it, was chiefely raiſed by the generall taxe of the City. For it appeares by the Book of *Murage* in the City-Chamber, that the whole City in the time of *Hen.* 4. was taxed and aſſeſſed to the repaire thereof: towards the ſuſtaining of which both for the preſent and future, and the Citizens incouragement to proceed in that worthy undertaking, that King, by his writ of Privy Seale, gives them both a licence of Mortmaine, for the purchaſing of twenty pound land *per annum* to the City for ever; and alſo grants them all waſt grounds, and places lying within the City to uſe and diſpoſe of for their beſt advantage, likewiſe in perpetuity. For your better ſatisfaction, take here a tranſlated Copy of the Writ, as I have it from the Records of the Chamber.

Henry by the Grace of God King of *England*, and of *France*, and Lord of *Ireland*, to all people to whom theſe preſent letters ſhall come, greeting. Know yee that where our welbeloved, the Citizens of our City of *Canterbury*, (as We heare) have begun to fortifie and ſtrengthen the ſame City as well with one Wall of ſtone, as with a Ditch. Motives.

We conſidering the ſame City to be ſet neere unto the Sea, and to be as a Port or entry of all ſtrangers into our Realme of *England* coming by the ſame parts; ſo that it hath need of the more ſtrength. Of Our eſpeciall Grace, and for the honour of God; and by the aſſent of Our Counſell have granted and given licence to the ſame Citizens, that they may purchaſe Lands and Tenements to the value of twenty pound by the yeare within the ſaid City. To have and to hold to them and their ſucceſſors, Citizens of the foreſaid City, in helpe towards the building and making of the ſame Wall and Ditch for ever. The ſtat. made of Lands and Tenements not to be put to Mortmaine, or for that the ſaid City is holden of Us in Burgage notwithſtanding. Provided that by inquiſitions thereof, in due forme to be made, and into the Chancery of Us or of Our Heires, duely to be returned, it be found that it may be done without hurt or prejudice to Us or to Our Heires aforeſaid, or to any other. And moreover, in conſideration of the premiſſes of Our more ſpeciall Grace, We by the aſſent of Our ſaid Counſell, have granted and given licence to the foreſaid Citizens, that they all Lands and places voyde and waſte within the foreſaid City may dreſſe up, arrent and build up. And the ſame Lands and places ſo dreſſed up, arrented and builded, they may have and hold to them and to their Succeſſors aforeſaid, in helpe and reliefe of the ſame Citizens, and in maintenance of the premiſſes and other charges to the ſame City hapning for ever: without let of Us or of Our Heires or Miniſters whatſoever they be, the ſtat. aforeſaid; or for that the ſaid City is holden of Us, in Burgage as it is aboveſaid notwithſtanding. Saved alwayes to Us and to Our Heires the Services thereof due and accuſtomed. In Witneſſe whereof We have cauſed theſe Our Letters Patents to be made. Witneſſe Our Selfe at *Weſtminſter* the fifth day of May, in the fourth yeare of Our Reigne.

Grant.

The

The better and more eaſily to eſtimate and judge of the charge of which worke, I finde that the yeare before (3. *Hen.* 4.) the compaſſe and circuit of the Wall was meaſured, and a note thereof taken and regiſtred in the Records of the Chamber. Let me preſent you with the Copy of it, in the identity of words and language that I finde it.

Menſuratio murorum circa Civitatem Cant' per Thomam Ickham *honorablem Civem Civitatis pradict' fact. Ann. Reg. Hen. tertio.*

Primo à parva porta de Quyningate uſque ad Burgate xxxviij. *perticat, & porta de Burgate continet unam.*

Item, à dicta porta de Burgate uſque ad Newingate xxxvij. *perticat, & porta de Newingate continet unam.*

Item, à dicta porta de Newingate uſque ad Ridingate xlviij. *perticat, & porta de Ridingate continet unam.*

Item, à dicta porta de Ridingate uſque ad Worgate lxxxiij. *perticat, & porta de Worgate continet unam.*

Item, à porta de Worgate uſque ad aquam quæ eſt à retro S. Mildredæ, lxj. *perticat, & riparia ibidem continet,* iiij. *perticat.*

Item, à riparia uſque ad Weſtgate. cxviij. *perticat, & dimid', & porta de Weſtgate continet unam.*

Item, à porta de Weſtgate uſque ad finem muri qui vocatur Long-wall continent', lix. *perticat, & quartam partem perticat.*

Item, aqua quæ vocatur Stower ab illo muro uſque ad murum qui vocatur Waterlocke continet, xviij. *perticat, & dimid.*

Item, & murus ab illo loco uſque ad Northgate continet, xl. *perticat, & porta de Northgate continet unam.*

Item, à porta de Northgate uſque ad Quyningate continet lxix. *perticat, quæ eſt verſus Prior' eccleſiæ Chriſti Cant.*

Summa totalis (but it is miſcaſt) vclxix. *perticat, & quarta pars perticat.*

This *Thomas Ickham*, by the way, the Wall meaſurer, was Alderman of *Burgate* in the fourth yeare of *Hen.* 4. and dying the twenty ſixe of May. 3. *Hen.* 5. was buried in Chriſt-Church [a]. Others of his name and family, (I take it) lye buried in Saint *Peters* Church in *Canterbury*, as I ſhall ſhow hereafter.

[a] *Liber Mſ. in Archivis Eccleſiæ Cant.*

By this Record you may perceive that the whole Wall betweene Weſtgate and Northgate was not then built, as now we ſee it is. For on either ſide the River, the Wall, by this Record, clearely breakes off, ſo that there is an interjected diſtance of eighteene perches long betweene the one, and the other Wall. And indeed it will eaſily appeare to be but a ſlight obſervation; that ſo much of the Wall as ſtands and is made up in that then un-walled part, namely betweene the Poſterne and the Waterlocke, next Northgate, through which in Arches, with a Portcloſe, the River now paſſeth from Abbots Mill, is in the ſtone-worke much different from the reſt of the Wall, and ſhewes not in any part the leaſt wracke or decay, as the other doth. It ſeemes then that Archbiſhop *Sudbury* built not all the long Wall.

But enough of the Wall, unleſſe the City of latter time had more tendred her own credit and ſafety in keeping it better repaired. In pity and juſt reproofe whereof (whether in this City, or any other) I crave leave here a little to enlarge my ſelfe. A Cities aſpect is much blemiſhed by ruinous edifices: eſpecially publicke, and in places moſt obvious to the eye. Now what more publicke and obvious then the City Wall? Againſt this deformity the Civill law very carefully provides, which ſayes: *Civitas ruinis non debet deformari* [b]. As likewiſe doe the lawes of this land: Statutes being made 27. 32. and 33. *Hen.* 8. to remedy ſuch deformities in many of our Cities, and this in particular. If this move not, know then that our Engliſh Townes and Cities are taxed, and have a note ſet on them

[b] *Fin. ne quid in loc. pub. lib.* 43. *ff. tit.* 8.

them publiſhed to the World in Print, for their notorious defect of Walles and Bulwarkes. *Expoſitæ ſunt nationes* (ſaith the *French Tholoſanus*[c]) *prædæ exterorum, quæ non habent muratas aut munitas Civitates, ut de Anglia, & Scythicis liquet nationibus: Cito enim expugnatis portubus, ingreſſu & aditu patefacto, omnia cedunt reliqua, &c.* Thus he, and leaves it not ſo, but a while after hath it upagaine[d]. *Eſtque res notiſsima, Angliam aliaſque regiones toties mutaſſe Reges & Dominos, quòd nulla aut pauciſsimæ ſunt in eis urbes & arces munitæ: ut ſit axioma certiſsimum, ingreſſu in eas Regiones obtento, ſtatim dominationem earum ſequi.* Thus he, much to the diſcredit of our Nation: but deſervedly I doubt, and ſuſpect our particular neglect and defect in this kinde, partly gave the occaſion. As we tender then our owne, and our Countries credit; as we reſpect our particular commodity in point of ſecurity and beauty, both which it will at once bring unto our City, let us with our forefathers, as good Patriots, looke better to our Walles.

[c] *De Repub. li. 1. cap. 3. nu. 5.*

[d] *Eod. lib. cap. 5. num. 3.*

But I feare I ſpeake too late. *Serò medicina paratur, &c.* The malady is of that growth by the want of applying timely remedies, that, I thinke, it is now become incurable. Such danger, ſuch detriment attends, and is begotten by delay. Yet let me not ſeeme tedious, whileſt I remember what ſome yet living cannot have forgotten; that not long ſince the cure was in part worthily attempted by a noble Citizen, M^r. *I. Eaſday* by name, ſometime one of our Aldermen, who in the time of his Maioralty, well hoping his Succeſſors in the place, would likewiſe have ſucceeded him in this his exemplary piety and commendable endeavour for the repaire of the City wall, to his great coſt, being a man but of an indifferent eſtate, began the repaire thereof at Ridingate, and therein proceeded ſo farre, as where you may finde his name inſcribed on the Wall. A worke left for future ages to follow, more

Ann. Domini 1586.

now having hitherto vouchſafed it their imitation. But I forbeare, becauſe I liſt not to be ſatyricall.

In this Wall are to the number of twenty one Turrets, or ſmall watch Towers orderly placed, the moſt of them (thankes to God) of no uſe now adayes; but in many mens judgements, ſuch, as with no great coſt, if it might ſtand with the wiſdome of the City, might make, what we much want, convenient Peſt-houſes, and Receptacles for the poore viſited people of the City, many times either indangering the publicke ſafety by their ſtay in their houſes, or elſe hazarding their private well-fare abroad for want of ſuch or like accomodation. I have done with the Walles.

The Gates.

The Gates of the City come next to be conſidered of. The Wall at this day admits of onely ſixe (except the three Poſternes) anſwering to the number of the Wards, Burgate, Newingate, Ridingate, Worthgate, Weſtgate, and Northgate. Anciently we had another, a ſeventh gate, which was called *Queningate*, whereof mention is made in the fore-going note of the meaſurement of the City Wall. I will briefely ſpeake of them all, beginning with that whereof I finde eldeſt mention, Burgate, or Burrough-gate.

Burgate. The firſt of King *Ethelb.* Charters dated in the yeare of our redemption 605. tels us of this Gate: bounding out the intended ſite of Saint *Auguſtines* Monaſtery, South to Burgate-way. *In meridie via de Burgate*, ſaith the Charter. It was afterwards, and ſtill is otherwiſe called Saint *Michaels*-gate, from the Church ſo called ſometime neighbouring to it. About the yeare of Grace 1475. This Gate was new builded, at whoſe charges is to be ſeene upon the Gate, without, where you may finde the principall benefactors,

benefactors, worthy Citizens in their times, thus memorized. *Per Iohannem Franingam, Iohannem Netherſole, & Edm. Minot.*

By this Gate lyes the Road betweene the City and *Sandwich*, and the bordering parts, and that onely by Longport at this day: whereas in former time there was alſo a common foot-way lying through St *Auguſtines* Church-yard, by the Gate at either end, the one yet ſtanding againſt St *Pauls*-ſtreet, called Church-ſtreet: at the one end, and the other directly oppoſite to it, where a new Gate was lately made opening into St *Martins*-ſtreete. Beſides tradition which retaines the memory of this common way, the wills [e] of ſome of our Towneſmen buried in St *Auguſtines* ſaid Church-yard, make mention of it, by appointing and laying out their burials in *Cimiterio St Auguſt' in alta via*, and the like. And in, or about the beginning of *Hen. 6.* reigne, I finde there aroſe a great debate, ending in a ſuite in law, betweene the City and the Abby concerning Limits; occaſioned chiefely by the Citizens challenge, and the Monkes deniall of this way, to lye and be within the liberty and francheſe of the City. The quarell happened in the time of the Bailiffes, who in their paſſage to and from St *Martins* by that way, with their Maces, the enſignes of their Magiſtracy borne up before them, ſo diſtaſted the Monkes, that on a time meeting them and their company upon the place, and not prevailing with them *verbis*; or by force of argument to deſert their, and the Cities claime in that behalfe: impatient of the affront, they attempted it *vi*, or by force of armes, endeavouring by ſtrong hand to force them from the place, but being the weaker party, were put to the worſt. To ſuit then they goe, but the iſſue what it was I cannot learne, onely I have ſeene (and have a Copy of) an argument drawne and framed on the Monkes part, and in defence of their limits and liberties, to the doing whereof

A common foot-way ſom time through St *Auguſtines* Church-yard.

[e] *Penes Regiſtrum Conſiſtor' Cantuar.*

the premiſed difference gave the occaſion. However the way continued and lay common till our memory. And here, in all probability, lay the moſt ancient rode between *Burgate* and St *Martins*, it meets in ſo ſtreight a line, the rodes at either end; whereas Long-port rode lyes wide of them both, more ſouth from the Abby: the rode being ſo turned of purpoſe (as I conceive) to make more way, and give larger ſcope for St *Auguſtines* Church-yard. And (which moves me moſt) the firſt ſite of the Abbey is bounded South to *Burgate* way, and not to Long-port[f]. But leaving this Gate, come we now to the next.

[f] *Vide Chart. 1. Ethelberti.*

Newingate. Newingate, otherwiſe from the Church ſo called ſtanding hard by it, St *Georges*-gate. This Gate was new built much about the time that Burgate was. For thus I read in the will of one *William Bigg* of *Cant.*[g] a benefactor to the worke, 1470. *Item*, I give ten pounds to the making, and performing of St *Georges* Gate, to be payed as the worke goeth forward. But it took not the name of Newingate, that is Newgate, from this new building of it; but was much more anciently ſo called. For about the middle of the eleventh Century, in a Bull of Pope *Alex.* 3. to the Monkes of Chriſt-church, I read this; *In civitate Cantuar. Eccleſiam ſcil. Georgii de Newingate*: Yet by the name of it, it ſhould not be of any great antiquity. And indeed I conceive it to be of a latter foundation then any of the other five, and that it was built (as Newgate in *London* was upon an occaſion not much unlike[h]) chiefely for a more direct paſſage into the heart of the City from *Dover*-rode. Whereas the more ancient rode and paſſage into the City from *Dover* lay by the next Gate, whither I am going.

[g] *In Archivis Regiſtri Domini Archidiaconi Cantuar.*

[h] Survey of *London. pag.* 35. *ult. Editionis.*

Ridingate. Ridingate, an ancient Gate, and mentioned in the Records of St *Auguſtins* Abby, in *Ann. Dom.* 1040. thus: *Eadſinus Archiepiſcopus dedit Sancto Auguſtino quinque acras terræ Rudingate & unum pratum pertinens ad terram prædict':*

hac

hac conditione interpoſita, ut monachi St Auguſt. haberent ejus memoriam in orationibus ſuis ſpecialem[i].

[i] *Thorne in vitis Abbat. St Auguſtini. Cant.*

By this Gate (I ſay) anciently lay the *Dover*-rode, or rather the Roman port-way, or military way betweene *Dover* and *Canterb.* the like whereof lay betweene * *Limen* and the City. (As probably alſo betweene it and the reſt of the Roman ports, to wit *Reculoer*, *Richborow*, and *Newenden*, places all where the Romans planted their *Caſtra Riparenſia*, as I may not unfitly call them, for the defence of the Saxon ſhore:) Of the which formed two one, upon *Burham*-downe, and the other upon the Downes by *Horton* and *Stowting*, is in ancient evidences called *Dunſtrata*. 1. The ſtreet way on the hill or downe. The *Veſtigia* of the latter, is that long continued hard-way, called Stone-ſtreet, and of the other the abrupt pieces of a faire cauſey upon *Barham*-downe, a way more ſtreight and direct then that now uſed, lying by *Whitings*-way, or rather White-way (for King *Iohns* Charter to St *Rudegund's* Abby by *Dover* cals it *Alba via*[k];) whither the rode was turned (as is probably conjectured) for the frequency of robberies and murders committed in *Woolwich*-wood, through which the former way lay and lead. But to our Gate againe, which I ſuppoſe tooke it name from this Port-way or Rode-way. Ridingate, being no other but the Rode-gate. Which conjecture is made much more probable, if not the matter put out of all doubt, partly by the tokens of Antiquity, the Roman or Britiſh-bricks as yet to be ſeene about it, and partly by the name of the ſtreete leading from it into the City, called to this day Watling-ſtreet, one of the foure famous wayes or ſtreets which croſſed and quartered the Kingdome. Erming-ſtreet, Ikenildſtreet and Foſſe being the other three, which *Mulmutius Dunwallo* is by ſome ſtoried to have made; I know not how many hundreds of yeeres before Chriſt. So *Holinſhead*. But of Mr *Cambden*, who hath a

* *Cambd.* in *Kent* of *Portus Lemanis*, and Stone-ſtreet.

[k] *Liber. Abb. St Rudegundis.*

large discourse of them [l], much more probably attributed to the Romanes. I proceed.

By this gate was sometime standing a Church, called the Church of S. *Edmund*[m] the King and Martyr, otherwise from the Gate by which it stood, S. *Edmunds* of *Ridingate*, built by one *Hamon* the sonne of *Vitalis*, one of those who came in with the Conquerour [n]. This Church was standing neare within the gate, for I have read an old deed bounding out an house one way to the street leading to S. *Edmunds* Church from Tierne-Crouch (that is the Iron crosse, which sometime stood at the East-end of Castle-street, at the meeting of the foure weuts) But the Church is now so cleane gone, that the least *vestigium* of it appears not. I read [o], that upon the declining of it, in the yeare of our Lord 1349. it was united to S. *Mary Bredne*, by the then Commissary of *Canterb'*, specially authorised thereto by the Ordinary, who were then the Prior and Count of *Christ-Church* in the vacancy of the See by Archbishop *Bradwardine* death, with consent of the Nunnes of *Sepulchres*, who were Patrons of it, it being given them long before by the Abbot and his Covent of S. *Aug.* whereof their domestick Chronicler [p] hath these words. *Anno Dom.* 1184. *Rogerus Abbas & Conventus hujus Monasterii concesserunt ecclesiam beati* Edmundi *de* Redingate *in puram & perpetuam elemosynam Monialibus S.* Sep. Cant. *Ita tamen quod Moniales prædicta in recognitionem Iuris quod S.* Aug. *habet in prædicta ecclesia de red.* 12. *denarios de ipsa ecclesia singulis annis reddent super Altare S.* Aug. *in die ipsius scil. ad organa reparanda, & super hoc tam Priorissa & Supprioriss a in Capitulo nostro fidelitatem juraverunt multis testibus præsentibus.* Thus he. Let me onely acquaint you that over this *Ridingate*, was sometimes, and that in the memorie of many yet living, a Bridge lying upon the underprops or Buttresses yet standing on either side the Gate; by which when it stood, a man might have continued his walk

[l] *Britannia.* Romanes in Britain, *pag.* 63. 64, 65. English edition.

[m] S. *Edmunds* Church.

[n] *Lib. Hosp. S. Laurentii prope* Cant.

[o] *Lib. Eccles. Christi.* Cant.

[p] Thorne *In vitis Abbat. S. Augustini.*

Bridge over *Ridingate.*

walk from the leſſer to the greater Dondgehill, and *è contra*, but it is decayed and gone. And ſo I walk on to Worthgate.

Of which I can ſay but little, and the rather becauſe I am not as yet perſwaded to be of their opinion who think that Winchep-gate, that now is, and ſo called, is the ancient Worthgate. For my part, I rather conceive the gate now diſgated ſometime leading out of the Caſtle-yard into Winchep to be Worthgate, becauſe it is both the more ancient gate in all appearance, carrying a ſhew of greater Antiquitie then the caſtle it ſelf in the perfect Arch of Britiſh brick which it hath, not ſampled of any other about the City; and in its ruines retaines the *veſtigia* of a gate, both for ſtrength and beauty of good reſpect. Beſides, by it the road is continued, directly from Caſtle-ſtreet into Winchep, and *è contra*: whereas Winchep-gate carries no ſhew of the leaſt antiquitie; and beſide ſtands wide of Winchep, making the paſſenger wheel about, and fetch a compaſſe to come to it. Beſides obſerve the name, which I ſuppoſe taken up and given it ſince the building of the Caſtle, Worthgate, that is (as I conceive) the Caſtle-gate, or gate by the Caſtle: Worth (as ſome interpret it[q]) ſignifying a Fort: or elſe VVorthgate, *quaſi* VVard-gate, from the conſtant watch and ward (commonly called Caſtle-guard:) anciently kept in the Caſtle and Barbican, for the ſafeguard of it and the City, whereof ſome ancient evidences have taken notice, as (amongſt other) one of S. *Radeg.* Abbey[r], made in *Ric.* 1. or King *Iohns* time, concluding thus. *Hac emptio facta fuit illo tempore quo* VV^mus *de* Heſheteford *habuit wardam Caſtelli* Cant. *& eodem temp'* Theoricus le Vineter *fuit prafectus*.

[q] Remaines of Surnames *in verb. Worth. pag.* 93.

[r] *Lib. Radeg.*

But leaving this matter, let me tell you, that, according to traditionall report, *London* rode lay anciently by this gate, untill *Boughton* way, as the more direct, came into requeſt; which it did but lately as they ſay, how truly

London rode.

I know not, but not improbably, (if for no other reaſon) becauſe of the priſon kept of old firſt in the Caſtle, and afterwards at or neare S. *Iacobs* (whereof more anon) places moſt likely of the greateſt through-fare. But as a thing uncertaine I leave it with a *Fides penes lectorem eſto*, untill further enquiry ſhall inable me to give him better ſatisfaction. But for certain, of old, in perilous times of hoſtilitie, all ſtrangers coming by *Dover*, and thoſe eaſtern coaſts from forrein parts, being denied the common through-fare of the City, were put to ſeek *London*-rode, by a lane leading to it not farre diſtant from this Gate, of ſome called Strangers way, of other Out-aliens way, which croſſeth the rode at S. *Dunſtans* Croſſe a little on this ſide of *Cockering ferme*. Of this Gate I have nothing more to ſay in this place, becauſe I ſhall have a ſecond occaſion for it, when I come to the Caſtle. I paſſe therefore from it to VVeſtgate.

Strangers way.

But firſt will it pleaſe you to heare my ſeeond thoughts, touching the rodes lying by this Gate, to and from *London*?

Some haply will more readily adhere to this opinion, becauſe Mr *Cambden* [f] ſeems to be in a manner of their minde, by making *Lenham* (in his interpretation) the ſame with the Emperour *Antoninus* his *Durolſuum* mentioned in his *Itinerary*, as one of the manſions or ſtations upon the rode lying in his time between *London* and *Richborough*.

[f] *Britannia* in *Kent.*

But therein (I take it) Mr *Cambden* is miſtaken, If you will heare my reaſons, firſt let me give you the Stations or Manſions which the *Itinerary* mentions lying in the rode between *London* and *Richborough*, with the diſtances between the ſtages, and the totall ſumme or number of miles in the whole journey, taking beginning from *London*.

Mr *Cambdens* opinion touching *Lenham* examination.

Noviomago.

Noviomago. m. p. x.
Vaginacis. m. p. xviij.
Durobrovis. m. p. ix:
Durolevo. m. p. xiij.
Duroverno. m. p. xij.
Ad portum Ritupis. m. p. xij.
} *In toto* lxxiiij.

Let me adde alſo the ſtages (and their diſtances) between *London* and *Dover*, and between *London* and *Lin*, with the totals alſo of their miles, as the ſame *Itinerary* ſets them down.

Item, à Londinio ad portum
Dubris. M. P. 66. ſic.
Durobrovis. m. p. xxvij.
Duroverno. m. p. xxv.
Ad portum Dubris. m. p. xiiij.

Item, à Londinio ad portum
Lemanis. M. P. lxviij. *ſic.*
Durobrovis. m. p. xxvij.
Duroverno. m. p. xxv.
Ad portum Lemanis. m. p. xvj.

Now the firſt of theſe ſtages betweene *London* and *Richborough* (*Noviomagus*) *M. Cambden* conceiveth to be that which is now called *Woodcote*, a little village neare *Croydon* in *Surrey*. The next (*Vagniac.*) he takes for *Maidſtone*, a Towne well knowne in *Kent*. The third (*Durobrovis*) for *Rocheſter* City. The fourth (*Durolevum*) for *Lenham* in *Kent*. The fift (*Duroverninum*) for *Canterbury* City, and the next and laſt (*Portus Ritupis*) for *Richborough* neare *Sandwich*.

As for the third and two laſt of theſe ſtages, there is no cauſe of doubt (as I conceive) but he hits them aright: the *Quære* reſts then onely upon the other three. Now it will, I thinke, be eaſily granted that the Roman-roads betweene Port and Port, and betweene one great Towne and another, were made and laid out as direct and ſtreight

as

as might be[t]: and that for the Posts and other Travellers both better direction, and also more swift and speedy dispatch of the journey; to facilitate whose passage they invented, and made those causeyes, whereof we have in many places the remaines to this day. And that the rode or Port-way betweene *London* and these Port-Townes was streight and without much winding, appeareth plainely by the totall of the miles, not onely betweene them (especially betweene *London* and *Dover* being reckoned but at 66. a distance which it holds almost to this day, though the English be longer then the Italian miles:) but also, if you marke it betweene *London* and *Rochester*, and between *Rochester* also and *Canterbury*, the former being 27. the latter 25. If this be so, the Traveller goes much awry and out of his way, that setting out of *London*, and bound for *Richborough*, goes first eight or ten miles wide of *London*, to *Woodcote*: from thence to *Maidstone* some 24. miles asunder: and from *Maidstone* makes to *Rochester* (obliquely all the way, without gaining a step nearer his journeys end, when he is there: and then quatering againe returnes into *Maidstone* rode, and salutes *Lenham*, and so makes forward. He that takes his way thus shall finde it little lesse then 80. of our miles betweene *London* and *Richborough*.

[t] *Hæ viæ summa rectitudine tanquam protensa lineæ, per quæcunque locorum incommoda, tanta latitudine ductæ sunt.* Twyne. *De Reb. Albionic. lib.* 2. *pag.* 152.

The case thus standing, suffer me to give my weake conjecture how the Rode might lye in the Romans time; and to tell you whereabout I guesse these Stations, Mansions or stages that the *Itinerary* speakes of, were severally seated, and may now probably be found.

Noviomagus. As for the first then, being *Noiomagus*, or *Noviomagus*, and that seated tenne miles from *London*; I cannot conceive how it should be a stage for this rode, and lye wide of *London*, as *Woodcote* doth, so many miles, and consequently set the Traveller at as great a distance from the place whither he is bound (*Richborough*) as when he first set out of

of *London*. Conſidering this, and the diſtance betweene *London* and *Rocheſter*, by the *Itinerary*, I ſhould rather place it about *Crayford*, much about tenne miles from *London*, upon or alongſt ſome Hill or Downe, ſince it is otherwiſe called *Noviodunum*.

As for *Vagniacæ*, the next ſtage, 18. miles from *Noviomagus* (ſaith the *Itinerary*, not without a miſtake, I beleeve of 18. for 8. miles, it being by the ſame *Itinerary*, but 27. betweene *London* and *Rocheſter*) I ſuppoſe it might ſtand about *Northfleet*, diſtant about 8. miles from *Crayford*, and about as many miles from *Durobrovis* or *Rocheſter*, the next ſtage upon the rode, and which I think *Nennius* rather intends by his *Caer Medwag*, in his catalogue of Cities, then *Maidſtone*. *Vagniacæ.*

The 4th and next ſtage after *Durobrovis*, *Durolevum*, 13 miles (by the *Itinerary*) diſtanced from *Durobrovis*, I take to have been ſeated not farre from *Newington* a village on the rode between *Rocheſter* and *Canterbury*: In this particular not a little ſtrengthened and upholden in my conjecture by the multitude of Romane urns lately found in digging there, at ſuch place as is already diſcovered and diſcourſed of by the learned *Meric. Caſaubon*, then Batchelor, now Doctour in Divinitie, my ever honoured friend [u]. *Durolevum.*

If any ſhall ſtumble at the diſproportion of miles betweene it and *Durovernum* (*Canterbury*) let them know there is even as great between *Lenham* and *Canterbury*.

[u] Notes upon *Marcus Aurel. Antoninus* his meditations. *pag.* 31. *&c.*

Why it ſhould be called *Durolevum*, I am altogether ignorant. What if I conjecture (becauſe the *Itinerary* layes out the rode from *London* to *Richborough*, and not *è contra*) from having the river or water (of *Medway*) on the left hand of it, as by the inhabitants tradition, *Newington* ſometime had, and within about 2 miles of it yet hath?

If any looking for better Remaines of a Romane ſtation, ſhall object the mean condition of the preſent village,

ſuch may know that *Newington* hath been a place of more note in time paſt then now. I read of a Nunnery there of ancient time, whereof and of the priſtine eſtate of the place, pleaſe you to reade what *Thorne* hath written[x].

[x] *In vitis Abbatum S. Aug.*

Apud manerium de Newington (ſaith he) *fuerunt quondam Moniales quæ tenuerunt manerium illud integrè, ſcilicet id quod Dominus Abbas S.* Auguſtini *tenet, & id quod hæredes Domini G. de Lucy tenent, & id quod heredes* B. *de Ripariis tenent, præter id quod Richardus de Lucy adquiſivit de Brunell de Middelton, & tunc defendebat illud manerium pro uno ſullingo terræ verſus Regem apud Middelton. Poſtea contingebat quòd Prioriſſa ejuſdem Monaſterii ſtrangulata fuit de conventu ſuo nocte in lecto ſuo, & poſtea tracta ad puteum quod vocatur Nonnepet: quo comperto, cepit Dominus Rex manerium illud in manum ſuam, & tenuit illud in cuſtodia ſua, cæteris monialibus uſque Scapeiam indè amotis. Poſtea Henricus Rex Pater ſubſtituit quoſdam canonicos ſeculares, & dedit illis illud manerium integrum cum* xxviij *piſis caſei de manerio de Middelton. Subſequenti verò tempore unus occiſus fuit inter eos, de qua morte quatuor fuerunt culpabiles, & duo reliqui culpabiles non inventi, per licentiam Domini Regis portionem ſuam dederunt ſancto Auguſtino, quinque partibus remanentibus in manu Regis uſque dedit illas partes Domino Richardo de Lucy Inſtitiario ſuo. Vnde Abbas S. Auguſtini tenuit prædictas duas partes quouſque per concambium, ut ſupradictum eſt, unà cum* xj *ſol.* v^{d} *annui redditus in hamleto de Thetham fuit ſibi ſatisfactum, qui quidem Hamlet poſtea devenit in manus Abbatis de Heverſham, ex dono prædicti Richardi de Lucy, qui Abbas de prædicto redditu eccleſiæ beati Auguſtini reſpondet in præſenti. Alia quædam ſcripta tradunt illos præbendarios tempore Regis Willielmi conqueſtoris ſic deliquiſſe, per quorum delictum omnia ſua ibidem in manu Regis fuerunt forisfacta, qui quidem Dominus Willielmi Rex duas partes ſæpe nominatas dedit Abbati S. Auguſtini. Quæ verò iſtarum opinionum ſit verior, in effectu ad elegendum relinquo optioni legentis.*

Craving

Craving pardon for this digreſſion, and leaving Worthgate, I come now as I promiſed erewhile, and as the order of my method requires, to Weſtgate.

Weſtgate.

Edmerus the Monk of *Canterbury* ſhortly after the Conqueſt, names unto us this and the Northgate of the City, telling us of Archb. *Lanfranc's* founding a double Hoſpitall, the one for leprous, without the former, and the other for aged and impotent without the other gate [y]. This of Weſtgate being decayed (as I have told you) was reedified by Archbiſhop *Sudbury* in *Rich.* 2. time. It hath its Church by it called Holy Croſſe (with this addition, from the Gate:) of Weſtgate.

[y] *Edmer. Hiſt. Novenum, lib. 1. pag. 9.*

The ſame gate the ſureſt and largeſt about the City, and therefore, and in reſpect alſo of the chief throughfare under it, is at this day the common Gaole or Priſon of the City, both for malefactors and others, and hath been ſo (as I ſuppoſe) almoſt ever ſince the new building of it: but certainly from the 31. of *Hen.* 6. For then (as *Edw.* 4th in his Charter recites) he granted it to the City by his Charter, in theſe words. *Cuſtodiam Gaiolæ ſuæ de Weſtgate prædict' Civitatis ſuæ Cantuar. ad priſones tunc incarceratos & extunc incarcerendos infra eandem Civitatem & ſuburb. pro quocunque crimine ſeu cauſa captos ſeu capiendos, detinendos in eadem per ſe vel Miniſtros ſuos &c.* The Town Priſon being immediately before its remove thither kept in another place, to wit before the now town-Hall or Court-Hall (whereof more hereafter:) as formerly it was at another place, to which I am copiouſly directed by the Records of Chriſt-Church, which ſhew it to have ſtood in the heart of the City, hard by S. *Andrews* Church, on the North-ſide of the ſtreet, even where ſince and now our corn-market is kept; which the boundary of a houſe of Chriſt-Church ſituate thereabouts anciently thus diſcovers. *In parochia S. Andreæ, inter venellam per quam itur ad carcerem Civitatis quæ eſt verſus Eaſt.* And another thus. *In angulo ſicut itur ab*

Priſon there.

[z] *Rental. vet. eccleſ. Chriſt. Cantuar.*

eccleſia St Andreæ verſus carcerem Civitatis [z]. This latter houſe I take to be that where Mr *Taylor* the Linen-draper lately dwelt, which is a Church-houſe, and it ſeemes was anciently, a corner-houſe, that being but lately put up which now ſtands betweene it and the Corne-market.

This Priſon in thoſe dayes was knowne by the name of the Spech-houſe. *Nicholaus de Wilt-ſhire Priſo in Gaola Civitatis Cant. vocat Spech-houſe moriebatur, &c.* ſay the Crowne-Rolls, 11. *Ed.* 2. And whileſt it was kept there, the lane now called Angell-lane, to which toward the Eaſt it abutted, called *parvus vicus juxta Spech-houſe*, and Spech houſe-lane. For a Townes-man in his Will, dated 1404. proved (according to an old Cuſtome of the City) before the Bailifes of the place, deviſeth his Tenement in St *Mary Magdalens* Pariſh in Spech-houſe-lane [a]; which of neceſſary conſequence, muſt be this, there being no other lane in that Pariſh that leads to the Spech-houſe.

[a] *Liber. Civitat. Cant.*

Another Priſon.

The ſame records of the Cathedrall informe me of a yet more ancient common Goale or Priſon then this, belonging to the City, which in the time of *Prior Benedict*, about 450. yeares agoe, they call *Novum Carcerem Civitatis*. It ſtood (ſay they) in a part of that which was afterwards the *Auguſtine* Friers ſeate, ſince the diſſolution become the dwelling houſe (after many others) of Captaine *Berrye's* heires, having then a lane leading to it, from Saint *Georges* ſtreet, called *Lambertſlane*, afterward *Brewerſlane*, and *Vicus qui ducit ad veterem Gayolam*. For the compoſition made in the yeare 1326. between thoſe Friers, and the then Parſon of St *George* (whereof more hereafter) bounds out their ſeate in this manner. *In parochia S^t* Georgii Cant. *Iuxta quandam venellam vocat' Brewerſlane, viz. inter præd. venellam, & tenementum Thomæ de Bonynton verſus North, & quendum locum vocat' Eald-gaole, & tenementum Ceciliæ at Gayole verſ. Weſt &c.* To which adde the boundary of the houſe, then of the Monks of Chriſt-

Chriſt-Church, now the dwelling houſe of Mr *Peter Piard* and ſome others, which in the ſame records is thus laid downe. *Inter Regiam ſtratam verſus North, & veterem Gayolam verſ. South.* This note added to the former plainly points out the ſituation.

And now in *callem regredior*, hoping this digreſſion is neither in point of Antiquity impertinent, nor in point of method prepoſterous, being uſhered in by ſo fit an occaſion. Our forefathers, whoſe wits the frequency of invaſion prompted to all manner of warlike invention, uſed to ſecure their City-gates againſt aſſailants, not onely with a Port-cloſe to let downe before it, but alſo with a warlike device built over it, through which they could let downe any offenſive thing againſt the enemy approching to aſſaile it. A Gate ſo fortified was called *Porta machecollata*, from *machecollare*, or *machecoulare*, which (ſaith my Auther[b]) is to make a warlike device over a Gate or other paſſage like to a Grate, through which ſcalding water, or ponderous or offenſive things may be caſt upon the aſſailants. Thus he. After this manner were and are our two principall Gates built, this of Weſtgate, and in imitation thereof that of Newingate, with each of them a Port-cloſe, like as Burgate: now to Northgate.

[b] *Coſe upon Littleton. lib. 1. cap. 1. Sect. 1. pag. 5.*

This Gate ſtands under apart of Saint *Maries* Church, which is built over it upon the Wall, and to diſtinguiſh it from the other *Maries* of the City, hath this addition from the ſituation (of Northgate). Under the Quire or Chancell whereof is a Vault, with an open ſpace or lope-hole in the Wall faſhioned like a Croſſe. It was ſometime an Hermitage, but is now belonging to the Parſonage. *Northgate.*

Come we now to *Queningate*. But where ſhall we ſeeke it? There is none of the name at this day, and few know where it ſtood. I ſought as narrowly for it as for Antspaths, and at length having found it will ſhew you where it was. It ſtood againſt the Priory of Chriſt Church, ſaith *Queningate.*

our Wall-meaſurer, diſtanced from Northgate (ſaith he) 69. perches, but ſaith an Elder record of Chriſt Church, 71. perches. By theſe deſcriptions it muſt needs have ſtood neare the place of the now Poſterne-gate, againſt St *Auguſtines*. And indeed a remanent of Britiſh brickes laid and couched Arch-wiſe at a place in the Wall, a little North-ward of the Poſterne, ſhowes the very place. A ſmall Gate it was (*Parva porta de Queningate*, ſaith *Ickham*;) but I will aſſure you a very ancient one, as not onely the Bricks betoken, but the records of Saint *Auguſtine* prove it, which tell that one *Domwaldus* (as I told you on a former occaſion) gave to that Abby certaine land within Queningate. The very name hath antiquity in it, ſignifying the King or Queenes gate, being haply *Ethelbert* and his Queene *Bertha* their paſſage from their Palace neare adjoyning to the ſeverall places of their divers devotions: the one (if *Thorne* ſay true) at Saint *Pancrace* (ſo afterwards called;) the other at Saint *Martin*, whereof more hereafter[c].

[c] In *S. Auguſt.*

S^t. *Mary* of Queningate Church.

Where the Church or Chappell ſtood, that had it name from this Gate, being called Saint *Mary* of Queningate, I cannot well tell. That ſuch a Church it had, is moſt certaine. I trace it in many records (ſome 450 yeares old and more) of Chriſt-Church, which had the Patronage of that and Saint *Michael* of Burgate, confirmed to them in and by a Bull of Pope *Alex.* 3. and in many like Buls ſince. The Parſon thereof in the yeare 1381. as thoſe records informe me, made an exchange of it and Burgate to which it was an annexed Chap. for *Portpole* Chantery in *Pauls*. This being certaine, it is no leſſe ſure that it ſtood not farre from the Gate, by the name of it; yet not very neare, it is like, becauſe the bounders of the City-Wall and ground under it, betweene Northgate and Queningate, and betweene it and Burgate, granted to Chriſt-Church, neither of them mention it: and *Ickhams* mea-

meaſurement ſaith Queningate ſtood *verſus Prioratum eccleſiæ Chriſti*, not *verſus*, nor *juxta eccleſiam* or *capellam de Quening*. I muſt leave it, untill I am better inſtructed where to finde it. And ſo I have done with both Wall and Gates, and come now unto (my next Particular) the City-Ditch. Only let me but name unto you the Poſternes, which (as erewhile I told you) were three. One againſt Saint *Auguſtine*, a ſecond at Saint *Mildreds*, and the third by the Sconce running from Abbats-Mill. Poſterns.

Of what antiquity this Ditch is (I confeſſe) I cannot well tell. In the Survey of our City in *Doomſday* Booke, I meet with *Foſſatum Civitatis*, but in what ſenſe I doe not well know. For whether the City-Ditch be there intended, or ſome ſiege rather or beleaguering of the City (for that ſenſe the word *Foſſatum* alſo carries:) it is to me ſome queſtion. Eleven of thoſe Burgeſes (ſaith *Doomſday*) that were in *Canterbury* in the Confeſſors time, *Vaſtati ſunt in Foſſato Civitatis*. If it had beene ſaid eleven Burgeſes houſes or manſions were ſo laid waſt, it had beene ſomewhat plaine. It might have beene ſuppoſed their Vaſtation had beene to make way for the Ditch. But you ſee what the words are. Either there is a figure in them, or the Ditch is not ſo old. If ſo old, neglected afterwards. For Queene *Alianor's* letters before preſented, ſpeake of fortifying the City, not onely *muris*, but *foſſatis* too, as in want of both. Ditch about the City how ancient.

This our Ditch (it ſeemes) was originally of a great breadth, 150. foot over, as I find by the records of a ſuite commenced by the City againſt Archbiſhop *Peckham*, in the reigne of *Ed.* 1. the 18. yeare, who charging upon the Archbiſhop (but erroneouſly, the Jury finding it not his, but his Tenents fact) for incroching upon the City-ditch, and ſtreightning of it with houſes built upon it about Weſtgate, to the Cities great damage and annoyance, in regard that the River running through that part Breadth of the Ditch.

of

of the ditch, many times overflowed the banks, to the great detriment of the Town-wall, make challenge to a ditch of 150 foot broad in these words. *Præterea dicunt quòd ubi Dominus Rex habere debet & anteceſſores ſui habere conſueverunt foſſatum circuens murum Civitatis præd. quod quidem foſſatum debet continere extra murum illum centum & quinquaginta pedes latitudinis* [d] *&c.* A breadth which the preſent ditch, I think, in no part ſhews. But no marvell; for, as the wall, ſo the ditch too is in theſe dayes much neglected. Little more then halfe the wall is now in-ditched, the reſt being either ſwerved, or elſe filled up, and in many parts builded upon; nay, the wall it ſelf in ſome places eaſily ſcalable, what with piles and ſtacks of wood in ſome, what with houſing and the like in other parts of it; a thing fatall unto ſome by the fall of the wall (*Robert Quilter, Denis Tiler* and *Ioane London*, being killed by the fall of a part of the wall in *Ridingate*-ward, as they ſate in the ſaid *Ioanes* houſe [e] (and both very unſeemly and dangerous alſo for the City. What ſayes the Civil law in this caſe? *Aedificia* (the words of the law) *quæ vulgò parapetaſia nuncupant, vel ſiqua alia opera mœnibus vel publicis operibus ita ſociata cohærent, ut ex iis incendium vel inſidias vicinitas reformidet, aut anguſtentur ſpatia platearum, vel minuat' porticibus latitudo, dirui ac proſterni præcipimus, &c.*

[d] *Liber Cameræ Civitatis* Cant.

[e] Crown-rolls. *Anno* 17. *Ed.* 1.

[f] *Aedificium* §3. *de operibus publicis. Pœmrium.*

Every well contrived city ſhould have a *Pomœrium*. And what is that? The law *Lexicon* ſhall tell you. *Pomœrium locus erat, tam intrà, quam extra murum urbis, quem antiqui in condendis urbibus augurato conſecrabant, neque in eo ullum fieri ædificium patiebantur* [g] *&c. Felinus* the Canoniſt more ſuccinctly defines it thus. *Pomœrium* (ſaith he) *eſt locus ad intra & extra, quo ædificare non licet* [h]. But what reſpect we a *Pomœrium*? were it a *Pomœrium*, haply it would be better lookt unto. Witneſſe the ſo much planting of the ditch in divers parts. What a ſhame is it for us in the mean time, that a little profit ſhould baniſh all our care in this kinde,

[g] *Calvini Lexicon in verb. Pomœrium.*

[h] *De Rſcriptis c. Rodulphus num.* 23.

and

and to ſee the greedineſſe of a ſmall advantage to bee a meanes (as it is) to betray the City at once both to danger and deformity? But I may forbeare Cenſure: for I deſpaire of its regard in theſe dayes, wherein *Meum* and *Tuum*, the private profit of ſome few, is with too many more conſiderable then *bonum & intereſſe publicum*, the common good of many; which if it finde any regard, it is but baſe and ſecundary, like that of Vertue, *poſt nummos*. So much for the Ditch.

The Caſtle.

Caſtle-gate and Bridge.

COme we now to the Caſtle, to which our paſſage from the City lay of old by a Bridge, and beyond that a faire Gate built at the entrance of the Caſtle-yard or Court, which I will prove unto you by an ancient deed recorded in the Lieger Booke of *Eſtbridge* Hoſpitall, concerning a piece of land lying (ſaith the deed) in the pariſh of St *Mary*-Caſtle: *juxta Ianuam Caſtri ad caput pontis ex parte Weſt.* Afterward in the ſame deed thus deſcribed. *Inter Regiam ſtratam verſus Eſt, & foſſam dicti Caſtri verſus South, & quandam placeam terræ pertinent' ad eccleſiam beatæ Mariæ de Caſtro prædict' verſ. North, &c.* This Gate had it uſuall Porter or Keeper. For I read that one *William Savage, Ianitor Portæ Caſtri Cant.* was queſtioned for taking the daughter of *Hamon Trendherſt, vi & armis, ex oppoſito Caſtri Cant. in Cant.* and carrying her into the Caſtle, and there holding her eight dayes and upwards[i]. [i] *Cromm. Rolles. An°. 15. Ed. 2.*

Caſtles Antiquity.

To approach nearer to the Caſtle it ſelfe, whoſe entrance (ſeemingly) was by an aſcent of Steps porcht over on the Weſt-ſide. Some there are will tell you that *Iulius Cæſar*; other that *Rudhudibras*, or *Ludrudibras*, long before built it. You may beleeve them if you pleaſe. For my part I ſubſcribe herein to Mr *Cambdens* opinion. It carries (ſaith he) no ſhew of any great antiquity[k], and very probably. For in all the ſieges of our City, and the harrowing and ſacking of it by the Danes, at large related by our Hiſtorians, especially [k] *Britannia. In Kent.*

eſpecially that moſt remarkable (becauſe moſt lamentable) one in King *Etheldreds* time, copiouſly ſtoried by *Roger Hoveden*, and our Countryman *Spott*, telling us firſt of the ſiege of the City, with the continuance of it, the treachery by which the enemy ſurpriſed it, and diverſe other particulars thereof; what is there of any Caſtle, but *altum ſilentium*? It was builded by the Normans, ſaith Mr *Cambden*. Indeed both hee [l] and *Speed* [m] informe us, that the Conquerour, for his better ſubduing and bridling of the ſuſpected parts of the Kingdome, builded Caſtles at ſuch places, namely at *Cambridge*, *Lincolne*, *Nottingham*, *Stafford*, and elſewhere. A piece of policy, which I finde practiſed abroad. *In Marchia Brandeburgenſi, cum Cives Berlinenſes in ſuum tumultuarentur Magyſtratum, Fridericus Marchio interveniens, impoſuit urbi arcem frenum libertatis* [n]. Might not this be one of the Caſtles ſo built by the Conquerour? I conceive not: for I take it to bee ſomewhat, but yet not much elder. Becauſe it appeares by *Doomſday*-Booke, that the Conquerour had this Caſtle by exchange made with the Archbiſhop, and the Abbot of St *Auguſtines*; who had for it, the latter 14. the former 7. Burgenſes. I ſuppoſe it built in the *interim* of the Daniſh maſſacre, and the Norman conqueſt. Cleerely *Doomſday* Booke hath it; but before, it occurres not any where. Shortly after (as I finde) certaine of the Monke of St *Auguſtine*, quitting the Abbey in the broyle betweene Archbiſhop *Lanfranc* and them, about *Guido* or *Wido* the 42. Abbat, ſheltered themſelves under, or within this Caſtle. For, of them ſome for their rebellion being committed to the City Priſon, by *Lanfranc's* command, *nunciatum eſt ei cæteros abire juſſos ſub Caſtro* (*ad eccleſiam St Miltrudis poſito*) *conſediſſe* [o]. The next thing that I read of it is, that *Lewis* the French *Dolphin* (*Stow* is my Author) arriving in the Ile of *Thanet*, and afterward at *Sandwich*, and landing his forces, without reſiſtance, comes to *Canterbury* where he received both Caſtle and City into his ſubjection [p].

[l] *Britannia.* In *Cambridgeſhire.*
[m] *Hiſt. in vita Conqueſt.*
[n] *Tholoſanus de Repub. lib. 2. cap. 5. num. 3.*
[o] *Antiq. Britan. in vita Lanfranci. pag. 114.*
[p] *Stow. Annals* in King *Iohn.*

Common priſon in the Caſtle.

Within this Caſtle in former time there was a common Priſon

Priſon kept. For proofe whereof I could muſter up many Teſtimonies from records of good credit. But becauſe tradition keepes it yet in memory with ſome, one ſhall ſuffice, which I have from the Crowne-Rols. *Evaſio* (ſaith the Record) *Walteri de Wedering, & Martini at Gate de Lamberherſt. Priſones Domini Regis in Caſtro Cant. ſederunt ligati in quodam loco vocat' Barbican juxta idem Caſtrum pro pane ſuo mendicando. Contigit quòd die Martis in Carniſprivio A°. R. R. Ed. Fil. Reg. Ed. ante occaſum Solis, prædictus Walterus fregit ſeruram cathenæ cum qua ligatus fuit, & attraxit ſecum prædictum Martinum contra voluntatem ipſius (Mart. ad eccleſiam beatæ Mariæ de Caſtro, ubi remanſit & abjuravit Regnum Angliæ, & prad. Mart. rediit in priſonam ex bona voluntate.* The Priſon continued here a long time after, even (as I take it) untill the ordinary paſſage through the Caſtle-yard, by making up the further Gate, was debarred, to the end in likelihood the better to ſecure the Caſtle. Which was done (ſome ſay) upon *Wiats* riſing in Queene *Maries* dayes; others, upon a former inſurrection in *Ed. 6.* time, called the Common-wealth; but I thinke before them both, becauſe I meet with the Priſon by Saint *Iacobs*, whither (it ſeemes) the Caſtle-priſon was removed in *Hen.* 8. time: divers of our Townesmen about that time, diſtributing their Teſtamentory, or dying almes, *incarceratis prope locum St Iacobi.* It had yet a ſecond remove, and that even in our memory to, Weſtgate-ſtreet, where it continues. A few words now of the *Barbican*, and I ſhall have done with the Caſtle.

The Caſtle, it ſeemes, *ad majorem cautelam* (as the Civilian ſpeakes) for the more ſecurity both of it and the City was anciently fore-fenced with a *Barbican* or *Barbacan*. Which exotick word *S. H. Spelman* [q] thus interprets. *Barbacan* (ſaith he) *munimem à fronte Caſtri, aliter antemurale dictum; etiam foramen in urbium Caſtrorumque maniis ad trajicienda miſſilia: necnon ſpecula, & locus ubi excubiæ aguntur. vox Arabica.* So he. *Minſhew* thus [r]. A *Barbican* (ſaith hee) or out-nook in a wall, with holes to ſhoute out at the enemy. *Barbican.*

[q] *Gloſſar. in verb. Barbacan.*

[r] *Dictionar. in hac voce.*

Some take it for a Sentinell-houſe, a Scout-houſe. *Chaucer* uſeth the word *Barbican* for a Watch-to wer. Of the Saxon *Ber-ic-ken.* i. I ken or ſee the *Borough*, &c. Here I will briefely prove unto you two things. 1. That there was *Barbican.* 2. The place where it ſtood. In a record of the City Chamber, ſhewing how the Fee-ferme of the City in *Hen.* 3. time was to be raiſed, occurres the name of the *Barbican*, in theſe words. *De Barbicane, 5ˢ. qui debentur in comp'to ſuper S'ccum.* I finde alſo in the elder Rentals of Chriſt-Church, frequent mention of it, as a boundary to certaine of the Churches *Demeſnes* lying neare it without Worthgate, in theſe or the like words. *Extra Worgate juxta foſſatum del Bayle, ſed nunc Barbecan appellatur*: and the like. Now that it was, is plaine enough. The place where it was, comes next to be inquired. I have ſeene a record of the 6. of *Ed.* 2. purporting that the City-Coroner coming to doe his office upon the dead Body of a murdered ſervant of the Prior of Chriſt-Church: he was not permitted, but the body being conveyed to the *Barbecan*, *extra Caſtrum Cant.* was there ſet upon and ſearched by a forreigne Coroner. Now it muſt of neceſſity follow that this place where the inqueſt was taken (the *Barbecan*) was without the Cities liberty: but there is not neare the Caſtle any place, ſave the Caſtle-yard, that is ſo. The Record (if you pleaſe to ſee it) is extant in my *Appendix*, *pag.* 298. The Caſtle-yard, and Wall then now much impaired with age; but ſometimes ſet with divers Watch-towers, foure at leaſt, and which was otherwiſe called the Bulwarke, being the fore-fence to the Caſtle, was undoubtedly the *Barbican*, or the place and ſtructure, which former ages knew and called by that name. I collect and conclude it alſo from that of *Foſſatum del Bayle, &c.* which cannot otherwiſe be underſtood then of the Ditch about the Caſtle-yard-wall, which (untill of late that the piece of Wall was made betweene Winchep-gate and it at the one ſide, and the like at the other) compaſſed the ſame. Now for the better underſtanding of the uſe and condition of this military ſtructure,

I referre you to *Stowes Survey* of *London*, *pag.* 62. where he ſpeaks of the like ſomtime ſtanding without Creeple-gate. And now I come to the River.

One commendation that our City hath (and worthily) from *Malmesbury*, [t] is the Rivers watering of it. This River we call *Stoure*, as did our Anceſtors long ages. *Inter geminales Rivos fluminis quod dicitur Stour*, are the words of a *Codicill* or *Landboc* of King *Cenulph* the Mercian made to the Archbiſhop, and his Monkes of Chriſt-Church, *Anno Domini* 814 [u]. Long before this, a Charter of *Edric* King of *Kent*, in *Anno Domini* 686. made to the Abby of Saint *Auguſtine*, giving certaine land in *Stodmerſh*, mentioneth this River, bounding out the ſame to lye one way to a place called Ford-ſtreet, and on the other part to have *Flumen quod nominatur Stur* [v]. And yet more anciently occurres the name. For *Sturrey* which takes it name from this River running by it, is by that name together with *Chiſtelet*, granted by King *Ethelbert* himſelfe (his Charter tels me ſo) to S[t] *Auguſtine*.

[t] *De geſtis Pontif. lib.* 1. *in Prologo.*

[u] *In archivis Eccleſ. Cant.*

[v] Thorne *In vitis Abb. S. Aug.*

What the name ſignifies, or whence it was taken, certainly I know not. Haply from the conſtant and continuall ſtirring and ſwift courſe or motion of it, to difference it from ſtanding waters, whence probably the Britain name of the City, Durwhern .i. a ſwift river, or elſe from Store, for the plenty of water, and the many ſtreames falling into it: as the river *Stura*, ariſing in the Alpes, one of the 30. which of the river *Po* are carried into the *Adriatick* Sea, whereof *Plinie* ſpeaks, *lib.* 3. *c.* 16. is vulgarly called *Store*. Certes *Stour* is a name taken up, and given it ſince the Britains time. For *Dur* or *Dour* was with them the common name for all waters [x], (whence, as erewhile you heard, our Cities name of *Durobernia* and *Dorob.* and I take it, the name of *Dover* ſprang) as haply *Stour* was with the Saxons for all greater rivers. *Dour* or *Stour*, ſaith *Hollinſhead* ſpeaking of the *Cambridge* river, as if they were all one, or that the latter were the proper name for that river to which the former had been given. I can but rove at uncertainties, and therefore quit the point.

River whence called *Stour*.

[x] Cambd. *Britannia. In Dorſetſhire pag.* 209. *Engl. edition. Antiq. Brit. pag.* 34.

For the ſourſe and courſe of this river I referre you to *Hollinſhead*[y] & *Lambert**, who will copiouſly herein give you ſatisfaction. Commoditie hath ever her oppoſites attendance. The great commoditie and conveniency of our Cities plantation by this river is attended by and with the diſcommoditie and annoyance of inundation. But our Anceſtors, the Cities firſt *Incolæ*, weighed not the inconvenience of the one, for the benefit and accommodation of the other. And it is an inconvenience in theſe dayes ſcarcely conſiderable, becauſe ſeldome happening; or that can happen in regard the City lies higher now then at the firſt, having in all parts of it been much raiſed at ſeverall times, as cellar-diggers, and ſuch like, who are much hindred in their work by old foundations which they meet with in their digging, daily finde: occaſioned (as I conceive) by the many vaſtations of the City in the Danes time, and laſtly about the yeare of our Lord 1160 by caſuall fire.

[y] Chronicle *fol.* 20.
* Perambul. of *Kent.*

The greateſt channell of this our river, ran anciently through the middeſt of the City, to the Kings-mill. For I finde Archbiſhop *Pickham* charged by the Citizens with the diverting of it, by certain cuts or trenches, for the bettering of his mill at Weſtgate: which the Jury found to have been done before partly in Archb. *Kilwarby*, and partly in Archb. *Boniface* times[z]. The channell to Weſtgate then (it ſeems) became inlarged. But the firſt diviſion of the ſtream was not then made. For, that *Stour* had it courſe that way much more anciently then thoſe times, is moſt cleare. For I finde it to give name in the Conq. time, to the Archbiſhops Mannor, ſince and at this day called Weſtgate (from the ſituation of it neare that gate:) but then, from the ſtanding of it by the *Stour*-ſide, *Stour-ſeat*, the ſeat by the *Stour*; as that other part of her divided channell gave name to the ſtreet it runs by called to this day Stourſtree, that is the ſtreet by or nigh the *Stour*.

[z] *Liber Camera Civitatis.*

Projects for the Rivers inlargement hitherto fruſtrate.

The accommodation of the City by, the ſcowring and inlargement of this river hath been a thing at ſeverall times attempted, but *ſine fructu*, or without ſucceſſe worthy the deſigne.

deſigne. About the beginning of *Hen.* 8. reigne it was projected to have made that part of the river between *Fordwich* and *Canterbury* anſwerable to *Fordw.* river, that is, ſo to have cleanſed, deepned and inlarged it, that lighters and boats might be brought to both alike. The matter proceeded ſo farre, and with ſuch probabilitie of a good iſſue, that the project was allowed and authoriſed by act of Parliament [a], of this tenor (which I here inſert *verbatim* and at large, becauſe, being private, the ordinary edition of the Statutes doth not affoord it.)

[a] 5 *Hen.* 8. *c.* 17.

Act. of Parliament about it.

IN moſt humble wiſe ſhewing the Kings Higneſſe his true and faithfull Subjects, the Maior, Aldermen, Citizens and inhabitants of the City of *Canterbury*, that where the ſaid City is one of the ancient Cities of this Realm, and through the ſame hath been and yet is great recourſe of Embaſſadours, & other ſtrangers from the parties of beyond the ſea, where alſo the bodies of the holy Confeſſor and Biſhop of S. *Auſtin* the Apoſtolike of England, and alſo many other holy Saints been honourably humate and ſhrined, is now of late in great ruine and decay, and the inhabitants thereof impoveriſhed, and many great manſions in the ſame deſolate, which ruine, decay and deſolation, of like cannot be reformed, ne amended, unleſſe the river that goeth and extendeth from the town of great *Chart* in the Countie of *Kent* to the ſaid Citie, and through and fro the ſaid Citie unto the haven of *Sandwitch*, may be ſo deeped, inlarged, & of mils & dams, and other annoiances, now being in & overthwart the ſame river, between the ſaid Citie and the common crane in the town of *Fordwitch*, be avoided, ſcowred, and taken away: which river between the ſaid Citie and crane, containeth in length two miles, ſo that carriages by lighters and boats may by the ſaid river be conveied between the ſaid crane in the ſaid town of *Fordwitch*, unto the ſaid City, which deeping, inlarging and ſcowring of the ſaid river, as is before ſaid, ſhall not be onely to the profit and availe of the ſaid Citie, and inhabitants of the ſame, but

Canterb. one of the moſt ancient Cities of England.

alſo

alſo ſhall cauſe the haven of the town and port of *Sandwitch* to be deeper and larger, to the great commoditie of great number of the Kings Subjects: in conſideration whereof it may pleaſe the King, with the aſſent of the Lords ſpirituall and temporall, and the Commons in this preſent Parliament aſſembled, and by the authoritie of the ſame, to enact and eſtabliſh that the ſaid Maior, Aldermen, Citizens and inhabitants of the ſaid Citie, and their ſucceſſours, with the adviſe, aſſent and agreement aſwell of the Reverend Father in God *William* Archbiſhop of *Canterbury*, or his ſucceſſors, and of two or three Knights being Juſtices of peace of the ſhire of *Kent*, for the time being, as of the Maior of the town and port of *Sandwitch* aforeſaid, to the ſaid work, at the requeſt of the ſaid Maior of the ſaid Citie for the time being, deſired and called, may lawfully at all and every time hereafter, in ſuch places of the ſaid river, as to the ſaid Knights, Maiors, and Aldermen ſhall ſeem convenient, deep, inlarge, cleanſe, inhance and ſcowre, and cauſe to be deeped, inlarged and cleanſed the ſaid river, with all things thereunto requiſite, between the ſaid town of *Chart*, and the ſaid Citie, and through the ſame, and fro the ſaid City unto the ſaid crane, in ſuch manner as lighters and boats may have by the ſame river their full paſſage and courſe for carriage by the ſame to be conveied, and without let, interruption, impeachment, diſturbance or deniall of any perſon or perſons. And after ſuch deeping, inlarging, inhancing, cleanſing, ſcowring (as is before ſaid) done, the ſaid Maior, Aldermen, Citizens and inhabitants of the ſaid Citie, with the aſſent and conſent (as is before ſaid) obtained, may lawfully aſwell ſtop ditches, and make and inhance bayes, brinks, dams, and walls, for the advancing and inhighing of the ſaid river, as to take down, abate, and put away all mills, bridges, dams, walls, and other whatſoever impediment lying over or overthwart the ſaid river, between the ſaid town of great *Chart* to the ſaid Citie, and through the ſame, and fro the ſaid Citie to the foreſaid common crane, and other things thereunto requiſite,

whereby

whereby the concourſe of the ſaid lighters and boats ſhould be letted: and that no action nor ſuit therefore be maintainable, or to be had againſt the ſaid Maior, Aldermen, Citizens, and inhabitants, or any of them, or their Aſſignes, for the premiſſes or any of them in manner aforeſaid.

Provided alwayes, that every perſon that ſhall be damnified by putting away or abating of his mill, bridge or dam, or mils, bridges or dams, ſhall be reaſonably ſatisfied therefore, for ſuch damages, as he or they ſhall have by reaſon of the ſame, by the ſaid Maior, Aldermen, Citizens, and inhabitants of the ſaid Citie, and their ſucceſſors, as the ſaid Archbiſh. of *Canterbury* that now is, or his ſucceſſors, and the ſaid Knights ſhall award, conſider and adjudge.

Execution, which is ſaid to be the life of laws, was wanting here. This law, this Statute-law (it ſeems) was never ſo inlivened. For notwithſtanding this faire way made, I cannot tell by what infortunacy, nothing was done to any purpoſe at that time. Too likely it is that the difference between the Archbiſh. and the City, as it diverted him from building here, what he built at [b] *Otford*, a ſtately Palace, did the miſchief, and nipt the project in the bud, ſo that it came to nothing then, as neither did the like project afterwards.

[b] *Lambert Peramb. of Kent. in Otford.*

For albeit it was revived, and in part put in practiſe with hopes of good ſucceſſe, through the great furtherance of one M[r] *Roſe* an Alderman, and ſometime Maior of the City, in the late Queens time, who was an eſpeciall benefactor to the work while he lived, and dying ere the perfection of it, but well hoping it would be accompliſh'd, by his will [c], gave 300 *libr.* towards it (a moſt pious act:) yet not being ſo well followed as behooved, through whoſe default I know not, ſucceeded now little better then before. It is now a third time undertaken, and by the good endeavours of induſtrious men in that forward, as not unlikely to ſucceed: Gods bleſſing be upon the enterpriſe, and in due time crown it with perfection.

[c] *In Regiſtro Conſiſtorii Cant.*

Is qui principio medium, medio adjice finem.

Mills upon the River.

I have no more to ſay of our River in this place, onely a word or two of the mills ſtanding by or upon it, in and about the City, which are now but few in number, onely 5. 1. Kings-mill. 2. Abbats-mill. 3. Weſtgate-mill. 4. Shafords-mill. 5. Barton-mill: whereas about King *Stephen's* time, I finde [d], that beſides theſe miles, were 7. other ſtanding all upon this river, in or not farre from the City; and belonged to the Monks of Chriſt-Church, whereof the Cellerar of the place had the charge: to wit, the mill at *Sameleteſford* (now vulgarly *Shanford*) *Gudwoldſmeln*, *Munechemeln*, *Hotteſmeln*, *Crineſmeln*, and the mills of *Saliford*, (now *Shulford*) and S. *Mildreth*. All which mills (I take it) are long ſince down, and ſo quite gone (except that of *Shanford*) that it is ſcarce known where they ſtood, nor hath Chriſt-Church any one mill left her at this day. Touching theſe *quondam* mills of the Church, I finde in their records letters of *Hen.* 2. written at the ſuit and in the behalf of the Monks, and directed *Præpoſitis Cant.* of this tenor. *viz. Vt omnia molendina infra Civitatem & extra* * *atttemperentur, ſicut fuerunt tempore Reg. Hen. avi mei. Et ea quæ levata altiùs ſunt poſtea ad damnum Monachorum Cant. ad eam menſuram ad quam erant tempore Regis Hen.* 1. *demittantur, ut molendina Eccleſiæ Chriſti ita bene & plenariè molere poſsint, ſicut molebant temp' Reg. Hen. & damnum quod indè Monachi habuerunt juſtè eis reſtaurari faciatis ab illis per quos damnum contigit, & niſi feceritis Vicecomes meus de Kent faciat fieri, nè in amplius clamorem audiam pro penuria pleni Recti, &c.* But leaving theſe, let me ſpeak of the preſent mills.

[d] *Liber eccleſiæ Cant.*

* *Admenſuratue.*

Kingsmill.

As for the firſt, *Kings-mill*. It was and is ſo called becauſe it ſometimes was the *Kings*: and was otherwiſe called both Eaſtbridge-mill, and *Kingsbridge*-mill, from the neare ſituation of it to that bridge. *Thorne* [e] the Chronicler of S. *Auguſtines* reports that King *Stephen*, being in a great ſtraight at *Lincoln*, where he was ſurpriſed and taken priſoner by *Robert* Earle of *Gloceſter*, and put to a great fine for his ranſome; towards his relief in that neceſſity, borrowed of *Hugh* the 2 of that name, Abbat of S. *Auguſtine* one

[e] *In vitis Abbat. S. Aug.*

one hundred marks, and in consideration thereof, by his charter, gave to the monastery this mill. The effect of which Charter (saith he) was this. *Stephanus Rex Angliæ Archiepisc. Episc. Abbatibus, &c. salutem. Sciatis quòd pro salute animæ meæ &c. dedi & concessi Deo & ecclesiæ S. Augustini molendinum quod habui infra Civitatem Cantuar. juxta Eastbrigge, & totum cursum aquæ illius molendini in restaurationem vadimonii centum marcarum quas ego pro necessitate mea ab eadem ecclesia cepi, præsentibus Baronibus meis; quare volo & firmiter præcipio, quod præfata ecclesia S. Aug. teneat & habeat prædict' molendinum cum omnibus eid' pertinentibus ad servitium altaris illius ecclesiæ, ita bene & in pace liberè & quietè & honorificè sicut ego aut aliquis Rex prædecessorum meorum meliùs liberiùs & quietiùs tenuit &c.* From thenceforth the Abbey enjoyed the mill untill the time of Abbat *Clarembald*, who made it over to King *Hen.* 2. whereof the same author hath these words savouring of his dislike of the act. *Et nota quòd istud molendinum per Clarembaldum superiùs nominatum, cum aliis rebus & possessionibus per eum nequiter distractis Domino Regi Henrico & successoribus suis alienatum, & ad opus suæ Civitatis rehabitum. Iste tamen Hen. Rex ad recompensationem hujus injuriæ isti Monasterio multas libertates scribitur concessisse, &c.* Afterwards when the City was granted in Feeferme to the Bailiffs, by *Hen.* 3. this mill, as parcell, was expressely included in the grant. Whereof the same *Thorne* hath this note. *Concessit* (saith he) *idem Rex Henricus istis temporibus Civitatem suam Cantuar. civibus ejusdem, sub gubernaculo duorum Ballivorum regendam, ad fœdi firmam* lx. *librar. ad errarium suum annuatim solvend. cum omnibus consuetudinibus ad eand. Civitat. pertinent' cum molendino de Eastbrigge, vel aliter Kingsmill dictum. Et hîc nota quòd præd' molendinum per Stephanum Regem ecclesiæ beati Aug. ut dict' est extitit datum, per Clarembaldum intrusorem Henrico Regi tum Anglorum alienatum, & à successoribus Regibus ad opus Civitatis injuriosè detentum, & per istum Hen. præd' Civibus unà cum Burgo in forma prædicta resignatum.* Thus he. [f] *Vbi supra*

In a cause of tithes brought by the Parson of All-Saints,

againſt the miller of this mill; I finde [g] the miller brought to his anſwer. Who, *requiſitus an fuerat Firmarius dicti molendini, dixit quòd non, ſed fatetur ipſum fore ſervientem Majorum Civitatis Cantuar. per eos ibid. deputatum. Item requiſitus, fatetur quòd omnes piſtores villæ totum bladum pro albo pane faciend. debent molere ſine tollo, vel receptione aliqua in blado vel alio modo. Item oneratur, & fatetur, quòd de farina bladi piſtorum pro pane nigro, debent ſolvere pro mulctura tollum. Item omnes alii ibid.*---The reſt is wanting.

[g] *Lib. Eccleſ. Chriſt. Cant.*

This ſuit happened in the yeare 1366. however this paſſage of it mentions the Maiors of the City, which came not into being, by name, untill almoſt a 100. yeares after. Since theſe times, the caſe is altered with this mill. For (I take it) the City bakers of theſe dayes, neither are tied to grinde their corn at this mill (as by this note they ſeem to be:) nor yet have any ſuch priviledge of grinding at that mill toll-free, as then, for white bread. I have but one thing more to acquaint you with touching this mil. And it is that one *William Bennet* a Citizen and an Alderman of *Cant.* about the yeare 1462. in his will, appoints his executours to buy 300 foot of *Aſheler* or Folk-ſtone to make a wharfe about the Kings mill [h].

[h] *Lib. Teſtamentor. penes regiſt. Domini Archidiac' Cantuar.*

Abbats-Mill.

I come new to Abbats-Mill, the next upon the Streame to Kings-Mill. It was called ſo becauſe it did heretofore belong to the Abbey of St *Auguſtine*. Whereof I finde mention in King *Stephens* time. For then (as *Thorne* [i] hath it) *Hugh*, the ſecond of the name, Abbat of the place, diſtinguiſhing or ſetting out the offices of the Monaſtery: *Molendinum de Abbotteſtnelle quod ipſemet proprio labore adquiſivit, ad Sacriſtiam deputavit, hac interpoſita conditione, ut tota annona Curiæ ſcil. Aug. ibidem liberè abſque thelonio molatur, decimam prædict. molendini elemoſinariæ ſcil. Aug. ſolvatur, reſiduum quoque profectus illius molendini in uſus ſacriſtiæ convertatur.* This Mill is now the Townes.

[i] *In vitâ Abb. S^ti Auguſtini.*

Weſtgate-Mill.

I paſſe next to Weſtgate-mill. A very old one. *Doomſday*-Booke mentions it as the Archbiſhops: but then in the hands of the Canons of St *Greg.* The Tithe of it was by Archbiſhop

Archbiſhop *Hubert* in King *Iohns* time, granted (amongſt other things) to the Hoſpitall of Eaſtbridge, and that grant was confirmed by the Prior and Covent of Chriſt-Church [k]. It is (the Mill) ſince returned to the Archbiſhopricke, and continues a parcell of the demeaſneſſe of the ſame.

[k] *Lib. Hoſp. de Eſtbridge.*

As for Shaffords-mill; 'tis but little I can ſay of it: yet I take it to be that, which I finde anciently. i. about *Rich.* 1. time called *Scepeſhoteſmelne. Extra Weſtgate ab aquilonari parte verſus Scepeſhoteſmelne*, as in a deed of Eaſtbridge. The compoſition between the Prior and Canons of St *Greg.* *Parſons* of Holy croſſe of Weſtgate, and the then Vicar in the yeare 1347. cals it *molendinum de Shefford*, and in expreſſe words reſerves the Tithes thereof from the Vicar to themſelves [l]; which clearely ſhewes it to be a tithable Mill, and not within the exemption of the Stat. of 9. *Ed.* 2. *Cap.* 5.

Shaffords-Mill.

[l] *Vide Compoſit.* pag.

Barton-mill was ſometimes, and that *ab antiquo* belonging to Chriſt-Church, where the Monkes Corne was ground for their owne ſpending within the Court. But it is now alienated, and ſo hath been ever ſince the Diſſolution. So much for the Milles. And now have I done with the River. Onely let not my ſilence ſmother, or ſuppreſſe that due praiſe and commendation well knowne to appertaine unto it, for (what, but for the common pochers it would much more abound with) the plenty of ſingular good fiſh, which it breeds and yeelds of divers ſorts, Trouts eſpecially; whereof thoſe at *Fordwich* beare away the bell, a place of note of (as *Cambden* ſaith) in that reſpect.

Barton-Mill.

Fordwich Trouts.

According to my propoſed method, coming now to the Suburbs: my Survey thereof ſhall take beginning at the Eaſt part; and therein at Saint *Auguſtines*. Concerning which I will limit my diſcourſe, to theſe two heads or particulars.

1. *The first foundation and following estate of it.*
2. *A Survey of the present Remaines of it.*

1. Particular.

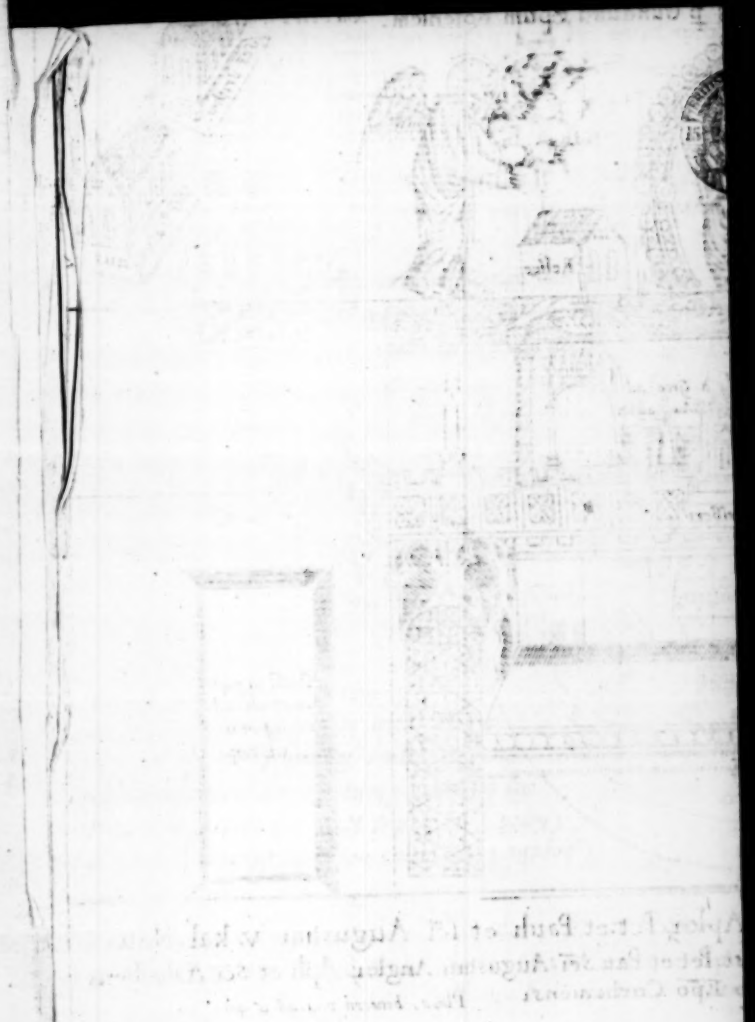
FOr the first. *Augustine* the Monke, the Apostle of the Englisſh, (as the ancient Charters of the Abbey call him) Pope *Gregory* the Great's *Nuncio*, his *Alumnus*, comming over hither with this com-monachall associates, and being admitted first into the presence, and eftsoones into the favour of *Ethelbert* (the * first Christian Kentish King. *Rex Ethelbertus inter Reges Anglorum Christicola primus*, as it is in the bordure of the Quire-hangings of Christ-Church:) and having by his and his fellow-labourers preeching, both by life and doctrine, with Gods co-operating Grace, at length wrought his conversation to Christianity, was so well affected and thankfully handled of him, that, for reward of his service, amongst many favours, he obtained of the King his Patron, a certaine piece of ground on the East part of the City of *Cant.* Whereon afterwards, with the Kings helpe, he built this Abbey, dedicated when so first founded to the blessed Apostles, *Peter* and *Paul*, and so knowne a while, but afterward not (as *Lambert* [m] will) onely in memory of his benefit; but from the new dedication of it by Archbishop *Dunstan, in honore Sanctorum Apostolorum Petri & Pauli, sanctique Augustini*, in the yeare 978 [n]: from thence (I say) his being added to the former Tutelars, and after that, untill the dissolution, called St *Augustines*.

* This is meant of the Saxons, who entred this Kingdome, and were formerly Idolaters: but the Britaines were Christians almost from the time of our Saviours death, and so they continued, though at this time, living with their Bishops in the remote parts of this Iland of Britainy.

[m] *Peramb. of Kent. in Cant.*
[n] *Thone. In vitis Abb. St Augustini.*

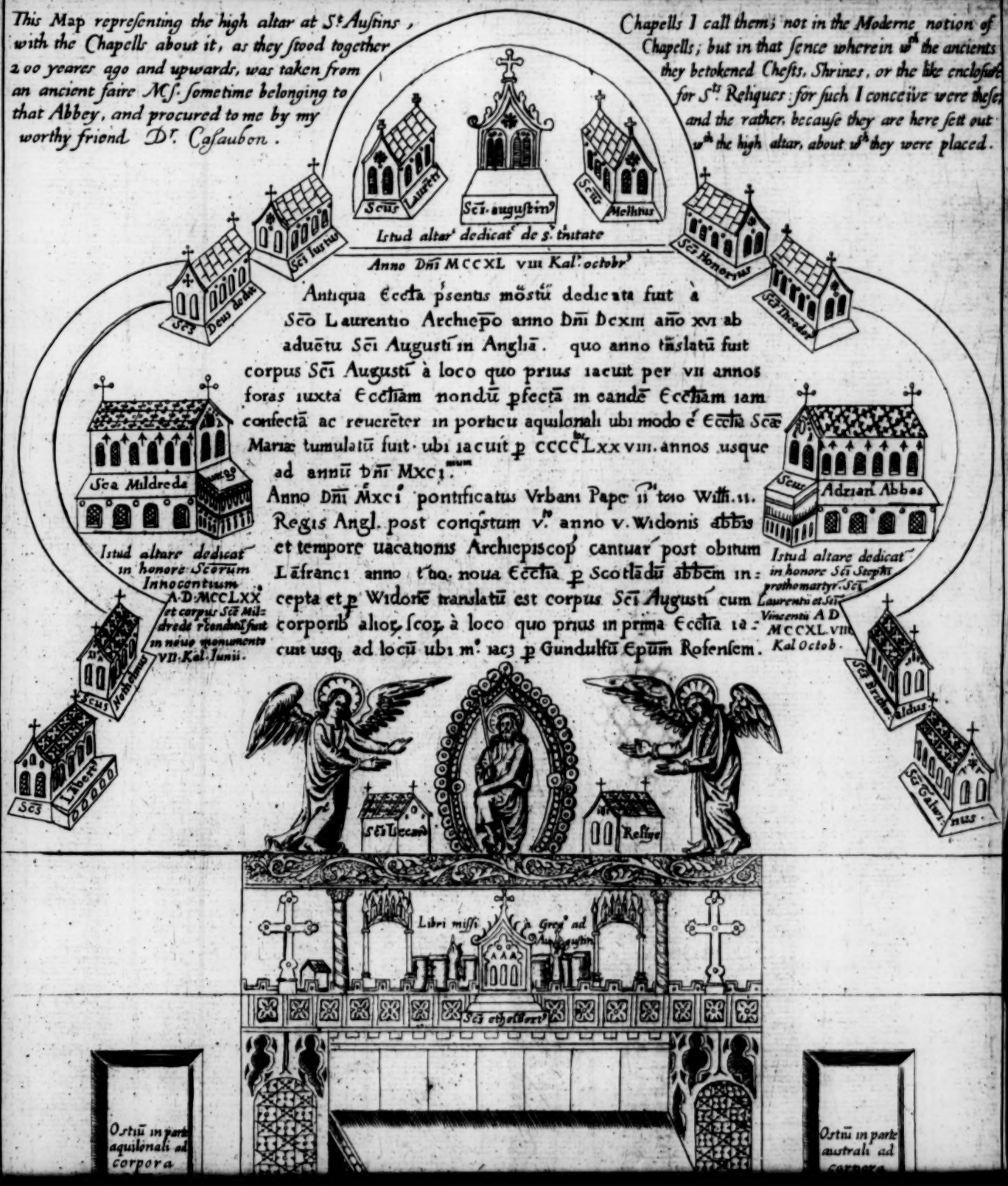
It may not be forgotten that one maine end of setting apart this Suburbian plot of ground, and of the erecting the Abbey upon it, (according to the meaning of both *Ethel.* and *August.*) was that it should be a common Sepulchre both for them and their successors, as well in the Kingdome, as in the Archbishopricke, for ever after. For it was not then, nor long after, the manner to bury within Cities, (the City being a place not for the dead but the living, as it is in a Charter of *Ethelb.* which shall follow anone:) and it being a thing defended. i. forbidden to bury within

Vnlawfulnesse of buriall within Cities.



This Map representing the high altar at St Austins, with the Chapells about it, as they stood together 2 00 yeares ago and upwards, was taken from an ancient faire MS: sometime belonging to that Abbey, and procured to me by my worthy friend Dr. Casaubon.

Chapells I call them; not in the Moderne notion of Chapells; but in that sence wherein wch the ancients they betokened Chests, Shrines, or the like enclosure for Sts Reliques: for such I conceive were these; and the rather, because they are here sett out wth the high altar, about wch they were placed.



ad annū dñi Mxc1.

Anno Dñi Mxc1 pontificatus Vrbani Pape ii tcio Willi. ii. Regis Angl. post conqstum v.to anno v. Widonis abbis et tempore uacationis Archiepiscop cantuar post obitum Lāfranci anno tco. noua Eccliā p Scotlādū abbem inc: cepta et p Widorē translatū est corpus Scī Augustī cum corporib aliop scop à loco quo prius in prima Eccliā iac: cunt usq ad locū ubi m. nūc p Gundulfū Epum Rofensem.

Sca Mildreda

Istud altare dedicat in honore Scorum Innocentium A.D.MCCLXX et corpus Scē Mildredē translatū fuit in nouo monumento VII. Kal. Iunii.

Scus Nicholaus

Scs Laberi

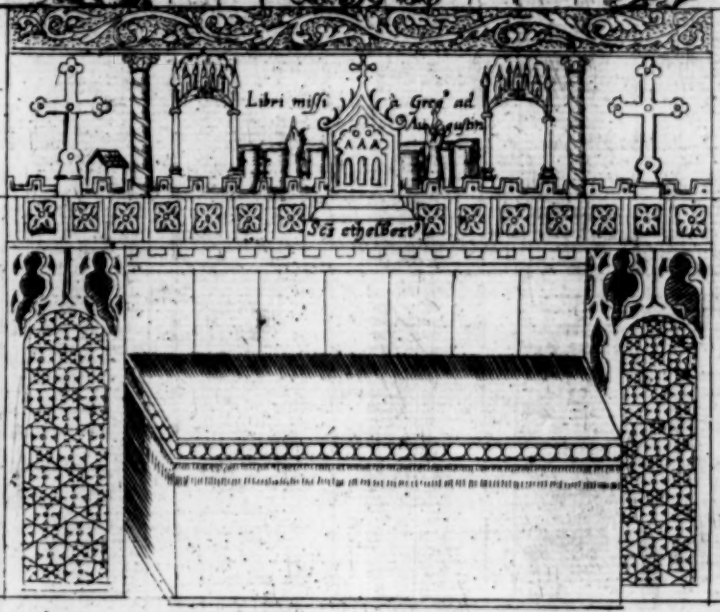
Scus Adrian Abbas

Istud altare dedicat in honore Scī Stephi prothomartyr. Scī Laurentii et Scī Vincentii A.D MCCXL. VIII. Kal Octob.

Scī Brictus

Scus Galer nus





Anno Dñi MCCXL istud altare dedicat in honorē Aplop Pet et Pauli et scī Augustini v. kal. Nou.
An. Dñi MCCC XXV. istud altare dedic. fuit in honore Apost. Pet et Pau. Scī Augustini Anglop Apli et Scī Æthelberti Regis kal. Marcii. à Petro Epo Corbaniensi

Place, between pag. 46 & 47.



within Cities by the law of the 12. Tables: *Hominem mortuum infra urbem ne ſepelito, neve urito.* A law (it ſeemes) ſtanding till then; and long after in force here, yet more for the reaſon ſake of it (as I conceive) fitting it to all Nations, which was the prevention of fire by burning, and other annoyance by burying the carcaſſe within the City, then as being any otherwiſe a binding law to this kingdome, long before deſerted by the Romanes, and no way now dependent on that Empire, or in ſubjection to it.

The further diſcovery of this Abbeys foundation and originall; I leave to you to make and take (if you pleaſe) from the enſuing tranſcripts of the Founders Charters, foure in number, whereof the three former are of *Ethelbert*, and the other of *Auguſtine*, cloſed and fenced (as you ſhall ſee, according to the manner of former times) with ſuch ſolemne and dreadfull imprecations upon the violaters of their Piety; that (if the Charters themſelves prove true and not counterfeit, as ſome ſuſpect them) I for my part (how light ſoever ſome doe, and will make of them) would tremble to be lyable unto, for all the good, for all the gaine, were it neare ſo much, that might accrew unto me by intermedling. But to the Charters, which I have taken from Reyners Copy, in his *Apoſtolatus Benedictinorum*, writing of this Monaſtery.

IN nomine Domini noſtri Ieſu Chriſti: omnem hominem qui ſecundum Deum vivit, & remunerari à Deo ſperat, & optat, oportet ut piis precibus conſenſum hilariter ex animo præbeat; quoniam certum eſt, tantò facilius ea, quæ ipſe à Deo popoſcerit, conſequi poſſe: quantò et ipſe libentius Deo aliquid conceſſerit. Quocirca ego Ethelbertus Rex Cantiæ, cum conſenſu venerabilis Archiepiſcopi Auguſtini ac Principum meorum, dono & concedo Deo in honorem ſancti Petri aliquam partem terræ Iuris mei, quæ jacet in oriente civitatis Doroberniæ, ita duntaxat ut Monaſterium ibi conſtruatur, & res quæ infra memorantur in poteſtate Abbatis ſint qui ibi fuerit ordinatus. Igitur adjuro & præcipio in nomine Dei omnipotentis, qui eſt omnium rerum Chart. 1. Donatio ſitus Abbatiæ.

Iudex

Iudex Iuſtus, ut præfata terra ſubſcripta donatione ſempiteniali-
ter ſit confirma.a, ita ut nec mihi nec alicui ſucceſſorum meorum
Regum aut Principum, ſive cujuſlibet conditionis dignitatibus
Imprecatio. *& eccleſiaſticis gradibus de ea aliquid fraudare liceat. Si quis*
verò de hac donatione noſtra aliquid minuere, aut irritum facere
temptaverit : ſit in præſente ſeparatus à ſanctæ communione
Metæ Abba- *corporis & ſanguinis Chriſti : & in die judicii ob meritum malitiæ*
tiæ. *ſuæ à conſortio ſanctorum omnium ſegregatus. Circumcincta eſt*
hæc terra his terminis, in Oriente eccleſia ſancti Martini, in
meridie via de Burgate, in Occidente & Aquilone Drouting-
ſtreet. Datum in civitate Doroberniæ, anno ab incarnatione
Chriſti. 605. indict. 6. †. Ego Ethelbertus Rex Cantiæ ſana
mente integroque conſilio donationem meam ſigno crucis propria
manu roboravi confirmavique. Ego Auguſtinus gratia Dei
Archiepiſcopus teſtis conſentiens libenter ſubſcripſi. Edbaldus.
Hamigiſibus. Augemundus Referendarius. Hocca Tangil. Pin-
ca. Geddy.

Char. 2. IN nomine Domini noſtri Ieſu Chriſti. Notum ſit omnibus tam
præſentibus quam poſteris quòd ego Ethelbertus Dei gratia
Rex Anglorum per Evangelicum genitorem meum Auguſtinum
de Idololatra factus Chriſticola tradidi Deo per ipſum antiſtitem
Donatio. *aliquam partem terræ juris mei ſub orientali muro Civitatis Do-*
roberniæ, ubi ſcilicet per eundem in Chriſto inſtitutorem Mona-
ſterium in honorem principum Apoſtolorum Petri & Pauli con-
didi ; & cum ipſa terra, & cum omnibus, quæ ad ipſum mona-
ſterium pertinent, perpetua libertate donavi, adeo ut nec mihi,
nec alicui ſucceſſorum meorum regum, nec ulli unquam poteſtati
ſive eccleſiaſticæ ſive ſæculari quicquam inde liceat uſurpare ;
Imprecatio. *ſed in ipſius Abbatis ſint omnia libera ditione. Si quis verò de hac*
donatione noſtra aliquid imminuere aut irritum facere tentaverit,
authoritate Dei & B. Papæ Gregorii, noſtrique Apoſtoli Augu-
ſtini ſimul & noſtra imprecatione ſit hic ſegregatus ab omni ſan-
cta eccleſiæ communione, & in die judicii ab omni electorum ſo-
Termini. *cietate. Circumcingitur hæc terra his terminis : In Oriente ec-*
cleſia S. Martini, & inde ad Orientem by Sibben-downe, & ſic
ad Aquilonem be Wykingeſmerk, iterumque ad Orientem & ad

Auſtrum

Auſtrum be Burgaveremarka, & ſic ad Auſtrum & Occidentem be Kingeſmearke, iterum ad Aquilonem & Occidentem be Kingſmerke, ad occidentem to Rederchepe, & ita ad Aquilonem to Droutingſtreet. Actum eſt hoc in Civitate Doroberniæ Anno ab incarnatione Chriſti. 605. indictione octava. †. *Ego Ethelbertus Rex Anglorum hanc donationem meam ſigno ſanctæ crucis propria manu confirmavi.* †. *Ego Auguſtinus gratia Dei Archiepiſcopus libenter ſubſcripſi.* †. *Edbaldus Regis filius favi.* †. *Ego Hamigiſilus Dux laudavi.* †. *Ego Hocca comes conſenſi.* †. *Ego Augemundus Referendarius approbavi.* †. *Ego Graphio comes benedixi.* †. *Ego Tangiſilus Regis Optimas confirmavi.* †. *Ego Pinca conſenſi.* †. *Ego Gedde corroboravi.* Subſcriptiones.

REx Anglorum Ethelbertus miſericordia Dei omnipotentis Catholicus omnibus ſuæ gentis fidelibus & adventum gloriæ magni Dei & ſalvatoris noſtri Ieſu Chriſti beata ſpe expectantibus, ſalutem vitaque æternæ beatitudinem largiente ſummi Regis clementia. Ego Ethelbertus in ſolio paterno confirmatus, paceque divinitus conceſſa eo jam per decem quinquennia ſceptrigera poteſtate potitus, per venerabiles ſacræ fidei Doctores ſpiritus ſancti gratia irradiatus, ab errore falſorum Deorum ad unius veri Dei cultum toto corde converſus, ne ingratus beneficiorum appearem illi, qui de ſua è cœlis ſancta ſede nobis in regione umbræ mortis ſedentibus lux veritatis emicuit, inter alias quas fabricavi eccleſias, monitu & hortatu beatiſſimi patris Gregorii & ſancti patris noſtri Auguſtini Epiſcopi, beatiſſimo Apoſtolorum principi Petro, & Doctori gentium Paulo monaſterium à fundamentis conſtruxi, illudque terris, variiſque poſſeſſionum donariis decorare ſtatui, inibi monachos Deum timentes aggregari feci: & cum conſilio ejuſdem Reverendiſſimi Archipræſulis Auguſtini, ex ſuo ſancto ſanctorum collegio venerabilem virum ſecum ab Apoſtolica ſede directum Petrum monachum elegi, eiſque ut eccleſiaſticus ordo expoſcit, Abbatem præpoſui. Hoc igitur Monaſterium, ad provectum debiti culminis promovere deſiderans, ſuarumque poſſeſſionum terminos dilatare geſtiens, ſana mente, integroque conſilio, cum Eadbaldi filii mei, aliorumque nobilium optimatum meorum conſenſu, ob redemptionem animæ Char. 1.

meæ,

mea, & ſpem retributionis æternæ, obtuli ei etiam villam nomine Sturiag alio nomine dictam Chiſtelet, cum omnibus redditibus ei jure competentibus, cum mancipiis, ſylvis cultis vel incultis, pratis, paſcuis, paludibus, fluminibus & contiguis ei maritimis terminis eam ex una parte cingentibus, omniaque mobilia vel immobilia in uſus fratrum ſub regulari tramite & monaſtica religione inibi Deo ſervientium, miſſarium etiam argenteum, ſceptrum aureum, item ſellam cum fræno auro & gemmis ornatam, ſpeculum argenteum, armigauſa oloſerica, camiſiam ornatam, quæ mihi de Domino Gregorio ſedis Apoſtolicæ directa fuerat: quæ omnia ſupradicto monaſterio grataner obtuli. Quod etiam monaſterium ipſe ſervus Dei Auguſtinus ſanctorum Apoſtolorum ac martyrum reliquiis, variiſque eccleſiaſticis ornamentis ab Apoſtolica ſede ſibi tranſmiſsis copioſe ditavit, ſeſeque in eo, & cunctos ſucceſſores ſuos ex Authoritate Apoſtolica ſepeliri præcepit, ſcriptura dicente, non eſſe civitatem mortuorum ſed vivorum; ubi & mihi & ſucceſſoribus meis ſepulturam provìdi, ſperans me quandoque ab ipſo Apoſtolici ordinis principe, cui Dominus poteſtatem ligandi atque ſolvendi dedit, & claves regni cælorum tradidit, à peccatorum nexibus ſolvi, & in æternam beatitudinis januam introduci. Quod monaſterium nullus Epiſcoporum, nullus ſucceſſorum meorum regum in aliquo lædere aut acquietare præſumat: nullam omnino ſubjectionem ſibi uſurpare audeat: ſed Abbas ipſe qui fuerit ordinatus, intus & foris, cum conſilio fratrum ſecundum timorem Dei liberè eum regat & ordinet: ita ut in die Domini dulcè illâ piiſsimi redemptoris noſtri vocem mereatur audire, dicentis, Euge ſerve bone, &c. *Hanc donationem meam in nomine patris & filii & ſpiritus ſancti largitate divina, ut mihi tribuatur peccatorum remiſsio per omnia cum conſilio reverentiſsimi patris Auguſtini condidi, idque ad ſcribendum Augemundum presbyterum ordinavi. De his igitur omnibus, quæ hic ſcripta ſunt, ſi quis aliquid minuere præſumpſerit, ſciat ſe æquiſsimo judice Deo, & beatiſsimis Apoſtolis Petro & Paulo rationem eſſe redditurum. Confirmata eſt hæc donatio, præſentibus teſtibus, Reverentiſsimo patre Auguſtino Doroberniæ eccleſiæ Archiepiſcopo primo, Mellito quoque & Iuſto Londonienſis & Roffenſis eccleſiæ præſulibus, Eadbaldo filio meo,*

Sturiag. Chiſtelet.

Locus ſepulturæ Reg. & Archiepiſc.

Immunitas monaſterii.

Interminatio.

Teſtes.

meo, Hamigiſſo &c. & aliis pluribus diverſarum dignitatum perſonis. Actum ſane 45. Anno regni noſtri, Anno Domini 605.

Privilegium St Auguſtini huic cœnobio ſuo conceſſum.

AVguſtinus Epiſcopus Doroberniæ ſedis famulus, quem ſuperna inſpirante clementia beatiſſimus Papa Gregorius Anglicæ genti Deo acquirendæ legatarium miſit, ac miniſtrum, omnibus ſucceſſoribus ſuis Epiſcopis, cunctiſque Angliæ Regibus, cum ſuis poſteris, atque omnibus Dei fidelibus, in fide & gratia ſalutem & pacem. Patet omnibus quòd Deo amabilis Rex Ethelbertus primus Anglorum regum Chriſti regno ſanatus noſtra inſtantia, & ſua prodiga benevolentia inter cæteras eccleſias quas fecit & Epiſcopia, monaſterium extra Metropolim ſuam Doroberniam, in honorem principum Apoſtorum Petri & Pauli regaliter condidit, & regalibus opibus ampliſque poſſeſſionibus ditavit, magnificavit, perpetua libertate & omni jure regio cum omnibus rebus & judiciis intus & foris illi pertinentibus munivit, ſuoque regio privilegio, & ſuperni judicii imprecatione, atque Apoſtolica ſanctiſſimi papæ Gregorii interminatione excommunicatoria contra omnem injuriam confirmavit. Ego quoque ejuſdem libertatis adjutor & patrocinator omnes ſucceſſores meos Archiepiſcopos, omneſque eccleſiaſticas vel ſaculares poteſtates per Dominum Ieſum Chriſtum & Apoſtorum ejus reverentiam obteſtor, atque Apoſtolica memorati Patris noſtri Papæ Gregorii interminatione interdico, ne quiſquam unquam ullam poteſtatem aut dominatum aut imperium in hoc dominicum vel Apoſtolicum monaſterium, vel terras vel eccleſias ad illud pertinentes uſurpare præſumat, nec ulla prorſus ſubjugationis, aut ſervitutis, aut tributi conditione, vel in magno vel in minimo, Dei miniſtros inquietet aut opprimat. Abbatem a ſuis fratribus electum in eodem monaſterio, non ad ſui famulatum, ſed ad dominicum miniſterium ordinet; nec ſibi hunc obedire, ſed Deo ſuadeat; nec verò ſibi ſubjectum, ſed fratrem, ſed conſortem, ſed collegam in comminiſtrum in opus Dominicum eum reputet. Non ibi miſſas, quaſi ad ſuæ ditionis altare, nec ordinationes, vel benedictiones uſurpativè, ſine Abbatis vel fratrum petitione exer-

Char. 4.

Doroberniam Regis Metropolim vocat.

Abbatis electio & conditio.

ceat: nullum ſibi jus conſuetudinarium vel in viliſſima re exigat, quatenus pacis concordia unum ſint in domino uterque, nec quiſquam quod abſit dominandi diſſidio in judicium incidat Diaboli, qui ſuperba tyrannide corruit de cœlo. Reges gentium (inquit Dominus) dominantur eorum, vos autem non ſic; cumque ab alienigenis, non à filiis accipiantur tributa, ſic ipſe Dominus concludit, ergo liberi ſunt filii: qua ergo irreverentia patres eccleſiarum in filio Regni Dei ſibi vendicant dominationem? maximè autem in hanc eccleſiam ſanctorum theſaurariam, in cujus materno utero tot Pontificum Doroberniæ, Regumque ac principum corpora ſperamus alma refovenda ſepulturæ requie, ex authoritate ſcilicet Apoſtolica, & hinc ad æternam gloriam reſuſcitanda. Tales ſupremi Judicis amicos ſi quis offendere non metuens hujus privilegii ſtatuta violaverit, vel violatorem imitando vim ſuam tenuerit, ſciat ſe Apoſtolico B. Petri gladio per ſuum vicarium Gregorium puniendum, niſi emendaverit. Hæc igitur omnia, ut hic ſunt ſcripta, Apoſtolica ipſius Inſtitutoris noſtri Gregorii comprobatione & authoritate ſervanda ſancimus, ſuoque ore confirmamus, præſente glorioſo rege Ethelberto, cum filio ſuo Eadbaldo, & collaudante cum ipſo, & omnibus Optimatibus regis atque ultrò volentibus reverendiſſimis fratribus noſtris à ſancta Romana eccleſia huc mecum, vel ad me in Evangelium Domini deſtinatis, ſcilicet Lawrentio, quem nobis Deo favente, ſucceſſorem conſtituimus, & Mellito Londoniarum Epiſcopo, & Iuſto Roffenſi Epiſcopo, & Petro venerabili ejuſdem monaſterii principum Apoſtolorum Abbate primo cum cæteris in Domino adjutoribus meis; obnixè poſtulantibus, ſimulque in eos, qui hæc fideliter ſervaverint, benedictionem; aut in impœnitentes, quod volumus, tranſgreſſores damnationem exercentibus.

Pontifices & Reges hic ſepeliendi.

Confirmatio.

These auſpicious beginnings had anſwerable proceedings. For the foundation of the Abbey thus laid, it became in proceſſe of time much advanced, both in the inlargement of her buildings, and augmentations of her indowment. For the firſt. After the death of King *Ethelb. Eadbaldus* (his ſonne) at the inſtance of *Lawrence* the Archb' builded a faire Church in this Monaſtery which he called

called S. *Maries.* After *Eadbaldus*, King *Canute* (the great Monarch of this Realme:) *Egelsine* (the Abbat that fled for feare of the Conquerour:) *Scotlandus* (whom the same King put in *Egelsin's* place:) *Hugh Floriac* (that was of kindred to King *William Rufus*, and by him made Abbat:) were the persons that chiefly increased the building: some bestowing Churches and Chapels; some Dortors and Refectories or dining places, and others other sort of edifices [p].

[p] *Lamb.* peramb. of *Kent* in *Canterbury.*

Now for the latter, her increase in possessions and indowment, it would be too tedious a matter to particularize but the one halfe of the donations and grants of lands and revenues that were made and given by the multitude of benefactors of all sorts, who out of the heat of their devotion to the place, for the double founders sake, the one the great instrument of Christianisme brought and wrought amongst the Saxon people of those parts, the other (by Gods blessing on his endeavours) the first Christian King of the English-Saxon race, strived of holy zeal, according to their knowledge to out-strip one another in an open handed liberalitie to this Abbey. The Royall benefactors (for I shall omit the rest) after *Ethelb.* (as *Thorne* informs me) were chiefly these. King *Eadbald* his sonne and next Successor, who gave the mannor of *Northborne*, consisting of 30 plough-lands. King *Lothaire*, who gave 3 plough-lands in *Stodmersh*. King *Withred*, who gave the mannor of *Littleborne* of 5 plough-lands. King *Eadbert* his sonne, who gave 6 plough-lands in *Little-Mongeham*. King *Edmund*, whose gift was 2 plough lands in *Sybertsweld*. *Kenewulf* King of *Mercia* and *Cuthred* King of *Kent*, who gave the mannor of *Lenham*, consisting of 20 plough-lands and 13 Denes. King *Ethelwulf* the West-Saxon, who gave 40 Casiatos (Mansions I take it) in *Lenham*. King *Ethelbert* the West-Saxon also, who gave the mannor of *Merton* in East *Kent*, of 3 plough-lands. King *Canute*, who together with the body S. *Mildred* the virgin of *Thanet*, gave unto the Abbey all the indowment of that late Monastery. King *Edgar* who gave *Plumsted*.

Royall benefactours to S. *Augustines* Abbey.

ſted, of 4 plough lands. *Edward* the Confeſſor, who gave all the land he had in *Fordwich*.

The ſucceeding Kings, for the moſt part, were rather confirmers or reſtorers of the old, then contributers of new poſſeſſions to this Abbey. Whoſe Charters (as the others) are many of them already publiſhed partly in *Reyner's Apoſtolatus Benedictinorum*, and partly in *Wevers* Funerall Monuments. Wherefore I ſpare their recitall here. Neither will I wade or enter farre into diſcourſe of the once flouriſhing eſtate of this ancient Abbey, leſt I finde it (as I may juſtly feare it) even endleſſe. For ſo many were the priviledges, ſo wide the poſſeſſions, and ſo very great the eſtimation of this Abbey, in many reſpects (that of it being, of old, the ſelected place for the Royall and Archiepiſcopall ſepulture, not the leaſt:) as few other in the Kingdome did or could in all points paralell it.

Onely let me, ere my cloze, acquaint you from Mr *Lambert*[q], that the houſe, before the diſſolution, had five Covents, conſiſting (ſaith he) of 65 Monks, Benedictines, or of the order of the Black monks of S. *Benet*, which began here in England with their Founder, (the nature hereof ſee hereafter in Chriſt-Church:) And, as he addes (beſide Juriſdiction over an whole lath of 13 hundreds) it had poſſeſſion of livelihood to the value of 808. *l'* by yeare. Herein, (I ſuppoſe) following the eſtimate of her temporalties, taxed at that ſumme by the Popes Delegates, the Biſhops of *Winchester* and *Lincoln*, *Iohn* and *Oliver*, in the yeare 1292. authoriſed to tax and rate the temporalties of all the Clergy both religious and ſecular throughout the Kingdome, for the levying of a tenth thereby, which the Pope had granted to the King (*Ed.* 1.) *in ſubſidium terræ ſanctæ*[r]. But it ſeems that upon the ſurrender and ſuppreſſion of the Abby, which happened 4. *Decemb.* 29. *Hen* 8. that eſtimate was well neare doubled. For (as *Speed* and *Wever* both have it) it was then valued, as the Record in the Kings Exchequer ſhows, at 1412. *lib.* 4^li 7^d. ob. q.

[q] Peramb. of *Kent*, in *Cant.*

[r] *Lib. Eccleſ. Chriſti Cant.*

The Abbey of what value.

Briefly this Abbey, and the Abbat thereof in right of his Abbatie,

Abbatie, had *Cuneum monetæ*, allowance of mintage and coynage of money, by the grant of King *Athelſtan*[r], which continued untill the time of K. *Stephen*, & then was utterly loſt, *Silveſter* the 45 Abbat, who died *Anno* 1161. being the laſt that enjoyed it. Whereof *Thorne* writing his life hath theſe words. *Memorandum* (ſaith he) *quòd iſte Silveſter Abbas & multi prædeceſſores ejus Abbates habuerunt Cuneum monetæ in Civitate Cant. ſicut per inquiſitionem factam per Arnoldum Ferre, Wulfinum Mereere & alios qui jurati dixerunt quòd quidem Abbas S. Aug. Silveſter nomine habuit in Civitate Cant. unum cuneum monetæ & Elamdus Porre cuſtodivit cuneum illud ex parte illius Abbatis, & quando ille Abbas obiit ſeiſita fuit Abbatia in manu Domini Regis unà cum prædicto cuneo, nec unquam aliquis Abbas qui ei ſucceſsit, illius cunei recuperavit ſeiſinam. Et fuit iſta inquiſitio facta temporibus Hen. ſecundi Regis, & Regis Richardi filii ejuſdem.* The Abbat moreover was *Abbas intratus*, firſt made ſo by Pope *Alex.* 2. as the ſame *Thorne* (in the life of Abbat *Egelſin*) relates. Who ſaith that the ſame *Egelſ.* being ſent on ſome Embaſſage to Pope *Alex.* 2. in the yeare 1063. was there the firſt Abbat of this Monaſtery, to whom it was of the ſame Pope permitted with his Succeſſors, the Abbats of the place, to uſe the Mitre and ſandals, in manner of a Biſhop, the Pope thus then pronouncing and ſaying, *Hunc apicem habere perpetuò rectorem decrevimus Auguſtinenſem, ob ipſius ſcilicet Romanorum alumpni & Anglorum Apoſtoli dignitatem.* He was I ſay a mitred Abbat, that is by *Cowels* interpretation [s] an Abbat Sovereigne, exempt from the Juriſdiction of the Dioceſan, having Epiſcopall Jurisdiction within himſelf. He had place and voice not onely in Parliament as a ſpirituall Baron, but alſo in the generall Councell, where, by the gift of Pope *Leo* ix[th], his place was to ſit by the Abbat *Montis Caſſini*[u]. A Catalogue of theſe Abbats and others, who living, by their learning and pietie, or dead, by the reliques of their mortalitie, their deceaſed bodies, ſome honourably intombed, others gloriouſly inſhrined there, have enfamouſed the place, I referre you to finde in *Pitſeus* his Catalogue, and

[r] *Leg. Athelſtani in Archaeon.* Gul. Lamb. *pag.*

Abbat of S. *Auſtins* had coynage of money.

Dignified by the Pope with Mitre and ſandals.

[s] *Interprete in verb. Abbat. pag.* 2.

[u] Reyner *in appendice ad Apoſtolat. Benedictin. pag.* 53.

and *Wever's* ancient Funerall monuments. And hitherto of the flouriſhing eſtate of this Abbey.

It neither may, nor will (I know) be imagined but that this Abbey taſted of both fortunes. Wherefore as you have heard ſomewhat of the weale, ſo now give me leave with what brevitie I can, to acquaint alſo with the wo; the detriments I mean and dyſaſters, that have at any time abated, and at laſt fatally obſcured and finally extinguiſhed the glory and Majeſty of this once famous and opulent Abbey.

Whereof the firſt in time and not of leaſt regard was her loſſe of the long enjoyed right and intereſt to the burialls of the Kings and Archbiſhops, of which, the former, in Archbiſhop *Brightwald's*, and the latter in *Cutbert's* dayes were firſt taken from it[x].

[x] *Lamb.* Peramb. of *Kent* in *Canterbury.*

Abby infected by the Danes.

Another was the grievous and frequent infeſtation of the place by the Danes: which (however their Chroniclers, for their Abbeys greater glory, ſometimes aſcribe their ſafety, defence and deliverance from thoſe Invaders to a miraculous preſervation:) yet doubtleſſe either ſuffered their violence, or at the leaſt, and at the beſt, purchaſed their peace (and ſo prevented their greater calamity) at a deare rate, and with coſtly redemptions, eſpecially in that lamentable ſpoil and devaſtation of the City under King *Etheldred*, in the yeare 1011. The recorders of the tragicall ſtory whereof, the elder Monks, *Henry* of *Huntington*, *Roger Hoveden*, and others, (whoſe pens a miracle ſo mainly tending to the advancement of Monkery, in all likelihood could not have eſcaped) tell of no ſuch miracle as *Thorne* will have the Abbey then reſcued and ſaved by, which was, that when a Dane had taken hold of S. *Auguſtines* pall or cloak (wherewith his tombe was covered) it ſtuck ſo faſt to his fingers, that by no means poſſible he could loſe it, till he came and yeelded himſelf to the Monks, and made ſorrowfull confeſſion of his fault. Which thing ſo terrified the reſt of the Danes, that they deſiſted and ceaſed from invading the Monaſtery, and became chief protectors and defenders of it. *Cum Dani* (as *Thornes* own words are) *Cantuariam*

ariam ferro undique & flamma vaſtantes ſævirent, quidam illorum ſacrilegi, non cauſa orandi, ſed deprædandi malitia monaſterium iſtud ultrò introierunt: moxque unus eorum ad malum proclivior, ad ſepulchrum Apoſtoli noſtri Auguſtini (ubi tunc jacebat tumulatus) improbè acceſsit, palliumque, quo illud pretioſum Auguſtini mauſolæum operiebatur, furtim rapuit, atque ſub axilla ſua illum abſcondit: ſed divina ultrix miſeratio raptorem mox rapuit, palliumque illud ſub axilla furis abſconditum, quaſi connativum cutis axillis furis inhæſit; nec unguibus nec ulla violentia aut arte deponi poterat, donec reatum ſuum coram ſancto prædicto, & loci fratribus, veniam poſcendo de commiſsis, fur ipſe prodiderat. Quæ ultio ita cæterorum Danorum multitudinem terruit, ut hujus Monaſterii non ſolùm fieri timerent invaſores, ſed magis ejus præcipui forent defenſores. Thus he. But (as I ſaid) our elder ſtories have no mention of this miracle. *Hoveden* (I confeſſe) naming the then Abbat of the place, ſayes that he was ſuffered to eſcape or go his way, haply (& as it may be reaſonably thought) becauſe he had ranſomed himſelf and his Abbey, by compoſition with the enemy. But that your belief may not reſt upon my bare and ſingular opinion of this Abbeys partaking with the neighbour City, and Cathedrall in their Daniſh preſſures, I will ſtand by, whileſt Reverend Archbiſhop *Parker* gives you his, who thinking it incredible that the Citie ſhould ſo often ſuffer, by the Danes, and this Abbey eſcape, thus expoſtulates the matter. *Quid dicam* (ſaith he) *de Monaſterio Sancti Auguſtini, Doroberniæ, omnium primo & antiquiſsimo, Romanorum Pontificum, atque Regum Cantiorum privilegiis adeo ſuperbo, quibus fretus ab omni ſubjectione & obedientia ſui Archipræſulis, immune ſe putarit? &c. Credibilene eſt inter tantas procellas hoc inſolens cœnobium tutum & à Danorum impetu liberum eſſe potuiſſe, cum ipſam Doroberniam urbem inclytam, ita miſerè depopulati ſunt, ut ſupra retulimus:* Thus he [y].

[y] *Antiq. Brit. In vita* Celnothi. *pag.* 72.

A 3[d] & 4[th] great dyſaſter to this Abbey was, the firing of it one time, & the almoſt drowning of it another. The former (by fire) happening in the yeer 1168. (*Anno Dom.* 1168. ſaith Abbey fired.

Thorne) *die decollationis S^t. Ioannis Baptiſtæ combuſta fuit iſta eccleſia pro maxima parte, in qua combuſtione multæ codicillæ antiquæ perierunt, atque ipſum feretrum S. Auguſtini & multorum ſanctorum hujus loci flebiliter ſunt deformata; nec mirum cum ipſa pene tota eccleſia igne fuerat conſumpta. Cujus infortunio miſertus Alexander Papa eccleſiam de Feverſham ad reparationem eccleſiæ ſic igne conſumptæ confirmavit; & eccleſiam de Menſtre & Middelton ad Sacriſtiam pro reparatione iſtius eccleſiæ deputavit.*) The latter (by water) in the yeare 1271. (*Eodem anno* (ſaith the ſame Author) *die tranſlationis S^t. Aug. facta fuerunt tonitrua & coruſcationes & tanta inundatio pluviæ, ut Civitas Cant. pene ſubmerſa eſſet. Occupaverat verò aqua totam iſtam Curiam pariter & eccleſiam, ut prope ſubmerſæ eſſent, niſi virtus Sanctorum ibi quieſcentium obſiſteret.*)

Abbey almoſt drowned.

Vide Antiq. Brit. in initio vitæ Kildwardby.

Mortmaine.

The next great croſſe which befell this Abbey, but common to it with other, was the reſtraint of the Laitie from any longer extending the hand of their bounty, in paſſing over their fee to the Abbey, without ſpeciall licence of the King, by the Stat. of *Mortmaine*, or the law of *Amortization*; which timely to moderate the before unlimited libertie of the Laity in that kinde, likely in time to give all to God, and leave nothing, or but little, for *Cæſar* and themſelves, by their over forwardneſſe and extreame exceſſe in that kinde of operative devotion (a thing conſidering their full perſwaſion of the meritorious nature of it, nothing ſtrange) provided a convenable reſtraint, tying and manacling the hands of the ſubject for the future from that kinde of over-active charitie, without the foregoing privitie and conſent of the Prince. But this croſſe, this loſſe, was in part ſupplied and made leſſe ſenſible unto the religious, by a piece of policie which they quickly put in ure, and that was the procuring not onely of priviledges and immunities from payment of tithes, but alſo of Impropriations or Annexions of Churches, Parſonages I mean, to their houſes; which though invented, and on foot long before, upon what pretext ſee *Hay* in his *Aſtrum inextinctum. quæſt. 2. num 9. & ſeq. fol. 98. 99.* yet now, the other current of their gain being ſtopt,

7. Ed. 1.

Impropriations.

ſtopt, much more abounding then ever before [z]. All of them, but eſpecially the latter, things improperly enough in the hands of the Religious, and with cauſe enough reckoned among the 100 grievances of *Germany* [a], but much more improperly in the poſſeſſion of meer lay-men, as now they are moſt what; but generally like the gold of *Tholouſe*, not without a curſe, a croſſe at leaſt, either reall or perſonall, upon the perſon of the invader, or his eſtate, or both, which though he either cannot or will not himſelfe, yet others both can and do ſee and obſerve to follow ſuch profaners of the Churches Patrimony the improper Lay-proprietaries of Parſonages and Church-livings. *Amicus Plato, Amicus Socrates; ſed magis amica Pietas.* Pardon this digreſſion, and I proceed.

[z] *Downings* Diſcourſe Concluſ. 3. § 5.

[a] *Fox.* Acts and Monum. *vol.* 2. *pag.* 851.

By the way would you be further ſatisfied concerning the grounds, upon which Impropriations of Churches to Monks and Monaſteries firſt began, I find them briefly to be theſe. *Illud inprimis agebant Epiſcopi, dum eccleſias Monachis attribuerent, ut paci eccleſiaſticæ ſubſervirent. Quòd enim pleræque earum eccleſiarum in ipſis Monachorum fundis conderentur, & ab eorum ſervis, qui terram extirpatis ſilvis novarunt, frequentarentur; ne quid inter Clericos & Monachos ſereretur diſſidii, poſtulabat æquitas, & concordia, ut Monachis traderentur gubernandæ. Ea cauſa cum deerat, aliam Epiſcopis ſuggeſſit charitas, ut Monachorum ſuſtentationi caveretur. Poſtremo id quoque cauſæ acceſſit, ut eccleſiæ melius regerentur, tum ob accuratiorem inſtitutionem plebium, quibus Monachi ad omnem difficultatem præſto erant doctrinæ per ea tempora fere principatum habentes, tum ob Preſbyterorum, quos fere tunc erudiebant Monachi ſoli, delectum faciliorem. Itaque non pauca donationes ejus generis ſignatè cavent ut in Monachorum poteſtate ſit Presbyterorum electio, atque Eccleſiarum gubernatio, &c. S. Roverius* in his Illuſtrations upon the Hiſtory of the Monaſtery of S. *Iohns* at *Rheimes. pag.* 606. But to S. *Auſtins* again.

I do not remember that I have read of or met with any other much conſiderable loſſe, croſſe or misfortune to have befallen this Abbey afterwards, untill that fatall blow of

29. Hen. 8. 24. *Decembris.* utter diſſolution was given it by *Hen.* 8. Little had all the former caſualties been to the ruine of this goodly Abbey, had not that ſudden and tempeſtuous ſtorm (which bare down before it all the religious ſtructures of this kinde throughout the kingdome) falling upon it, brought this with the reſt, to irrecoverable ruine: whoſe uncovered walls ſtood ſo languiſhing in time, and ſtorms of weather, that dayly increaſed the aſpect of her ruines, till now laſtly they are made ſubject to other publick uſes, and the whole tract of that moſt goodly foundation in the ſame place no where appearing &c. as it is in *Speed*[b]. Yet thither let me leade you, and have your patience whileſt I ſurvey the preſent Remains of the place, which is my ſecond Particular touching this Abbey.

[b] *Hiſt. pag.* 294.

2. Particular. Amongſt which, I finde ſcarce any of note beſide *Ethelberts* Tower and S. *Pancraces* Chapell. But ere we enter the Sept, a word or two of that. The ſept or ſite of the Monaſtery yet appeares and may be traced by the circuiting walls, within the compaſſe whereof the Elemoſinary, by Almnery. the Court-gate (a place where the almes of the Abbey, the remaines of their food being ſent thither, were diſtributed as a main part of their ſubſiſtence, to certain almes-people conſiſting of a ſociety of Brothers and Siſters, having had a Chapell to it now deſolate, and rotting in it own ruines) was included long ago, as it ſeems by a Compoſition[c], in the yeare 1237. (foure hundred yeares ago) made between the then Archbiſhop and his Archdeacon of the one part, and the then Abbat, of the other: (amongſt other things) touching Juriſdiction, and right to the coertion of criminous perſons of the Monaſtery delinquent in the Dioceſſe of *Cant. extra ſepta ſui Monaſterii, qua continent elemoſinariam extra portam eorum,* as the compoſition wordeth it. *Hugh* the Abbat, of that name the ſecond, when he divided and diſtinguiſhed the offices of his Monaſtery[d], aſſigned the Church or Parſonage of *Northborne*, with the Chapells annexed to this Almnery[d].

[c] *Liber Eccleſ. Chriſti Cant.*

[d] Thorne *in ejus vita.*

Refectory. Now enter we the ſept, where the firſt thing in our eye obſervable

obſervable (except the faire Hall, the late Refectory of the Monkes) is *Ethelb.* Tower. Not ſo called (as vulgar tradition will fabulouſly tell you it was) from the building of it, either by him, or by others in his time. In honor and memory of him I will grant it was, but yet long ſince his dayes, being not built (I take it) untill about the yeare 1047. For (as it is in the private Chronicler, *Thorne*) the then Archbiſhop *Eadſin*, beſide ſome other acts of his bounty to the Abbey, gave 100. markes, *ad turris ædificationem, quæ tunc fuerat in conſtruendo*, meaning this Tower, as I conceive. Other certainty of the age of it, I cannot give, and ſo leave it with the words of *Speed*[c], who in the cloſe of his diſcourſe touching this Abbey, thus ſpeakes of it. Onely *Ethelberts* Tower (ſaith he) in memory and honour of the man, as yet hath eſcaped the verdict and ſentence of deſtruction, whoſe beauty, though much defaced and overworne, will witneſſe to ſucceeding Ages the magnificence of the whole, when all ſtood compleate in their glory together.

Ethelberts Tower.

[c] *Hiſt. pag.* 194.

The next thing (and what elſe onely is obſervable amongſt theſe heapes of ruines) is the Chapell of St *Pancrace*, built (as the private Chronicler makes report) before *Auguſtine* came; and uſed by the King, before his converſion to Chriſtianity, for the place of his Idol-worſhip, but after it, the firſt that *Auguſtine*, after he had purged it from the worſhip of the falſe, conſecrated to the ſervice of the true God, and dedicated to St *Pancrace*. Wherewith the devill all inraged, and not brooking his ejection from the place he had ſo long enjoyed; the firſt time that *Auguſtine* celebrates maſſe there, furiouſly aſſaults the Chapell to overturne it. But having more of will then power to actuate his intended miſchiefe, all he could doe was to leave the enſignes of his malice, the prints of his talons on the South-Porch-Wall of the Chapell, where they are viſible to this day. Thus *Thorne* tels the tale. And no better then a tale can I conceive it to be. I will grant that a Chappell of that name, of no ſmall antiquity there was ſometime

St *Pancrace* Chapell.

Thorne.

ſtanding, where a good part of her ruines are yet left, built almoſt wholly of Britiſh or Romane bricke (infallible Remaines of antiquity:) That on the Walls out-ſide of the South-Porch, ſuch tokens as the Hiſtorian will have to be the markes of the Beaſt, are viſible enough: That of latter time this Story became vulgarly received. (*Hamon Beale*, to inſtance in one for many, *Anno* 1492. gives by his Will [f] to the reparation of St *Pancrace* his Chapell within the precinct of St *Auguſtines* Church-yard, and of the Chapell where St *Auguſtine* firſt celebrated maſſe in *England*, annexed to the former, 3^l. 6^s. 8^d.) But that either this was the place, where Saint *Auguſtine* firſt ſaid maſſe in *England* (St *Martins* was it, as *Bede* [g] will tell you:) or that the ſtory is further true then I have granted, I cannot beleeve.

[f] *Penes Regiſtrum Domini Archid. Cant.*

[g] *Eccleſiaſtic. Hiſt. lib. 1. cap. 26.*

To give you my reaſons. Conſult venerable *Bede's* preface to his Eccleſiaſticall Story, and you ſhall finde he there acknowledgeth his intelligence for theſe parts received chiefely from *Albinus* the then Abbat of St *Auguſt.* who with diligence inſtructed him in all things that either by written record, or tradition of his Elders, had come unto his knowledge, any way memorable. But take his owne words. *Auctor ante omnes* (ſaith he) *atque adjutor opuſculi hujus Albinus Abbas reverendiſsimus, vir per omnia doctiſsimus, extitit. Qui in eccleſia Cantuariorum à beatæ memoriæ Theodoro Archiepiſcopo & Hadriano Abbate viris venerabilibus at eruditiſsimis inſtitutus, diligenter omnia quæ in ipſa Cantuariorum provincia, vel etiam in contiguis ejuſdem regionibus à diſcipulis beati Papæ Gregorii geſta fuere, vel monumentis litterarum, vel ſeniorum traditione cognoverat, & ea mihi de his quæ memoria digna videbantur per religioſum Londonienſis Eccleſiæ presbyterum Nothelmum, ſive litteris mandata ſive ipſius Nothelmi viva voce referendo, tranſmiſit.* Thus *Bede.* Adde hereunto that this was a matter ſo remarkable, an occurrence, ſo much in it ſelfe, but in reſpect of the circumſtances of time and place, much more memorable. Of time: It happening ſo in the very infancy of the Engliſh-Saxon Chriſtian Church. Of place: Being ſuch as from an Idol-temple

was

was become, and that but newly a Chriſtian Oratory, that, then it, there is not a thing more worthy to be kept in memory in the whole ſtory of the times: and therefore could not have eſcaped the one, the intelligencers (*Albine's*) knowledge, nor conſequently the other, the Hiſtorian (*Bede's*) pen. But, for all this, looke and you ſhall finde, that *Bede* is ſo farre from making mention of it, that he remembers not ſo much as the Chapell. This is much. But let me adde yet further. The following Chronologers, for the moſt part Monkes all, paſſe it over in deepe ſilence. Could fame have beene (thinke you) ſo ſluggiſh, or ſo confin'd, that ſo famous a matter as this ſhould fall from no Authors pen till (in compariſon) but yeſterday, till *Spott* and *Thornes* dayes? The caſe ſo ſtanding for me, *credat Iudeus apella.* And ſo I leave it.

Church-yard.

Now being upon taking our leave of the Abbey, and making our retraict, let me lead you (as the next way out) over the forgotten Sepulchres of the dead; the ancient Cimitery ground of the Abbey, and ſo out at the gate before Burgate. Which great and faire Gate, with a battlement, and that warlike invention of machicollation, called *Porta occidentalis Cimiterii St Auguſtini*[h], heretofore lead from Church-ſtreet (for ſo the ſtreet before it hath uſually beene called) into St *Auguſtines* Church-yard. A buriall place not private and proper onely to the Abbey, nor only free to the choice of any that deſired buriall there; but with all untill the Diſſolution, the proper and onely Cimitery belonging unto divers Pariſh-Chuches of the City, deſtitute of ſuch Dormitories of their owne, of which the Abbey had the patronage: ſuch as were St *Mary Magdalen*, St *Andrew*, and (as I verily beleeve) St *Paul* too; however becauſe of late ſome queſtion hath beene made of it, I will not contend. But what if it ſhall appeare, that for more then 100. yeares together, next before the Diſſolution of the Abbey, not one of the many teſtators of thoſe Pariſhes have once mentioned any Church-yard of their owne, either in appointment of it for the place of their buriall (as in

[h] *Sic in Compoſitione inter Abbatiam & Civitatem, de qua pag. 175.*

in other pariſhes that had Church-yards it was uſuall to doe) or otherwiſe; though of their Churches often? That ſcores, if not hundreds of them have from time to time pitched on this common Cimitery of St *Auguſtine* for the place and purpoſe afore-ſaid? that after the Diſſolution, and that Cimitery withdrawne and taken from them, not yet a teſtator of ſucceeding times wills to be laid in any Church-yard of their owne; but, as now to ſeeke of a reſting place for their bodies after death peculiar to them, betake themſelves for buriall to the Church-yards of Neighbour-Pariſhes? That as the ſituation of two of theſe Pariſh-Churches will not admit of any adjoyning Churchyard: the one, like *Fan*-Church in *London*, ſtanding in the middeſt of the ſtreet, the other in a throng of contiguous houſes; ſo the the third needed none in regard of the neereneſſe of it to this Churchyard of the Abby, which in right & title (I take it) of foundation, had the patronage of it? That it was the knowne Monkiſh policy, for the gaine ſake, to draw all the burials they could to their Abbey, and for that end probably at the Churches foundation, wittingly debarred the people of a Churchyard, to their Church: and laſtly that this Abbey and Cimitery was built and ſet a part for a buriall of old, when as yet it was not lawfull to bury in Cities. If theſe things (I ſay) ſhall be made appeare and proved, as they eaſily may, what judicious and indifferent man then will conceive, againſt the ſtrength of ſo much probability and preſumption to the contrary, that theſe Churches had their proper Cimiteries adjoyning to them, however there may be ſome who (in confidence of not being gaineſaid, becauſe of their ſomewhat extraordinary age) ſhall ſay they had? But *videant quorum intereſt.* And ſo I leave this Abbey.

A piece of Monkiſh policy.

St *Martin.*

The next thing after this Abbey, in the Suburbs, which I ſhall ſervey, is the Church of St *Martin*, much celebrated both for the great antiquity of it, and alſo for the reſort of *Auguſtine* and his fellow-labourers thither to their devotions at their firſt arivall[i], by the licence of King *Ethelbert*, imparted

[i] Bede *Eccleſ. Hiſt. lib.* 1. *cap.* 25.

imparted to them in favour of Queene *Berta* his wife (a Chriſtian, and deſcended of Chriſtian parentage, being the daughter of *Chilperike* King of *France*) to whom this Church built long before, to wit (as *Bede* ſaith) by the Romans, as ſome ſay in King *Lucins* dayes [k], and dedicated to S[t] *Martin*, was permitted for the place of her publicke devotions. The Church indeed ſeemes very ancient, being built (the Chancell eſpecially) moſtly of Britiſh or Romane bricke, the noted reliques and tokens of old Age in any kinde of building whether ſacred or profane.

[k] *Vide Britan. niar. Eccleſiar. Antiquitates. cap. 6. pag. 130.*

At this place afterwards. i. from Archbiſhop *Theodores* untill *Lanfranc's* time by the ſpace to wit of 349. yeares, there was a Biſhops See [l], who alwayes remaining in the Country, ſupplyed the abſence of the Archbiſhop, that for the moſt part followed the Court: and that as well in governing the Monkes, as in the performing the ſolemnities of the Church, and exerciſing the authority of an Archdeacon. So *Lambert* [m]. But the Chaire happening voyde in *Lanfranc's* time: he whether becauſe that two Biſhops were too many for one City (the very reaſon which as ſome ſay, he gave for what he did) or by colour of that ordinance of the Councell of *London* holden *An.* 1075 [n]. requiring the remove of Biſhops Sees from obſcure rurall villages to Cities, or for that this B[p]. was a *Chorepiſcopus*, a kinde of Country *Suffragan*, an order (he well knew, no doubt) for juſt reaſons, aboliſhed abroad [o]: or for what other cauſe it is not certaine. He I ſay (*Lanfranc*) refuſed to conſecrate any other. Nevertheleſſe, becauſe he needed the helpe of a Subſtitute, he created in his place and ſtead, one of his Chaplaines, Archdeacon of *Canterbury* [p].

[l] *Mſ. in Archivis Eccleſ. Chriſti Cant.*

[m] Peramb. of Kent in Canterb.

[n] *De qua vide* Malmesbur. *de geſt. pont. lib. 1. pag. 213.*

[o] *Canon. Chorepiſcopi. 68. diſtinct.*

[p] Lambert *ubi ſupra.*

In *Ed.* 2. time, to wit in the yeare 1321. the Parſon of this Church, and the Maſter of the Free-Schoole of the City fell at odds about the rights and priviledges of their ſeverall Schooles: the Parſon aforeſaid, in right of this Church, and by concurrent Cuſtome, challenging a liberty to the keeping of a Free-Schoole there, which the other would not admit of, but with a limitation of the number

of his Scholars; of which more hereafter when I come to Chriſt-Church, within the moderne precinct whereof the City Free-Schoole (as I ſhall there ſhow) was kept. And ſo I leave *St Martins*. Onely I wiſh that for the venerable antiquity of the Church, and ſometime Eſpicopall eſtate of the place, things that have much dignified both, it might better flouriſh in the maintenance of its due rights and reſpects then I heare it doth.

Mote. My Progreſſe next invites you to (my Lord-cheife-Iuſtice *Finch* his Seate or Manſion houſe) the *Mote*. So called now and of latter time; but formerly, and that of old, *Wyke*: deriving it name, either from that neighbour *Vic*, or *Vicus*, called *Fordwik*, upon which it borders at that place (I take it) which in the ſecond of King *Ethelberts* Verſtegan. Charters is called *Wykingſmerke*. Or elſe being named *Wyk*, becauſe (as the word imports) it hath ſometimes beene a place of refuge or retreat, as it were a hold or fortreſſe in ſome time of hoſtility: a derivation not improbable nor improper, if we adde and take this along with us, that there is a hill hard by it in the ſame Charter of *Ethelbert*, called *Sibben*-downe. i. The Downe (or Hill) of peace, or the Downe where the peace was made, intimating ſome battell or field there away fought, and afterward a truce Lukedale. entered, or a peace made there with the enemy.

Here or neare this place ſometime lay the Chantery-Lands of *Lukedale*, in our Cities perambulation called *Lokindale*, which being deſerted and left deſolate, becauſe of the ſmallneſſe of the meanes not ſufficing to the maintenance of a Chantery-Prieſt with competent livelihood, was paſſed over to the Hoſpitall of St *Iohns* without Northgate, where once I ſaw the deed of conveyance thereof, and thence tooke the following briefe. "The revenewes "of the Chantery of *Lukedale*, (called *Contaria in Welle* "*vocat' Lukedale*) conſiſting of thirty two Acres of Land, "16^s. 5^d. ob. eight Cockes and nineteene Hens of annuall "Rent with the appertanances at *Wyke* neare *Cant.* (which "Chantery was forſaken for the ſmallneſſe of the meanes)

"were

"were alienated and transferred, by *Thomas* of *Garwynton* "the Patron, with licence of the King and the Lord of "the Fee. i. The Abbat and Covent of St *Auguſtine* (with- "in whoſe Mannor of Lang-Port they did lye) to St *Iohns* "Hoſp' without Northgate, *Anno* 1384. and 38. *Ed.* 3. *Vt* "*orent & celebrari faciant pro animabus Reginaldi de Cornhelle* "*quondam fundatoris ejuſdem Cantariæ, Thomæ patris dicti* "*Thomæ*, and others, &c. The Chanteries foundation ſhall be exhibited to you in my Appendix. *Pag.* 288.

This place our City perambulation fetcheth within her bounds and liberty. Here (or hereabouts) the Hoſpitall of St *Lawrence* had (haply ſtill hath) a portion of tithes. For thus I read in the Hoſpitals private Leiger. *Item prædict. Hoſp. percipit totam decimam de campo vocat' Wikesfield, cum 2. crofts ibid' ſcil. Pitetokkyſcroft & Homiſcroft juxta Fiſhpole, & jacet inter regiã Strat' verſ. South, & Wyke verſ. North. & viam quæ ducit à cruce quatuor capitum ad Trendels verſ. Weſt, & viam quæ ducit à Fordwich uſque Fiſhpole verſ. Eaſt.*

Now let me lead you backe from the Mote to Long-port the ancient and firſt Mannor of St *Auguſt.* Abbey, whoſe bounds and limits are ſtill the ſame that you ſhall finde and meet with in the ſecond of King *Ethelberts* foregoing Charters. Lxx *Burgenſes erant in Cantuaria Civitate huic manerio pertinentes*, ſaith *Doomſday* Booke. From this Long-port thus glanced at, let me lead you next by Chantery-lane, anciently called *Nova-ſtrata* (New ſtreet) to ſurvey the *Quondam* Chantery there, called *Doge's* Chantery, built by an Offiiciall to the Archdeacon of *Canterb.* and the laſt Parſon of St *Paul* (for in his time, and with his conſent the Vicarage there was erected and indowed) one *Hamon Doge*, in the reigne of *Hen.* 3. in the yeare of our Lord. 1264. The foundation whereof *Thorne* records, thus. Long-port. Doge's Chantery.

Anno Dom. (ſaith he) 1264. *Magiſter Hamo Doge ſuæ noviſſimæ memor ordinavit Cantariam pro anima ſua, parentum ſuorum, & pro anima Domini Rogeri de Ciceſtria Abbatis S^ti Auguſtini, & pro animabus Succeſſorum ſuorum, & pro conventu ejuſdem loci, & benefactoribus ſuis, & eorum ſucceſſoribus, de*

toto capitali Meſuagio cum omnibus ad idem pertinentibus in Novaſtrata in parochia ſancti Pauli ſit. cum quinquaginta & ſeptem acris terræ & quatuor lib. ſex ſolid. & novem den. annui redditus. Habend' & tenend' omnia prædicta, ſcilicet in terris, redditibus, meſſuagiis, viis, planis, paſturis, releviis, curiis, ſectis, eſcaetis, wardis, maritagiis & omnibus aliis libertatibus. Et ordinavit in prædicta Cantaria duos Capellanos in perpetuum, & unus celebret in prædicto meſuagio in libera Cantaria, & alius ad altare Sti Iohannis Baptiſtæ in eccleſia Sti Pauli Cant. niſi infirmitate vel aliqua neceſsitate rationabili fuerint præpediti. In creatione verò cujuſsibet novi Capellani & perpetui ad prædictam Cantariam admiſsi idem Capellanus ſolvet Abbati & Conventui Sti Aug. Cant. xiij. *ſol.* iiij. *den. nomine relevii pro omnibus terris & tenementis quæ de ipſis tenuerit. Ius verò conferendi, inſtituendi, in corporalem poſſeſsionem inducendi & inductum tuendi Abbati & conventui & eorum ſucceſſoribus dedit & confirmavit, &c.*

Nonnery.

Steering our courſe Southward we come next to the ruines of the late Nonnery, called Saint *Sepulchres*, founded (not as *Wever* will, by one of the Abbats of St *Auguſtines*; nor yet I beleeve to the end that Lambert ſayes. i. to ſerve the neceſſity of the hot Monkes of that Abbey: but as *Thorne* reports) by Archbiſhop *Anſelm*, upon a part of his ſoile there: The ſame (I take it) which his predeceſſor *Wlfhelem* (long before) purchaſed, deſcribed to lye *juxta locum qui dicitur Rethercheap, extra portas Doroberniæ* [q]. But let me give you *Thornes* note of the foundation. *Harum fundator* (ſaith he) *fuit Anſelmus Archiepiſcopus, & quanquam infra limites feodi beati Auguſtini ſint conſtitutæ, tamen in ſolo Archiepiſcopatus ſitæ ſunt. Erat namque ibi eccleſia parochialis in honore Sancti Sepulcri, de patronatu Archiepiſcopi exiguis terris circumcincta, ubi in preſenti conſtat eas eſſe fundatas.* You have the foundation. Amongſt the reſt of the benefactors, that afterwards of their Charity endowed this houſe with revenewes, *William Calvell* a Citizen of *Cant.* (of whoſe name there was of ancient time a flouriſhing family in the City) carries the name and fame for the chiefe.

[q] *Charta Eccleſ. Chriſti Cant.*

After

After that King *Rich.* 1. had given the Wood or Foreſt of *Blean* to Chriſt-Church, *W.* the Prior and Covent of the ſame [r], granted to this Nonnery, and the Prioreſſe and Covent thereof as much Wood as one Horſe going twice a day could fetch thence, where the Church Wood-Reeves ſtould appoint (*ſummarium* [*ſummagium*] *unum in boſcis noſtris bis iturum* [*habendum*] *ſingulis diebus ferialibus, ſumendum ubicunque miniſtris noſtris ad cuſtodiam Boſcorum noſtrorum viſum fuerit, &c.* as the words of the grant are:) Which uncertainty in the yeare. 1270. the Nonnes releaſing, had in lieu, and by way of exchange for it, a certaine part or portion of the ſaid Blean-Wood aſſigned, and made over to them, to wit (as the words of the deed are) *Octoginta & decem acras boſci, cum ſolo terra, foſſis & foſſatis in boſco Prioris & Conventus in Blen, jacent' in longitudine inter boſcum Abbatis de Faverſham, quod dicitur Boſindenne verſ. Weſt. & boſcum Prioris & Conventus verſ. Eſt, & in latitudine inter boſcum eorundem Prioris & Conventus, verſus North. & regalem viam verſus South* [t]. The which Wood retaines to this day the name of *Minchen*-Wood, taking it name from the Nonnes, which our Anceſtors, from the Saxon Mynecena called *Minchens*. Or if any man chooſe rather to derive it from the Latine *Monacha*, I ſhall not contend. For as in *Egypt* in times paſt, they uſed to call a Monke, or any man that became noted for his ſingular Sanctimony of life, *Nonnus*; ſo was it then and ſince, as ordinary for a Nonne or any like holy profeſſor of that ſex, to be called *Monacha*, as it were a ſhee-monke [t].

[r] *Liber Eccleſ. Chriſti Cant.*

Summarium. Summagium.

[t] *Liber Memoratus. Minchen-Wood.*

[t] *Lexic. Philolog. in verb. Nonnus.*

In this Blean-Wood (as having this fit occaſion I crave leave to obſerve) the Priory of Saint *Gregories*, and the Hoſpitall of *Herbal*-downe, ſometime had the like *ſummarium boſci* granted ſeverally to them. The former by *Hen.* 2. in theſe words. *Vnum ſummarium boſci in Foreſta de Blen, ad uſus foci in ipſa eccleſia, & in domibus eidem eccleſiæ continentibus in ipſa Civitate Cantuar'* [u]: The latter by *Rich.* 1. in the like, to wit theſe: *Vnum ſummarium in boſco de Sorotte,* (which was a part of Blean-Wood, and is now called Shoorth)

[u] *Lib. eccleſ. Cantuar.*

Shoorth) *ad attrahenda ligna ad opus fratrum* [x]. In lieu and ſtead whereof they had ſeverally the like quantity of 90 acres of wood in *Blean*, afterwards made over to them, as the Nunnery had [y].

[x] *Chartæ vetus Hoſpit.*

[y] *Liber Eccleſ. Bant.*

To which I return. In the yeare 1184. the Church .i. the Parſonage of S[t] *Edmund* of *Ridingate* was granted to it by the Abbat and Covent of S. *Aug.* as I have ſhewed before more at large in my ſurvey of that gate. The which Church was afterward .i. in the yeare 1349. with the Nunnes conſent (being Patrons) united by the then Commiſſary of *Cant.* to the Church of S. *Mary Bredin*, as I there alſo have noted.

Nunnes incloſed.

Time and Superiors indulgence bringing their corruptions, Nunnes were not in proceſſe of time ſuch Recluſes as their order required; whence, and upon the command of Pope *Boniface* the 8. by his letters written to Archbiſhop *Winchelſey* and his Suffragans in that behalf [z], as well as by that Decretall of his *Cap. vic'. de ſtatu regularium. in ſexto.* concerning the confining of Nunnes to their Cloyſter: the ſame Archbiſhop, in the yeare 1305. incloſed theſe Nunnes of S. *Sep.* according to that Conſtitution [a].

[z] *Vide* Walſingham. *Hiſt. Angl. de A°* 28. Ed. 1. *& Anno Dom.* 1301.

[a] *Liber Eccleſ. Cant.*

Eliſabeth Barton

At this place ſometime one *Eliſabeth Barton*, more vulgarly known by the name of the Holy maid of *Kent*, that great Impoſtor of her time, was a vailed Nunne and Votariſſe. Whoſe pranks and practiſes, or rather the Monks and other Papalius, by her agency are obvious both in our Statutes and Stories. It would prove tedious to repeat the whole matter. Accept therefore of this *compendium* of it in *Speeds* words. The Romaniſts (ſaith he) much fearing that *Babel* would down, if Queen *Anne* might be heard againſt wicked *Haman* *, ſought to underprop the foundations thereof, with certain devices of their own; and that the ſame might paſſe without note of ſuſpicion, they laid their forgery upon Heaven it ſelf; whoſe pretended oracle *Elizabeth Barton* (commonly called the Holy maid of *Kent*) was made to be; and the pillars of this Godleſſe fabrick were *Edward Bocking*, a Monk by profeſſion, and Doctor

* The Pope.

Eliſabeth Barton the falſe oracle of the Romaniſts.

Doctor of divinitie, *Richard Maſters* parſon of *Aldington*, the town wherein ſhe dwelt, *Richard Deering* a Monk, *Hugh Rich* a Frier; *Iohn Adeſtone* and *Thomas Abell* Prieſts, put to their helping hands, and *Henry Gould* Batchelor of Divinitie, with *Iohn Fiſher* the Reverend Father of *Rocheſter*, imployed their pains to dawb theſe down-falling walls, with their untempered morter. The Scribes that ſet their pens for her miracles, were *Edward Thwaites* gentleman, and *Thomas Lawrence* Regiſter, beſides *Hawkherſt* a Monk, who writ a letter that was forged to be ſent her from Heaven; and *Richard Riſby* and *Thomas Gould*, were the men which diſperſed her miracles abroad to the world. This holy maid, *Elizabeth*, made a Votariſſe in *Canterbury*, was taught by *Bocking* her ghoſtly father, and ſuſpected Paramour, to counterfeit many feigned trances, and in the ſame to utter many vertuous words for the rebuke of ſinne, under which, more freely ſhe was heard againſt *Luthers* doctrine, and the Scriptures tranſlation, then deſired of many: neither ſo onely, but that ſhe gave forth from God, and his Saints, by ſundry ſuggeſtive relations, that if the King proceeded in his divorce, and ſecond marriage, he ſhould not reigne in his Realm one moneth after, nor reſt in Gods favour the ſpace of an houre. But the truth diſcovered by Gods true Miniſters, this oracle gave place as all other ſuch did, when Chriſt by his death ſtopped their lying mouthes: for her ſelf and ſeven * of her diſciples were executed for treaſon at Tiburne, and the other ſix put to their fines and impriſonment. Thus he.

The aſſiſters of this falſe Propheteſſe.

Reade Statute *in Anno* 25. *H.* 8.

The counterfeiting of *Elizabeth Barton.*

Edw. Hall.
John Stow.
Hollinſh.

Cranmer.
Cromwell.
Latimer.

* *Eliſabeth Barton.*
Edward Bocking.
Richard Deering.
Richard Riſby.
Richard Maſters.
Henry Gould.
Two Monks.

Shortly this Nunnery was a corporation conſiſting of a Lady Prioreſſe and five black vailed Nunnes, whoſe habit or apparell was a black coat, cloak, coul and vail. It had a common ſeal and all other requiſites of a compleat Nunnery. All which at length taſted of the common calamity and ruine of religious houſes in her utter diſſolution by *Hen.* 8. At what time the eſtimate of her revenues aroſe unto 38. *lib.* 19ˢ 7ᵈ ob. *per annum.*

It ſeems the Pariſh Church of S. *Sepulchre* was born down in

S *Sepulchres* Church.

in the ſame fall with the Nonnery. For however frequent mention may be found, both of Pariſh, Church, and Church-yard alſo before, yet ſince the ſuppreſſion, the place of the two latter is unknown, the limits of the other uncertain, and the memory of all three almoſt extinct. Onely that Stonegate by the turning on your left hand to *Dover*-ward, ſeems to have been the Weſtern doore of the Church, as I collect by this boundary. *De terra quæ jacet contra Eccleſiam Sancti Sepulchri juxta vicum quo itur verſus Dudindale, ex parte auſtrali dictæ eccleſiæ* [b]. The boundary of the piece of ground directly over againſt it. The laſt Lady Prioreſſe of this houſe, by name Dame *Philip Iohn*, lies buried in the North Ile of S. *Georges* Church, which in her will ſhe calls *Capella beatæ Mariæ* [c].

[b] *Rentale vetus Eccleſiæ Chriſti Cantuar.*

[c] *Lib. teſtamentor. penes regiſt. Dom. Archid. Cant.*

S. *Lawrence.*

Having done with the Nonnery, let us make next to S. *Lawrence*; an hoſpitall hard by, dedicate to the broyled Martyr S. *Lawrence*, when firſt built; (which as the private Lieger of the place ſhows) was in the yeare 1137. by *Hugh*, of that name, the ſecond, Abbat of S. *Aug. Hoſpitale S. Laurentii juxta Cant. fuit fundatum per Dominum Hugonem ſecundum quondam Abbatem Monaſterii S. Auguſtini Cant. & conventum ejuſdem loci 7. kalend. Feb. anno ab incarnatione Domini* 1137. *& anno regni Regis Stephani, ſecundo pro* 16 *fratribus & ſororibus, & pro uno Capellano & uno Clerico in eod' Hoſp. ſervien.* Thus the Lieger. This Hoſp. was intended [d] for the leprous of the Abbey: *viz.* that if it ſhould ſo happen that any profeſt Monk of that Monaſtery ſhould be infected with any contagious diſeaſe, but above all with the Leproſie, by reaſon of which ſickneſſe or infectious malady, he could not live within the precincts of the Abbey, without prejudice and ſcandall to the reſt of the fraternitie, that then he ſhould be provided for in this Hoſpitall of a convenient chamber, of meat, drink and apparell, in as full a meaſure as any one of his brethren living in the Monaſtery.

[d] *Wever* of ancient funer. Monum. *pag.* 255.

Alſo if it ſhould ſo happen that the Father, the Mother, the Siſter or brother of any Monk of this Monaſtery ſhould come

come to ſuch great want and indigency, as that (to the reproach of any of theſe brethren) he or ſhe be forced to aske at the Gates, the almes of the Fraternity, that then ſuch of them ſo asking ſhould be provided for in this Hoſpitall of ſufficient ſuſtentation, according to the ability of the houſe, by the adviſe and conſideration of the Abbat of Saint *Auguſtines*, and the Maſter of this Hoſpitall for the time being, as further appeares by his Charter (which I have ſeene in the Hoſpitals private Leiger) confirmed by many of his ſucceſſors.

After the founder himſelfe (who gave to the maintenance of the Hoſpitall, nine Acres of ground upon which it was to be erected, and all Tith-corne of the Lordſhip of Langport, by his Charter of the following lines.

Notum ſit omnibus Dei fidelibus tam præſentibus quam poſteris, quòd ego ſecundus Hugo Dei gratia Abbas ſancti Auguſtini ejuſdemque loci conventus pro redemptione animarum noſtrarum, prædeceſſorum noſtrorum atque ſucceſſorum conceſſimus ac dedimus in elemoſinam novem acras terræ de domino noſtro precio quondam adquiſitas, ad faciendum Hoſpitale in illis novem acris ſupra memoratis juxta viam quæ à Canterburia ducit ad Dover, in dextra parte viæ. Contulimus etiam illi loco ad ſuſtentationem infirmorum aut pauperum decimam totius annonæ de tota terra illa quam habemus in dominio in dextra parte viæ, & omnem decimam frumenti & piſarum totius terræ quæ adjacet ad Langeport de dominio noſtro in ſiniſtra parte viæ. Quicunque igitur pro amore Dei benefecerint infirmis illic habitantibus, & locum illum manutenuerint, benedictionem Dei habeant, & gratiam ſimul & commune beneficium loci noſtri.

The revenewes of this Hoſpitall were in proceſſe of time much improved by the benevolence of many devoute people, that became benefactors unto it[c]. Amongſt the which one both of the firſt and moſt liberall was the Lord of *Dodingdale*, a neighbour, by name *R. de Marci*, who by his deed or Charter, gave unto this Hoſpitall in *Franke-almoigne*, the Tithes of that his whole Mannor. The Charter you ſhall have anone when I come to *Dodingdale*. Of

[c] The whole revenewes at the Collection were rated at 131*l.* 7*s.* 10*d.*

theſe Tithes ſhortly after, the Canons of Saint *Gregories* endeavoured to deſpoile the Hoſpitall. For I finde [f] a petition directed to *Herbert* the Archdeacon of *Canterb.* by *R. de Marci* the foreſaid Donor, to this effect, *viz.* That he would reſeize the Hoſpitall of them as in former yeares, whereas they were that yeare, *vi & armis*, taken from it by the Religious of Saint *Gregories*, that he might have no cauſe of complaint to *Richard de Luci*, *cujus homo ſum* (ſaith he) *de tota terra mea.* Concluding thus: *Et certum ſit vobis quòd illa decima & plures alia de terra mea ſunt de Capellaria mea, &c.* This *Herbert* (to whom the petition is directed) that you may know the Age of it, was Archdeacon of *Canterb.* in *Hen.* 2. dayes [g], as *Richard de Luci* (whom it mentions) was chiefe Juſtice of the Realme about the the ſame time [h].

[f] *Lib. diſt. Hoſp.*

[g] *Vid. Cat. Archid. pag.* 200.

[h] *Gloſſ. D. H. Spelman. pag.* 411.

It ſeemes this Hoſpitall, and Saint *Gregories* did not well agree together. For after this, to wit in the yeare 1225. the Proctor and brothers of this Hoſpitall, ſued the Prior and Canons of Saint *Gregories*, before the Abbat of *Feverſham*, and the Prior and Archdeacon of *Rocheſter* (the Popes Deligates, it's like) for the Tithes of *Molonde* beſides *Hepyntone*, to wit (ſaith the Leiger [i]) of 80 Acres of Land of the Earle of *Gloceſters* Fee; but with what ſucceſſe I doe not finde.

[i] *Liber. Hoſp. Sti Lawrentii.*

Now to *Dodingdale* Tithes againe. Afterwards in the yeare 1320. *Robert de Malling*, the Commiſſary of *Canterb.* gave ſentence with this Hoſpitall for the Tithes both of the ſame Mannor, and alſo of 300 Acres and more of Land of *Thomas Chich* and his Tenents, lying within the limits and bounds of Saint *Mary Bredin's* Pariſh, upon cleare evidence of the Hoſpitals right to the ſame by ancient Muniments and otherwiſe [k]. For theſe laſt named Tithes of the 300. Acres and upwards, there lay a tye of regratulation upon the Hoſpitall. For thus I read in the Leiger: *Item prædictum Hoſpitale percipit totam decimam de* 300 *acris terræ & ultra Iohannis Chich, de quibus* 50 *jacent apud Havefeld, & reſiduum jacet juxta curiam ſuam, & in Melleſield juxta S^tum Lawrentium.*

[k] *Liber. Hoſp. Pauperum Sacerdotum.*

Lawrentium. Et idem Iohannes percipiet de prædict. Hoſp. in autumpno pro famulis ſuis quinque panes frumenti & 2 lagenas & dimid. cerviſiæ, & dimid' caſeum quatuor denarior. Idem etiam percipiet unum par cirocecarum ferinarum pro ſeipſo & unam libram ceræ in candelis, & pro famulis ſuis percipiet tria paria cirocecarum[l].

[l] *Lib. Stⁱ Lawrentii prad.*

Many benefactors I could reckon up unto you which this Hoſpitall hath had: but let theſe ſuffice. For, it being now diſſolved, and in private hands, I ſuppoſe there is little of the Revenewes now remaining to it: although it ſeemes (becauſe an Hoſpitall) the generall Diſſolution tooke no hold of it. For in an ordinary viſitation of the place in Cardinall *Pooles* time, *Anno* 1557. (long after the common Diſſolution) this Accompt of the then ſtate of it is given up to the Viſitors, by the Sifters of the place[m].

[m] *Lib. in Regiſtro Domini Archiepiſcopi Cant.*

Mᵈ. they being examined did ſay that Mʳ *Chriſtopher Hales* had a leaſe of their land, and ſince his death from one to another till it came to one *Tipſall* of *London*, who did make all the ſpoile of the Houſe. And they ſay there ſhould be ſeven Sifters, and a Prioreſſe, and a Prieſt found out of the profit of their Lands. The value of their Lands they eſteeme at xxˡ.

Nomina ſororum.
Iohanna Francis Prior.
Elizabeth Oliver.
Florence Young, nondum ſoror.

The cheife Governor of this (as generally of all Hoſpitals) was called *Cuſtos Hoſpitalis*. And he was ever one of the Monkes of Sᵗ *Auguſtines* Abbey.

Leaving now this Martyr (or rather martyred) Hoſpitall; and coaſting ſtill South-ward, we will next viſite *Dudindale* or *Dodindale*, (now called *Morton*) a Mannor lying within our Cities liberty, knowne anciently and a long time together by the former of theſe names, whether becauſe a Valley ſeated betweene Hils bearing out in that forme, or (as *Dudley*-Caſtle in *Stafford*-ſhire[n]) from one *Dudo* or *Dodo*, an Engliſh-Saxon of that name, that might

Dodindale.

[n] Cambden ibidem.

be Lord of it, or from what other radix or originall derived, I know not: but a name (I am ſure) by which the ancient reſidentiaries of the place (as places were wont to give names to their Inhabitants) the family of *Dudindale* or *Dodindale* were of long time knowne, untill that of latter times (as I am credibly informed) the place became the ſeate of the *Mortons*, and ſo loſt it former name. The Tithes of this Mannor (of *Dodingdale*) *Richard de Marci* (as I told you before in St *Lawrence*) betweene foure and five hundred yeares ſince, gave unto that Hoſpitall, by his deed or Charter of this Tenor[o].

[o] *Lib. S^ti Lawrentii.*

Richardus de Marci omnibus ſuis hominibus Francigenis & Anglicis tam preſentibus quam futuris, Salutem. Sciatis me conceſsiſſe & dediſſe decimas terræ meæ de Dodingdale Hoſpitali S^ti Lawrentii quod eſt juxta Cant. in perpetuam Elemoſinam, pro ſalute animarum prædeceſſorum meorum, & mei, & uxoris meæ, & meorum infantium: quare volo & præcipio quatenus prædictum Hoſpitale decimas præd' habeat & poſsideat bene & in pace & liberè. Præcipioque ex parte Dei & ex parte meâ ut fratres & ſorores prædicti Hoſpitalis habeant decimas illas nominatim ad lineum pannum emendum in feſto Sancti Iohannis Baptiſtæ, quia credo quòd tunc mei & meorum memores erunt.

The Church of *Rocheſter* hath, or at leaſt ſometime had, a portion of Tithes at or neare this place. For as Mr *Selden* (from the Chartulary of that late Monaſtery) relates[p]. *Haimo filius Guidonis de Dudindale*, confirmes, *in puram & perpetuam elemoſinam*; the gift made by his Anceſtors, *Gerold* his Grand-father and *Guy* his Father, of all the Tithes of his Land in *Dudindale*; which was afterward confirmed alſo by his ſonne and heire *Iohn*. This Tithery at this day paſſeth by the name of *Dodingdale* Tithery. Of which all or ſome part (it ſeemes) lay within the limits of Saint *Mary* Caſtle Pariſh in *Cant.* as I collect hence, that (as I have it from Doctor *Tilleſley*[q]) a cauſe was brought in the yeare 1231. by *Richard Vicar ſanctæ Mariæ de Caſtello*, againſt the Prior of *Rocheſter*, for the Tith of an Acre of Land, which was given, by the predeceſſors of *Iohn* of *Dudindale*, to the Prio-

[p] *Hiſt. of Tithes. cap. 11. num. 1. pag. 316.*

[q] *Animadverſions. 2. Edit. pag. 123. & 124.*

ry:

ry: as by the ſentence afterward appeared.

Neere unto this place lyes another Dale or Valley called (becauſe it was parcell of the Monks demeaſneſſe of Chriſt-Church) Monkeſdane. It lyes by the place, from the darke vaults (dungeon-like) which the much digging of chalke there hath occaſioned, called the divells Court-hall. At this place there once happened a very ſad dyſaſter, which ſtands upon record. For (as I read in the Crowne-Rolles) *Simon filius Adæ de Colynham, & Hen. filius Hen. Thetchere de Cant. ſedebant die ſabbati in craſtino Sancti Marci, Anno R. R. Ed. filii Regis Ed. 17. in quodam loco ſubterraneo apud Monekeſdan' in Suburbio Cant, qui cedebant lapides, pro calce ibidem faciend': quos per infortunium terra ſupercecidit, ita quòd corpora eorum conquaſſabuntur, unde moriebantur inconti-nenti.* Monkeſdane.

Having done with this place and *Dodingdale*; let us wheele about and come to Saint *Iames*, or to Saint *Iacobs*, as we now call it. An Hoſpitall for Leprous Women, dedicate to the bleſſed Apoſtle Saint *Iames*. It lyes not (I muſt confeſſe) within the tether of our Cities perambulation: but yet borders upon it, the bounds of the City lying alongſt the Hoſpitall Wall; wherefore I knew not how to balke it. It was built by Queene *Elanor* wife to King *Hen.* 3. ſaith *Lambert*[r], followed by *Wever*[s]. Upon what ground I know not. Surely erroneous. For of certaine it was an Hoſpitall before *Hen.* 3. reigne. In King *Iohns* time, and that toward the beginning of his reigne (for as it appeares by the Sigle, which is *H*: it was in Archbiſhop *Huberts* dayes, who dyed in the ſixth or ſeventh of King *Iohn*) the Monkes, that is the Prior and Covent of Chriſt-Church, by their letters (as I may call them) of protection, tooke it into their cuſtody, charge and patronage; and for the future ingage themſelves to a perpetuall forme of reiglement thereof, as you may ſee by what here followes[t]. Saint *Iacobs*.

[r] Peramb. of Kent in Cant.

[s] *Ancient funer. Monum. pag.* 238.

[t] *Liber Eccleſ. Chriſti* Cant.

Omnibus Chriſti fidelibus ad quos præſens ſcriptũ pervenerit G. Prior & Conventus eccleſiæ Chriſti Cant. in D°. ſalutem.

Sciatis quod intuitu caritatis & pietatis, de conſenſu & voluntate Domini noſtri H. Archiepiſcopi & ad petitionem magiſtri Firmini cuſtodis domus ſancti Iacobi extra Cant. recepimus in cuſtodiam & protectionem noſtram prædict. Domum Sti Iacobi extra Cant. ſitam. Et tenebimus in eadem domo ſemper tres ſacerdotes hic per nos inſtituend. Qui erint profeſſi in eadem prædicta domo in forma & habitu religionis. Quorum unus cotidie celebrabit miſſam de beata virgine, alius cantabit requiem pro benefactoribus ejuſdem domus, tertius dicet commune ſervitium, & iſti tres ſacerdotes habebunt unum clericum. Et erint in prædicta domo ſemper XXV mulieres leproſæ per nos inſtituendæ. De eccleſia de Bradegate & aliis redditibus & terris & ſubſtantiis & elemoſinis & obventionibus ejuſdem domus providebimus tam ſacerdotibus illis quam leproſis prædict' neceſſaria. Et ut hæc ſupradicta firma & inconcuſſa permaneant impoſterum preſenti carta noſtra & ſigilli noſtri appoſitione roboravimus: ſalva dignitate Domini Archiepiſcopi. His teſtibus Gilberto Roffenſi Epiſc' H. Cant. Archidiac' Rogero Abbate ſancti Auguſt. Algaro Abbate de Faverſham, &c.

Afterwards *Hen.* 3. towards the augmentation of the Hoſpitals indowment gives to it the parſonage of Bradegate, in theſe words [u].

[u] *Ibidem.*

HEnricus Dei gratia Rex Angliæ & Dux Normanniæ & Aquitanniæ & Comes Andegav' Archiepiſcopis, Epiſc', Abbatibus, Prioribus & Comitibus, Baronibus, Iuſticiariis, Vicar. Miniſtris & omnibus fidelibus ſuis Angl' Salutem. Sciatis me dediſſe in liberam & perpetuam elemoſinam & preſenti carta mea confirmaſſe leproſis mulieribus Hoſpitalis ſancti I. apud Cant. eccleſiam de Bradegate cum omnibus pertinentiis ſuis. Ita quòd M' Firminus libere omnia teneat & poſſideat tota vita ſua, & poſt deceſſum ejus libera remaneant prædictis mulieribus leproſis. Quare volo & firmiter precipio quòd eedem leproſæ mulieres eandem eccleſiam habeant & teneant in libera & perpetua elemoſina ſicut predeterminatum eſt, bene & in pace, liberè & quietè, integrè & plenariè & honorificè cum omnibus pertinentiis

ſuis

ſuis & libertatibus & liberis conſuetudinibus ſuis. Hiis teſtibus, &c.

It had much other revenewes, as appeares by the Inventory thereof taken and preſented to the Commiſſioners authoriſed to examine ſuch matters by the Stat. 37. *Hen.* 8. *cap.* 4. Amongſt the which, one, both of the principall and firſt, was the Ferme in the Pariſhes of *Hakynton* and *Bleau*, for *Firmin's Barton* (as the fore-cited Inventory cals it) vulgarly miſcalled *Infirme-Barton*, and of ſome, miſconceived to have appertained to Saint *Auguſtine*. Probably ſo named from that Mr *Firmin* or *Feramin*, the *quondam* Maſter of that Hoſpitall, whereof mention is before made in each of the Precedent Charters, the Donor thereof (I take it) and (I beleeve) a chiefe agent in the Hoſpitals dotation, if not firſt erection alſo. The reſt of the revenew lay at *Egerton*, *Charing*, *Merſham*, *Bleane*, *Hakynton*, *Natindon*, *Thamington*, *Shadoxherſt*, *Kingſnoth*, *Rokinge*, and in and about the City; altogether in the Inventory ſummoned up, *de claro*, at 46^l. 6^s. 3^d. If any thinke it worth their labour to peruſe the Survey of the State of this Hoſpitall in every particular, as it was preſented to thoſe Commiſſioners, it is in my cuſtody, at their ſervice. It payeth now no Tith at all (nor by law ought to pay any *de hortis et animalibus*[x]:) but by that Survey it evidently appeares a conſideration in money in lieu of Tith of the ſite of the Hoſpitall, paid to the Parſon of *Thanington*, *viz.* 18^d. *per annum*.

However the generall Diſſolution ſpared this Hoſpitall, (as I thinke it did:) yet it ſeemes it did not long ſurvive the ſame. For what ſaith the Record[y] taken of the State of it in Cardinall *Pooles* Viſitation, holden *Anno* 1557? *Memorand'* (ſaith the ſame) that *Young* the Fermor ſaith that *Freeman*, and one *Dartnall* cauſed the Siſters to ſurrender the houſe to the King, and from the King this ſame came to the ſaid *Dartnall*, by the Kings Letters Patents, and ſaith that their Lands were worth a hundreth markes by the yeare, and ſaith that it is in divers mens hands, whereof

[x] *Cap.* 2. *de eccleſ. ædificand. Cui adjungas velim Statuta* Huberti *Archiep. in* Hoveden. *pag.* 809. *edit.* Francof.

[y] *Liber Regiſtri Domini Archid.* Cant.

Sir

Sr *Edward Walton* hath bought a great part of the lands which lieth about him, and he himſelf hath the Manſion houſe and a part of the land, and ſaith that the ſiſters have xlvj^s. viij^d. by the yeare penſion, and there is but one alive that he knoweth.

Herbaldowne Hoſpitall.

I will now croſſe the meadows and river and make up to *Herbaldown*, to take a ſurvey of the Hoſpitall there. It lies alſo (I confeſſe) out of the liberty of the City. Yet, for neighbourhood ſake, and in regard it was built for the benefit of leprous people of the City (as I conceive:) and continues a harbour to the aged poore (chiefly) of the ſame, I have thought it worthy our ſurvey.

Leproſie.

Before I enter upon which (becauſe this was alſo a Lazar houſe) let me take a little notice of the wondrous commonneſſe of that loathſome diſeaſe, the Elephantiaſy, or Leproſie in this kingdome of old time: which Mr *Cambden* [z] thinks entered this Iland with the Normans. A rare diſeaſe amongſt us (thanked be God) in theſe dayes, and from what cauſe ſo much abounding as in our forefathers, is not now of us eaſily diſcovered. It ſeems to have been a nationall malady, and accordingly in all parts proviſion made for receit and relief of ſuch perſons as that (as I may call it) *comitiall* diſeaſe had marked out for ſequeſtration from publick commerce. Whereof there were no leſſe then three about this City, this of *Herbald* one, S. *Iacobs* another, and S. *Lawrence* a third. The chief for wealth in the whole kingdome, and head to all the reſt, was that called *Burton-lazars* in *Leiceſterſhire* [a]. The priviledges communicable to the benefactors (and thoſe of the fraternitie) of which Spittle (the baits they laid to take devout people withall) the following inſtrument will ſhew, if you peruſe it.

[z] *Britan.* in *Leiceſterſhire.*

[a] *Idem, Ibidem.*

Burton Lazars.

VNiverſis ſanctæ matris eccleſiæ filiis ad quos præſentes literæ pervenerint, Frater Willielmus Sutton Magiſter de Burton ſanc' Lazari ordinis Ierlm' in Anglia & ejuſdem loci confratres, ſalutem ac utriuſque hominis incrementum. Quum quanto magis ſpiritualia dona erogantur, tanto ut credimus potentiora

tentiora æternæ ſalutis præmia conſequantur. Igitur veræ dilectionis veſtræ innoteſcimus per præſentes qd' ſanctæ Romanæ eccleſiæ Pontifices ex eorum plenitudine poteſtatis nobis gratioſè indulſerunt ut omnibus qui de facultatibus & bonis ſuis eiſdem à Deo collatis ſubvenerint, ſeu ad benefaciendum nobis alios exortati fuerint, vel in noſtram fraternitatem extiterint aſſumpti toties quoties unum annum de injuncta eis pœnitentia miſericorditer relaxarunt, et ad plenam participationem omnium miſſarum matutinarum et aliarum orationum et devotionum in ſingulis eccleſiis noſtri ordinis per orbẽ Dei offerendarum admittunt, ac ſingulis annis die Veneris majoris ebdomadæ proprio Curato plenam concedunt poteſtatem eiſdem abſolvendi ab omnibus peccatis et criminibus niſi talibus ſuper quibus ſedes Apoſtolica ſit meritò conſulenda. Vota igitur abſtinentiæ et peregrinationis quacunque commutandi in alia pia ſubſidia et dona caritativa domui ſive hoſpitali noſtro de Borton ſancti Lazari Ier'lm' eroganda, Votis ad terram ſanctam et ad limina beatorum Apoſtolorum Petri et Pauli et voto caſtitatis in vita duntaxat exceptis: In articulo verò mortis omnium peccatorum ſuorum plenam remiſsionem. Perſonis autem eccleſiaſticis in noſtram fraternitatem aſſumptis qui propter notam irregularitatis ſententiã à canone vel homine contractam ad Sed. Apoſtolicam pro abſolutionis beneficio deberent accedere, ut id à proprio Curato valeant recipere miſericorditer conceſſerunt. Ac etiam ab eodem Curato proprio de horarum canonicarum aut ſervitii divini omiſsione pro recompenſo plenam remiſsionem accipere valeant. Inſuper ſi eccleſiæ ad quas pertinent qui in noſtram fraternitatem ſunt aſſumpti ab officiis & ſervitio divino fuerint interdict' ipſoſque mori contigerint eiſdem ſepultura eccleſiaſtica non negetur niſi vinculo excommunicationis majoris nominatim fuerint innodati. Nos igitur Magiſtri & Confratres Hoſpitalis pradict' auctoritate Apoſtolica vigoréque privilegiorum in noſtram fraternitatem ſanctam Iohannem Dyg & Iohannam conſortem devotè recipientes noſtrorum privilegiorum, Indulgentiarum & aliorum pietatis operum participes in omnibus facimus per præſentes ſigillo noſtræ fraternitatis ſignat'. Dat' apud Borton Sancti Lazari pradict' in domo noſtra Capitulari, Anno Dom. Milleſimo CCCC° *octogeſimo quarto.*

Thus endorſed.

Auctoritate Domini noſtri Ieſu Chriſti & ex ſpirituali gratia mihi conceſſa à ſanctiſſimo Domino noſtro Papa. Ego abſolvo te ab omnibus peccatis tuis quæ contra Deum & teipſum feciſti, necnon ab omnibus ſententiis, interdictis & ſuſpenſionibus concedo tibi plenam remiſsionem ſi in hac infirmitate deceſſeris & in mortis articulo exiſtas, alioquin ex miſericordia Dei ſalva ſit tibi gratia donec fueris in mortis articulo conſtitutus, Amen.

But enough of this. Come we now to the Hoſpitall it ſelf. Whereof let me firſt give you the foundation, as *Edmerus* hath it[b]. *Remotius verò* (ſaith he, having immediately before mentioned the foundation of S. *Iohns* Hoſpitall without *Northgate*) *quam à Boreali ab Occidentali porta Civitatis ligneas domos in devexo montis latere fabricans*, (meaning *Lanfranc*) *eas ad opus leproſorum delegavit, viris, quemadmodum in aliis, à fœminarum ſocietate ſejunctis. His nihilominus pro qualitate ſui morbi omnia quibus egerent de ſuis miniſtrari conſtituit, inſtitutis ad hoc peragendum talibus viris de quorum ſolertia, benignitate ac patientia, ut ſibi quidem videbatur, nemini foret ambigendum.* Thus he. By which it appeares who was the founder, the time alſo, and end or intent of the foundation of *Herbald.* Hoſp. My Author you ſee ſpecifies not the indowment ſetled upon it by the founder. With your leave I will ſupply that omiſſion and ſhew you both what the originall indowment was, and how afterwards improved.

[b] *Hiſt. Novor. lib. 1. pag.*

Archbiſhop *Richard*, *Beckets* immediate Succeſſor in a charter[c] (which I have ſeen) of his to this, and S. *Iohns* Hoſp. relating firſt their erection by his predeceſſor *Lanfranc*, ſhews that he indowed them with ſevenſcore pound *per annum*, to iſſue and ariſe out of his Mannors of *Reculver* and *Boćton*, that is, to either Hoſpitall after an eqnall diviſion, 70 *lib. per annum.* This now was the originall indowment of both theſe Hoſpitalls. With which the ſame *Richard*, finding them ſcarce well able to ſubſiſt, in augmentation, added 20 *lib. per annum* more to their former means, payable

[c] *Inter chartas Hoſp. S. Johannis extra Northgate.*

payable out of *Reculver* Parſonage. Which 160 *lib.* continued afterwards conſtantly paid unto them, and un-altered, untill Archbiſhop *Kilwardby's* dayes. For ſo it appeares by an exemplification made of certain Charters of thoſe Hoſpitalls, under the ſeal of *Thomas Chicheley*, D of the Decrees, Archdeacon of *Canterbury*, and Prothonotary to the Pope, and ſigned by his *Regiſtrorum Cuſtos* and *Actorum Scriba*: namely, that from *Beckets* time downward untill *Kilwardbyes*, theſe 2 Hoſpitalls had and received by equall diviſion yearely 240 marks or 160 *lib.* of the Archbiſhops Chamber, ſaving that 20 *lib.* of it was paid them of the Parſon of *Reculver*. This, *Kilwardby* miſliking, withdraws their ſtipend, and in lieu aſſignes and appropriats over to them his Parſonage of *Reculver*, with the Chapels annexed. But for ſome inconveniences (that of the leprous condition of the people of this Hoſpitall, the main, rendring them both unable and unfit to attend and intermeddle in a tithery, eſpecially ſo remote:) his next Succeſſor *Iohn Peckham* alters and revokes what he (*Kilwardby*) had done, and reintegrates the Hoſpitalls into their former eſtate. Archbiſhop *Stratford* afterwards gets the King (*Ed.* 3.) of whom this Parſonage held *in capite*, by his Charter, to appropriate it *menſæ Archiepiſcopali*, to the Archbiſhops table, yet charged with that old payment or ſtipend, which *Simon Iſlip* afterwards, with conſent of the Chapter, the Prior and Covent, confirms unto them, and that (for the better ſtrengthning of their title, maintainable as yet onely by cuſtomary right, having no ſufficient *jus ſcripum* to ſhow) by his charter in writing, whereby to recover it, if at any time denied or detained. Ever ſince which time they have peaceably enjoyed the ſame. Theſe things I thought good the rather to deduce, that I might vindicate that falſe aſperſion wherewith ſome of the old people of theſe Hoſpitalls, ignorant altogether of the premiſed paſſages, are wont to deprave ſome of the Archbiſhops of former times, for depriving them of this and that Mannor, and I know not what other means, revenues and indowment, wherewith they

ſay and will tell you their houſes were at firſt ſo richly indowed, as they cannot think their Prior of old time, any leſſe man forſooth then a Lord Prior, I wot. But thus others have told them, and they think they may take it up upon truſt, and ſay as much after them.

I ſhall not inſiſt on the ſpecification of the other revenues of this Hoſpitall, whereof, by the charity of former times, it hath a pretty competency: *Eilgar* at *Bourne* and *Iohn* of *Tonford* neighbours to the place in their time being the prime (I take it) of the ſecular benefactors, as King *Hen.* 3. was of the Royall, who gave to the poore here 20 marks a yeare, out of of the City Fee-ferme, payable by the Chamber.

This Hoſpitalls ancient governour, now called a Maſter, was a Deane. For to a very ancient deed of the Hoſpitall (amongſt other witneſſes) one *Benedict* in the firſt place ſubſcribes, with this addition of *tunc temporis Decani de ſancto Nicolao.* Pope *Iohn* 23. [d] by his bull, diſcharged this Hoſpitall of payment of tithes *de hortis, virgultis & animalium nutrimentis.*

[d] *Inter Chartas Hoſpitalis.*

Hitherto and enough of the care taken for their bodies, and the furniſhing of them with the neceſſaries of this life. Next, of the proviſion made for their ſouls, and their Chriſtian inſtruction that might prepare them for that better one to come.

S. *Nicholas* Church.

Adjoyning to this Hoſpitall is an indifferent fair Church, lately (as the Hoſpitall) by the coſt of the reverend Maſter, D[r] *Iackſon*, much beautified, which ſometimes was a Pariſh Church, and hath in it a Font (an ancient one) and to it a Church-yard (the badges and characters of a Parochiall Church:) and in the account of the ſtate and condition of the Hoſpitall given to the Commiſſioners upon the Stat. 37. *H.* 8. *c.* 4. it is avouched to be a Pariſh Church, and to have parochiall rights; and Archbiſhop *Stratfords* appropriation of it to *Eaſtbridge* (whereof anon) calls it *eccleſiam parochialem* (the Pariſh Church.) It was indeed the Church of the Pariſh of S. *Nicholas* at *Herbaldowne*: the bounds,

bounds, extent and continent whereof I have not hitherto met with: onely once I ſaw a deed regiſtred in the Lieger of *Eaſtb.* Hoſp. 400 yeares old and upwards, mentioning a piece of land, abutting Eaſtward to the high-way leading to the *Barton* of Weſtgate (.i. Weſtgate-Court) from *Tonford*, therein ſaid to lie in the Pariſh of S. *Nicholas* of *Herbald.* A Parſonage it once was; payeth Procurations to this day, as a Parſonage, and by the ſame name was in the yeare 1292. at the generall valuation made of all eccleſiaſticall livings in this Dioceſſe [e], valued at 9 marks *per annum*, (more then moſt of the Parſonages in and neare about the City were rated at:) and accordingly the tenths ſet at xij^{s}. And the ancient Incumbent thereof (as a Parſon and Parſonage are relatives) was a Rector, or in the phraſe of our Municipalls) a Parſon *Anno* 37. *Hen.* 3. one *Thomas Walſham*, by his charter granted [f] to *William* the brother of *Gilbert*, of S. *Nicholas* of *Herbald.* a certain croft, unto which deed one *Luke* the then Parſon of St *Michael* of *Herbald.* (amongſt others) was a witneſſe. To this Church, and the then Presbyter thereof (the Parſonage and Parſon, (as we ſince phraſe it, of St *Nicholas*) *Theobald* the Archbiſhop, by his Charter atteſted by *Walter* the then Prior of Chriſt-Church (amongſt others) granted the tithes of his and his Sees Mannor of Weſtgate [g]. The Parſonage thus improved, a Succeſſor of *Theobald*, *Iohn Stratford*, in the yeare 1342. 15. *Ed.* 3. upon his novell ordination of the Hoſpitall of *Eaſtbridge* in *Canterbury*, and in and by the ſame Charter, annexed and appropriated to that Hoſpitall (the Deed or Charter whereof I purpoſe ſhall follow in my Survey of *Eaſtbridge*:) But becauſe it ſhould ſeem that Church had been the Hoſpitall Church of St *Nicholas*, wherein the poore there had the Sacraments and Sacramentals miniſtred unto them, by the Incumbent for the time being, (it was built for them, as Archbiſhop *Parker* ſayes, by *Lanfranc* their founder) the appropriator, *Stratford*, to prevent and provide againſt all damage and detriment which that appropriation might occaſion to St *Nicholas*

[e] *Lib. Eccleſ. Chriſti Cant.*

[f] *Prout in Chart. quad. hujus Hoſp.*

[g] *Lib. de Eaſtbridge.*

Hoſpitall, obligeth *Eſtbridge* Hoſpitall to the finding (not of a Vicar, the living was too ſlender to maintaine one, but) of a Chaplaine who ſhould officiate and miniſter to them *in divinis* (as the foreſaid Inſtrument will ſhow:) In this, Archbiſhop *Wittleſey* afterwards finding ſome inconvenience, *Anno* 1371. erects a perpetuall Chantery; the Chantery-Prieſt whereof (becauſe of the danger of converſing with the Hoſpitallers, being leprous people many of them) ſeated and houſed apart, *viz.* over againſt the Hoſpitall gate, and endowed with a competency of revenew, partly from the one, partly from the other Hoſpitall; was charged with cure of ſoules, and to that end tyed to perpetuall reſidence upon it, as the inſtrument of that Chanteries erection and dotation (to be ſought in my Appendix[h]) more at large will ſhow. In this wiſe things ſtood with the Church of Saint *Nicholas* afterward untill the latter end of *Hen.* 8. or beginning of *Ed.* 6. reigne. About which time the Chantery and Chantery-Prieſt vaniſhed. Since when, the Church continuing to the Hoſpitall, the poore are ſerved there *in divinis*, by one in orders, a member of the houſe.

Harbal-downe Chantery.

[h] *Vide pag* 241.

I was willing to enlarge my ſelfe in this matter the rather, becauſe the ſtate of this Church inquired into by ſome, but unknowne of moſt, I would make as evident as my reading and obſervation had enabled me. And ſo I have onely a tale to tell you from *Eraſmus* touching an old ceremony uſed heretofore in this Hoſpitall (as *Wever* hath abridged it:) and I ſhall take leave of it. In this houſe (ſaith *Wever*[i]) was reſerved the upper leather of an old ſhooe, which had beene worne (as they gave it out) by Saint *Thomas Becket*: this ſhooe, as a ſacred relique, was offered to all paſſengers to kiſſe; faire ſet in Copper, and Chryſtall.

[i] Ancient funer. Monum. *pag.* 359.

What he there addes of a Priory of black Canons, which (as he ſaith) was originally annexed to this Hoſpitall by *Lanfranc* the founder, is but a tale. The man was miſtaken in this, as he is much out in many other things about this City. The Priory, I wot, by him intended is that of Saint

Gregory

Gregory without Northgate, over againſt Saint *Iohns* Hoſpitall there of *Lanfranc's* foundation, to which it was not annexed neither, much leſſe to *Herbald.* but an injunction onely laid upon the Canons of the place to miniſter unto the poore of Saint *Iohns* in things appertaining to their ſoules health, and in rites of buriall, as in proper place I ſhall further ſhow.

My progreſſe being circular I am bound next for Saint *Stephens* or *Hakynton.* Whither my next way lyes (by *Beauſherne*, anciently as ſtill a parcell of the Demeaſneſſe of Poore Prieſts-Hoſpitall in *Cant.*) over Saint *Thomas*-hill. Where I will ſtay you no longer then whileſt I may give you the derivation of the Hils name. The Inventory of Rents and Revenewes of *Esbridge* Hoſpitall preſented to the Commiſſioners upon the Stat. 37. *Hen.* 8. *cap.* 4. cals it *Thomas Becket's* Hill. And that (I ſuppoſe) either becauſe the greateſt part of the demeanes or endowment of that Hoſpitall, built by Archbiſhop *Becket*, and to this day called *Hoſpitale ſancti Thomæ martyris de Eaſtbridge*, lay, as it doth ſtill, about that Hill; or elſe from a Chapell ſometime ſtanding thereaway, called Saint *Thomas* Chapell, whereof in a deed of *Eaſtbridge*-Lieger of divers quit-rents *extra Weſtgate*, I read as followeth: *Iuxta campum in quo nova capella beati Thomæ Martyris fuerat.* So much of that. Now for *Hakynton.* *Hakynton.* *Beauſherne.* *S. Thomas* hill.

I might here enter into a large diſcourſe of the fierce quarell that happened betweene *Baldwin* the Archbiſhop, and his Monkes, the Prior and Covent of Chriſt Church about a colledge by him intended to have beene erected at this place, which (the cauſe of their oppoſition) would mainely have damnified the Monkes, had the project ſucceeded. But the ſtory is delivered by ſo many hands already, and that ſo fully and at large, that (not deſirous to make my booke ſwell with other mens labours) I purpoſely ſpare the recitall of it, and referre the Reader, for ſatisfaction, to the *Antiquitates Britannicæ*, the Catalogue of Biſhops, to the Acts and Monuments, and *Lamberts* perambulation.

ambulation. I my ſelfe alſo ſhall have occaſion to give a touch upon it hereafter, in the life both of the ſame *Baldwin*, and of *Alanus* the Prior.

Barton.

I paſſe from *Hakynton*, and croſſing the Meadowes and River at *Barton* (ſometime a Mannor of Chriſt-Church, and that which *Doomeſday* Booke calls Northwood, from it may ſeeme the ſometime wooddy condition of ſome part of the ſoile; in ſpeaking whereof *Lambert* [k] commits ſome errors, eſpecially in ſaying the Mannor was long time in the poſſeſſion of certaine Gentlemen of the ſame name, &c.) I come next to the Suburbs without Northgate. Where, after we are paſt *Ieſus* Hoſpitall, a Spittle for the poore ſerved there with good annuall allowance by the Founder, Saint *Iohn Boys* Knight deceaſed, (whoſe Monument placed by his Tombe againſt the North-wall of the Body of Chriſt-Church, further ſets forth what he was:) the Priory of Saint *Gregories*, and the oppoſite Hoſpitall of Saint *Iohns* miniſter unto me much matter of Survey. I ſhall firſt, from *Edmerus* [l], give you their foundation joyntly, and then treate of them in ſeverall.

[k] Perambulation of Kent in Norwood.

Ieſus-Hoſpital.

[l] *Hiſt. Novor. lib. 1. pag.*

Extra aquilonalem denique portam urbis illius lapideam domum decentem & amplam conſtruxit, & ei pro diverſis neceſſitudinibus hominum & commoditatibus habitacula plura cum ſpacioſa eurte adjecit. Hoc palatium in duo diviſit, viros viz. variis infirmitatum qualitatibus preſſos uni; parti verò alteri fœminas ſe malè habentes inſtituens. Ordinavit etiam eis de ſuo veſtitum, & victum quotidianum; Miniſtros quoque atque cuſtodes qui modis omnibus obſervarent ne aliquid eis deeſſet, neque viris ad fœminas, vel fœminas ad viros accedendi facultas ulla adeſſet. Ex altera verò parte via Eccleſiam in honorem beati Gregorii Papa compoſuit, in qua Canonicos poſuit, qui regulariter viverent, & prafatis infirmis qua ſaluti animarum ſuarum congruerent cum Sepultura miniſtrarent. Quibus etiam in Terris, in Decimis, & in aliis redditibus tanta largitus eſt, ut ad ſuſtentationem eorum ſufficientia eſſe viderentur. Thus *Edmerus.*

The Priory (to begin with that) was you ſee a houſe of regular

regular Canons, otherwiſe called (from their habite, which was a white coate, and a linen rochet, under a blacke cope, with a ſcapular to cover their head and ſhoulders [m]) blacke Canons: of the order of Saint *Auguſtine*, as appeares by the Catalogue of the Monaſteries of that order (among which it is reckoned for one:) which coming in and compounding with the King (*Ed.* 1.) about a ſubſidy (for deniall whereof by the whole cleargy, regulating themſelves by the Popes conſtitution, and their Archbiſhops example, they were by Parliament excluded from the Kings protection, and their goods pronounced confiſcate to the King) obtained letters of protection [n].

Saint Gregories.

[m] *Polyd. Virg. de Invent. Rer. lib. 7. cap. 3.*

[n] Reyner *Apoſtolat. Benedict. in Appendice. pag.* 66.

It was (I take it) the firſt houſe of Regular Canons in the whole Kingdome. Sure I am it was erected long before the Priory (of the ſame order) at *Noſthill* in *Yorkeſhire*, which *Reynor* [o] ſaith was the firſt the Kingdome had, being built (as he delivers) by *Adelwold* or *Ethelwolph*, *Hen.* 1. his confeſſor, that firſt (if we may beleeve him) brought the order into this Land.

[o] *Apoſtolat. Benedict. pag.* 158.

What number of Canons here were required by the foundation, I know not, but in a viſitation [p] of the Priory by Cardinall *Bourchier*, onely five give up their names with the Prior, who indeed then complained of the paucity of his Canons, which (as he layes the fault) was occaſioned by the diminution of their revenewes, or (in his owne words) their Lands, Tents and Rents. Which their revenew what it was, or where it lay, I can ſay but little; becauſe I could never as yet get a ſight of the Leiger.

[p] *Lib. Regiſtri Conſiſtor. Cant.*

Concerning this Priory, in the Booke of *Doomſday*, in the Archbiſhops Mannor of Stove-ſæte or Weſtgate (as we now call it) thus I read. *Et inibi ſunt iterum* xxx. *&* ij. *manſuræ & unum molendinum, quæ tenent clerici ſancti Gregorii ad eorum eccleſiam. Ibique manent* xij. *Burgenſes qui reddunt eis* xxxv^{s}. *& molendinum reddit* v^{s}. The ſame *Doomſday* in another place, under the Title of the City mentions the ſame thing, but with ſome little variation, thus. *Archiepiſcopus habet infra Civitatem Cant.* xij. *Burgenſes, &* xxx.

manſuras quas tenent clerici de villa ingildam ſuam, & reddunt xxxv^{s}. *& unum molendinum reddit* v^{s}. This Priory had other indowment, conſiſting (as *Edmerus* ſhowes) as well in Tithes as Temporalties. As for their Titheries, in the yeare 1292. (at what time their Temporalties in *Canterbury*, *Natyndon*, *Hugevelde*, *Chertham*, *Tanintone*, and *Herbaldowne*, were together valued at xxv^{l}. xv^{s}.) they were theſe, the Parſonages of *Taninton*, *Weſtgate*, *Northgate*, St *Dunſtan*, *Natindon*, *Livingſborn*, *Waltham*, *Elmeſted*, *Betrichedenne*, *Stallesfield*. Together with certaine Titheries in *Goldſtaneſton*, *Berham*, *Plukele*, and *Riſſeburne*[q]. The whole revenew every way Mr *Lambert* reckons up to but 30^{l}. falling much ſhort of *Speeds* eſtimate, which is 166^{l}. 4^{s}. 5^{d}. Whether of them is miſtaken, I leave it to them to inquire that pleaſe to ſearch the Record.

[q] *Lib. eccleſ. Chriſti. Cant.*

As for any remarkeable matter or occurrence concercerning this Priory untill the ſuppreſſion, I read of none beſide the firing of it in King *Stephens* dayes[r].

[r] *Lambert Peramb. of Kent in Canterbury.*

As appertaining, ſo alſo adjoyning to this Priory, before and untill the Diſſolution (yea and after too) was a Cœmitery or Church-yard, not proper onely to the Priory, for the buriall of the Domeſticks, but which was (whether of right, or by curteſie onely, I know not) common to others alſo with them, and thoſe not the Hoſpitallars onely (the reaſon why they were till very lately deſtitute of any Church-yard within themſelves) but alſo the Pariſhioners of *Northgate*, their neighbours, of which Church this Priory had the Patronage, who did conſtantly, by their Wils, appoint their Burials in that Church-yard, and never mention other of their owne: it faring with them as with thoſe other Pariſh Churches of the City, which belonging ſome to Chriſt-Church, ſome to Saint *Auguſtines*, had their want of Church-yards ſupplyed by thoſe Monaſteries. This at Saint *Gregories* continued to the Pariſh of *Northgate* after the diſſolution, untill (as the tradition goes) Sir *Iohn Boys* the late Tenent to the Priory obtained to appropriate and incloſe it upon exchange of the moderne Church-yard ground

ground for it with the Churchwardens of Northgate for the time being. It continued (I ſay) till then to the Pariſh, for a buriall place; *de facto*, but was not acknowledged theirs of right. For at a viſitation [t] holden in the yeare 1560. it is from Northgate, by the ſworn men (*inter alia*) thus preſented *viz.* That Mr *May* doth withhold part of the Church-yard &c. This Mr *May* (it ſeems) was then tenent to the Priory. Who in defence of himſelf being convented upon this preſentment, *exhibuit literas Regias patentes* (as the act of court runs:) *per quas patet cimiterium eſſe jus hereditarium Reverendiſſimi, &c.* Afterwards, *viz. anno* 1573. at another viſitation [t], it was from the ſame place thus preſented, to wit, That their Church-yard is not decently kept, neither can they bury in it unleſſe they pay 2^d. for an old body, and a penny for a childe.

[t] *Lib. Conſiſtorii Cant.*

[t] *Lib. ejuſdem Conſiſtorii.*

It hath been a thing much controverted between the City and this Priory, whether it be of the Cities liberty or not. Now not out of any deſire I have to ſtickle in the matter, but for manifeſtation and maintenance of a truth herein the beſt I am able, unto which by occaſion of the places ſurvey, I am in a manner engaged, I ſhall without partialitie deliver what, in matter of fact, I know may conduce to the clearing of this doubt and quieting the debate. In the yeare 1269. *anno* 53. *Hen.* 3. I finde [u] the Prior of St *Gregories*, by the ſame writ with the Prior of Chriſt-Church, the Abbat of S. *Auguſtines* and others, after a legall diſcuſſion of the caſe by enquiry and verdict of ſelect men of the City, and voicinage, acquited by the Kings writ of tallage, .i. of being within compaſſe of tallage with the City. Beſides in the Argument drawn up by the Abbat of St *Aug.* in defence of himſelf and his Abbey againſt the City, challenging the Abbey and ſome of her neighbouring demaines to be of and within the liberty of the City in *Hen.* 6. time, amongſt other heads thereof (that it might not ſeeme ſtrange, that the Abbey being in the Suburbs, and ſo neare the City wall, ſhould nevertheleſſe be exempt from the Franchiſe of the ſame, by ſhewing how the matter ſtood

Controverſie between the City and S. *Gregories.*

[u] *vide poſtea pag.* 187.

in ſame ſtate with other like places about the City: this Priory is pleaded to be as without the walls, ſo without the liberty alſo of the ſame City in theſe words, *viz. Ac etiam quòd ſunt aliqua loca adeo prope muros Civitatis prædictæ ſicut ſunt loci in prædictis articulis ballivorum prædict' &c. contenti quæ ſemper fuerunt extra prædictam Civitatem, præcinctum, libertatem aut ſuburbia ejuſdem, viz. vicus de Weſtgate, vicus Sancti Martini, Prioratus Sancti Gregorii, Hoſpitale Sancti Ioannis de Northgate &c.* In *H.* 8. time certain articles were concluded between the Prior of this houſe and the Covent of the ſame on the one party, and the Major and Commonalty of the City of the other party, for the compoſing of this difference about the temporall Juriſdiction of the place. Which compoſition, from the records of the chamber, I ſhall in my Appendix preſent the Reader with. *Vide pag.* 246.

St *Thomas* Chapell.

But leaving theſe things, and the houſe, I come next to the ground lying behinde it, ſometime the Canons orchard or garden: where are yet ſtanding or rather falling (and yeelding to time) the ruines of an old chapell, a barn I wot of late, dedicate to that once reputed holy Martyr St *Thomas* of *Cant.* and called (as I finde by the will[x] of one *William Harry* of St *Martin*, *anno* 1461. who gave a legacy unto it) *Capella fraternitatis ſancti Thomæ Martyris exiſtens in orto ſancti Gregorii.* I will cloſe this diſcourſe of St *Gregories* with the following *memorandum*, touching the watercourſe of Chriſt-Church running through this part of it. *Memorandum* (ſaith a book of Chriſt-Church) *de carta Prioris & Conventus ſancti Gregorii Cant. ſpecialem mentionem faciend. & expreſſum quòd aquæductum Prioris & Conventus eccleſiæ Chriſti Cant. per pomarium ſuum tranſeuntem ſalvum & illæſum quantum in eis eſt conſervabunt, & permittent operarios dictæ eccleſiæ Chriſti Cant. quotiens neceſſe fuerit ad eundem aquæductum emendandum per Curiam & portam ſuam liberum habere ingreſſum & egreſſum, &c.* Dated *anno* 1227.

[x] *Penes regiſtrum Conſiſtor. Cant.*

Chriſt-Church Watercourſe.

St *Johns* Hoſpitall.

I return now to the Hoſpitall, whoſe foundation being premiſed, her dotation ſhould follow: but what I might here

here ſay of it, is already ſaid and may be ſeen in that of *Herbaldowne*, the other twin as I may call it, for their parity as well in time as manner, both of their erection and originall endowment. This of S. *Iohns* time was fired in *Ed.* 3. time, as I finde by certain letters of the Hoſpitall under their ſeal, framed after the manner of a brief, & directed to all prelates in generall, wherein they in pitifull manner deplore their miſerable eſtate occaſioned (as they ſay) by a late lamentable fire happening in their houſe, which had waſted their Hoſpitall and adjacent edifices, in the which were more then an 100 poore people ſuſtained, with deſire of their charitable relief, letting them know (as the moſt perſwaſive Rhetorick of that age) what indulgences had been granted to their benefactors by ſeverall Archbiſhops and Biſhops of former times.

This Hoſpitall hath a faire Chapel to it decently kept, wherein divine ſervice is ſaid, the Sacraments adminiſtred, and Gods word preached to them of the houſe. Their preſent Chaplains ſtipend is the ſame with his predeceſſors of old, 8 *lib. per annum*. The Chapell hath had ſome domeſtick benefactors. Amongſt others, one *William Garnar*, who in the yeare by his will[y] gave xl[s] to the mending of the ſteeple, and 4 *lib.* for a new bell. *Iohn Roper* another, who in the yeare 1526. by his will[z] took order with his Executour for the new building of the ſide Chancells Eaſtern window (being the window, as he calls it, of our Ladies altar) proportionable and correſpondent to that of the quire. The Chapell affoords theſe Monuments of ſome note. Chapell.

[y] *Penes Regiſt. Conſiſt. prædict.*

[z] *Ibidem.*

Orate pro anima Aliciæ Aſhburneham filiæ & heredis Willielmi Tooke armigeri & Aliciæ Woodland uxoris ejus & antea fuit uxor Thomæ Roper Gent. quæ obiit xvij *die April. Anno R. R. Hen.* 8. xv. *& Anno Domini* 1524. *Cujus animæ &c.*

She lieth in the ſame ſide Chancell: in the ſaid Eaſtwindow whereof theſe words are yet legible.

Orate pro——Rooper & pro bono——Thomaſina uxoris ejus——Domini 1529.

In the quire-window.

Orate pro bono ſtatu——Hylkys fratris iſtius Hoſpitalis & Prior, qui ab hoc ſeculo migravit, qui feneſtram iſtam fieri fecit, Anno Domini 1474.

It is a very brave window, having in ſo many panes, every of the twelve Apoſtles pourtrayed, with the ſeverall articles of the Creed that they are ſaid to make.

In the South window.

Orate pro animabus Domini Willielmi Septvans & —— conſortis ſuæ.

Archbiſh. *Stratford* erecting and endowing the Vicarage of Northgate-Church, expreſſely reſerves and excepts from the Vicar thereof the tithes of this Hoſpitall, in theſe words. *Oblationibus & obventionibus Hoſpitalis de Northgate, duntaxat exceptis.* In what caſe and eſtate the Commiſſioners upon the Statute 37. *H.* 8. *c.* 4. found the preſent Hoſpitall, were it not too tedious of recitall, I would here ſubjoyne. I ſuſpect a fleecing of it as of other like places by the ſacrilegious pilferies of thoſe ravenous and wretched times ſet upon the ſpoil even of (what the Proverb might have ſtav'd them from) the very ſpittle it ſelf. I could inſtance in ſome particulars wherein it ſuffered, but my haſte will not permit me.

Weſtgate-ſtreet. I have now ſurrounded the Suburbs, yet having hitherto ſaid nothing of Weſtgate-ſtreet, the Suburbs (I mean) lying without Weſtgate, exempt from the libertie and Franchiſe of the City, give me leave here to give it a place apart, and therewith to finiſh my ſurvey of the Suburbs, and then I ſhall enter the walls.

I have ſeen a preſentment in Eire, inrolled in the Kings Exchequer of the 21. of *Ed.* 1. wherein (*inter alia*) this ſtreet (Weſtgate-ſtreet) is preſented and avouched, how truly I know not, to have anciently belonged to the Citizens of *Canterbury*, ſubject with the City to tax and aid; but in King *Iohns* time to have been taken from the City by *Hubert* the Archbiſhop, to the Cities great damage, in regard merchants and men of worth and eſtates withdrew themſelves

themſelves thither, and there hous'd themſelves, and were defended of the Archbiſhop againſt the Cities impoſitions. But whether this part of our Cities Suburbs, were not from all Antiquity, as now it is, clearely exempted from the Franchese and Liberty thereof, becauſe part of the Archbiſhops Mannor (and Hundred) of Weſtgate, as we now call it, or of *Stourſate*, as of old it was named, diſtinct from the City-Hundred (as it ſeemes it was no other of old) may deſerve inquiry and conſideration, and the rather (ſith *Doomſday* Booke Records, that the Archbiſhop then challenged to have *Forisfacturam in viis extra Civitatem ex utraque parte ubi terra ſua eſt*) becauſe the Archbiſhop, in right of his See, is *Dominus Fundi* (Lord of the Soile) on either ſide this Street. It makes much for this what *Edmerus* [a] ſaid upward of 500 yeares agone, that in the Lands of the Archbiſhopricke throughout the Kingdome, by an ancient cuſtome and uſage, the Archbiſhop hath the ſole mannaging of things aſwell humane, as divine. But enough of the ſtreet.

[a] *Hiſt. Nouor. lib. 1.*

Somewhat I have heard of a *Ferry* ſometime at this place, belonging, as I am told, to the Archbiſhop, who did arrent it out for 16[d]. *per annum*. But I have ſeene no record to warrant the relation, and therefore no more of that untill I be better inſtructed. *Ferry.*

The Archbiſhop and the Citizens, both (as bound by oath, if I miſtake not) ſtanding in the defence and maintenance of their liberties, the one of his See, the other of their City, have anciently much differed about liberties here, but now and of a long time all ſuch matters have been well accorded and ſettled betweene them; wherefore, and becauſe I much deſire they ſhould ever ſo continue, *ex profeſſo*, I decline the diſcourſe of their quarels, leaſt I may ſeeme to rub up old ſores.

Having now done with Weſtgate-ſtreet, I will take the next way into the City, and that is by Weſtgate. But ere we paſſe or enter further then the Gate, I muſt, according to my purpoſed method premiſe and ſay ſomewhat of the Wards of the City.

Diviſion

Diviſion of the City into Wards.

Number and names of the Wards.

THe Wards of our City at this day are, as (I take it) they ever were, nor more nor leſſe then ſixe in number. In name diſtinguiſhed and differenced from each other, by the names of the ſixe principall Gates, that is. 1. Weſtgate-ward. 2. Newingate-ward. 3. Northgate-ward. 4. Worthgate-ward. 5. Burgate-ward, and 6. Ridingate-ward. Of that number at firſt, haply in imitation of the Shires diviſion into 6. Lathes, whereof it did of old conſiſt.

Their originall.

Of the firſt diviſion made of the City into Wards, neither written Record, nor unwritten Tradition makes any mention. But I conceive it very ancient. The whole City (it ſeemes) in the Conquerors time, was but one intire hundred. For *Doomſday* Booke ſpeaking of the Churches Mannor of *Barton*, which it calleth *North-wood*, ſaith it was *de hundredo de Cantuarberia*, as the very words are. If ſo, it was not long ere a ſub-diviſion made of it, haply for more eaſie and good Government, into divers ſeverall hundreds, namely into the ſixe Wards or hnndreds now under our Survey. For the more ancient appellation and terme given to thoſe our Cities moderne ſub-diviſions of Wards, was Hundred, as almoſt all our eldeſt deeds and other like evidences doe witneſſe, which generally, cloſe with a *memorandum*, that they were firſt made and recorded in the hundred of that Diviſion (as in the hundred of Weſtgate, Burgate, and ſo alike for the reſt) and afterwards in the Burgmote of the City. Another terme they had ſomewhat varying from the other in ſound, but of ſynonymall ſenſe and ſignification with it, which was *Bertha*, a frequent phraſe in our ancient evidences.

Theſe Diviſions, *Fitz-Stephens*, in his deſcription of *London*, endeavouring to paralell it, all he could, with old *Rome*, calls Regions. Every of theſe Diviſions, Hundreds, Wards, Regions, was committed and intruſted, for reiglement, to an Alderman, one in office and authority, the ſame

ſame (I take it) with *Præpoſitus Hundredi*, or the Hundreds Ealdor, as our Anceſtors would phraſe it.

I will ſpare all diſcourſe touching (what many mens interpretation hath made of vulgar knowledge) the word, Alderman, both name, and office, in generall, derived, traduced and deſcended unto us from great antiquity, and confine my ſelfe to ſpeake of thoſe onely ſet over our City Wards. Whoſe antiquity I conceive to be from about *Rich.* 1. time; the generality of theſe Aldermen being ſaid to bee of that ages production [b] (foure hundred yeares old and upwards.)

[b] *Vide Dn.* Hen. Spelmanni *Gloſſar. in hac voce.*

Theſe Aldermen, every of them, had and kept within their Ward, and haply (as the Jewes held theirs [c]) at their ſeverall Gates, a Court holden every three weekes, which was called of our anceſtors ſometime the Hundred-Court, ſometime the Wardmote, that is, the meeting or aſſembly of the Hundred or Ward, or the Portmote, as the Juriſdiction was called *Port-ſoka.*

[c] *Deuter. cap.* 21 *ver.* 19. *& cap.* 16.

Wardmote.

Their office, from their name, was called an *Aldermanrie*; which it ſeemes was not (as now) elective, but as freehold either demiſeable or deviſeable, *ad libitum* of him or her that held the ſame: or if neither demiſed, nor deviſed of him nor her in life time, but indiſpoſed of at death, then as inheritance and fee, deſcended to the next heire at law; and thence it was that (as I finde) moſt of the ſame *Aldermanries* continued in a name and family, through many deſcents and ſucceſſions, as that of Burgate to the *Chiches*, of Northgate to the *Polres* or *Pollers*, as we now write it, of Newingate to the *Digges*, of Worthgate to the *Cokyns*, afterward to the *Tiernes*, of Weſtgate to the *Brownes*, and ſo of the reſt.

Aldermanrie.

This laſt of Weſtgate, was in 10. *Rich.* 2. given by the Will [d] of *Henry Garnate* to *Sara* his wife. It ſometimes was in the Abbat of Saint *Auguſtines* poſſeſſion, who (as *Thorne* tels me) *Anno* 1278. gave it to Mr *Nicholas Doge, tenend^a. & habend^a eandem cum omnibus appendiciis tam in civitate Cant. quam extra in ſuburbio ejuſdem vel alibi, de præfato Abbate &*

[d] *Lib. Camer. Civitatis.*

Conventu in perpetuum, reddendo inde annuatim in theſaurario noſtro. x^l. *ſterlingorum pro omnibus ſervitiis, ſalva ſecta Burgmoti Cant. quam ob eandem cauſam facere tenet.* As *Thornes* words are. Before this. i. in the beginning of *Hen.* 3. time, I finde [c] it enjoyed by one *William* (as he writes himſelfe) *Ciſſor Domini Regis*, the Kings Taylor, I take it. But of late dayes it was the *Brownes*. Whoſe then ſeate and inheritance (before the *Septvans*) was the Mannor of *Milton*, or *Middleton* by *Canterbury* (from whence ſo called is of vulgar conjecture:) and continued to the name of the *Brownes*, untill of late the inheritrix married to *Robert Honywood* Eſquire, ſonne of that famous *Mary Honywood* (of whom I leave you to take further information, if her fame ſave you not the labour, from her Monuments Inſcription or Epitaph in Dr *Hakewill* [f]) and father of Sr *Robert Honywood* of *Charing*, and Sr *Thomas Honywood* of *Marks*-Hall in *Eſſex*, whoſe it now is, the anceſtor of whom Sr *George Browne*, in *Rich.* 3. dayes, taking part with *Lancaſtrian Hen.* 7. was, by Parliament, deprived for it of this *Aldermanry*, but his heires ſoone after. i. in the 1. *Hen.* 7. repoſſeſſed of it.

[c] *Lib. eccleſ. Chriſti Cant.*

[f] *Apology. lib.* 3. *cap.* 5. *Sect.* 7. *pag.* 224.

I inſiſt the more upon this *Aldermanry*, becauſe I conceive it to have beene, if not abſolutely the chiefe, yet one of more reſpect and conſequence then the reſt; which were all bought or otherwiſe gotten into the City, and made eligible by the Maior and Commonalty early to that this was, which (it ſeemes) came not in untill about the time of the New ordination made by *Hen.* 7. which appoints two Aldermen to every Ward. In ſome reſpects alſo it differed from the reſt, which (I take it) were held onely by Freemen and inhabitants of the *Franchiſe*, whereas this was holden neither by one nor tother, a great inconvenience to the City, as in the fore-cited act of Parliment (1 *Rich.* 1.) in the preface of it, is ſuggeſted. So much of the Wards in generall. Which, it ſeemes by an ancient Record [g], were annexed and appertaining to the Fee-Ferme paid by the City to the King, of whom they held *in capite*.

[g] *Record. de An.* 29. *Rich.* 2. You ſhall finde a copy of it in my Appendix, *pag.* 298.

Now of each of them in ſeverall; beginning, becauſe I ſtaid

ſtaid you (as you may remember) at Weſtgate, with Weſtgate-Ward; and obſerving and ſurveying ſuch things (as I ſhall doe likewiſe afterwards in the reſt) as occurre therein any thing worthy of note or memory: ſaving that I ſhall reſerve the Churches to a future mention by themſelves.

Weſtgate-Ward.

MArching on therefore from the Gate into the City, by the high Street (that, I meane, terminated by this Gate at the Weſt, and by the oppoſite Newingate at the Eaſt-end) we have on this ſide Kingsbridge, on either hand of us a Gate that leads us to a ſeverall ruined Monaſtery. That on the right hand late the bare-footed Franciſcans, or the Minorite-Obſervant-mendicant-Gray-Fryers. The other on our left, late the Minors alſo, or the Prædicant-black-Fryers.

I will begin with the Gray-FF. or Franciſcans. So called from *Seraphicall* St *Francis* (*Wevers* Epithete) the inſtitutor of their order. The legend of whoſe life and miracles, becauſe too tedious for my intended ſhort method, and too too fabulous moſt what, I doubt, for your beleefe, for mine I am ſure; I have thought good rather to overpaſſe in ſilence, then to trouble either my ſelfe to write, or you to read the rabble of fopperies (if no worſe) that are written of it and them, legible in *Matt. Paris. Polyd. Virg.* but more largely in *Owens* genealogy of Monks &c. the *Chronicon Minorum*, and elſewhere. Gray-Fryers.

Leaving therefore (I ſay) their Founder and Patron, I come to the Fryers * themſelves. They were called Minors or Minorites, from the humility and lowlineſſe of minde which by the preſcript of their Founder they ought ever to have: Obſervant, to diſtinguiſh them from a looſer ſort of Franciſcans, then whom theſe were more carefull and obſervant to keepe the ſtrict rules and orders of St *Francis*, and were therefore alſo called Regular Franci-

* *Qui dicantur Monachi, & qui Fratres, item & quo diſtent vide Panor. ſup. cap. Cauſam que. ext. De judic. l. 2. Decretal. & conſil. 28. parte ſecunda.*

ſcans: Mendicant, becauſe pretending to Evangelicall perfection, and therefore profeſſing wilfull povertie, they ſubſiſted chiefly upon almes, which they uſed, with the Predicants, Auguſtines, and Carmelites, to ask and receive *oſtiatim*, from doore to doore; whereby chiefly Friers were differenced from Monks, who kept home, and lived upon their own in common: Gray, from their habit, which (in imitation of their Founder [h]) was a long gray coat down to their heels, with a Cowl or Hood, and a cord or rope about their loynes in ſtead of a girdle. Their governours proper name and ſtile was *Guardianus*. *Monachi olim* (ſaith one [i]) *non omnes ſimul commorabantur, ſed domunculas ſparſim per montes & ſaltus ſtructas habebant: quo derelicto, inceperunt poſtea ad modum Reip. in communitate habitare, uno eorum electo velut principe & gubernatore, qui eos regeret & gubernaret, praeſſet Monaſterio, quem Graci appellabant archimandrita & cœnobiarcha, nos verò communiter vocamus abbatem, licèt temporis lapſu factum ſit, ut, multiplicatis monachorum ordinibus illorum nomina etiam multiplicata ſint: unde apud Domnicanos vocatur Prior, apud Franciſcanos Guardianus, apud Trinitarios miniſter.*

[h] *Polyd. Virg. de Invent. Rer. lib. 7. cap. 4.*

[i] Barthol. Cartagena, *in expo. titul. jur. Canon. lib. 3. titul. 35.*

Theſe Franciſcans came firſt into England about the yeer 1224. in *Hen.* 3. reigne, as did the Dominicans [k]. How or where they were afterwards entertained with proviſion, and accommodation of houſing, I finde not untill the yeare 1270. By which time, it ſeems (whether by their piety, or policy, I know not) they had ſo inſinuated themſelves into the favour of a devout and worthy Citizen, and of a flouriſhing family then in the City (as ſtill in the County) one *John Digg*, or *Diggs*, then an Alderman, and 12 yeares before (1258.) and alſo 3 yeares after (1273.) one of the Bailiffs of the City, whom *Wever* miſcalls Sr *John Diggs*, that he purchaſed for them the Iland in *Canterbury*, then called *Bynnewith*, and ſhortly after tranſlated them thither. *Emit Inſulam vocatam Bynnewight in Cantuar. & locum Portæ ſuper Stour-ſtreet ad opus Fratrum Minorum, & tempore opportuno tranſtulit Fratres ad illam*, as *Wever* [l] from *Leland*. Whence the

[k] Harpſfield. *Hiſt. Eccl. Angl. ſæcul. 13. cap. 11.*

[l] Ancient funerall Monum. pag. 134.

the place, this Iland, might derive the name of *Bynnewith*, if I may conjecture, I ſhall tell you, either from a compoſition of two Saxon words, *Binnan* which ſignifies within, and *With*, an Iland, as it were the Iland within, in diſtinction of it from an Iland ſometime lying without the City, by Weſtgate, Northward, called ſimply *With*, whereof in the elder rentalls of Chriſt-Church mention is made thus. *Parva Inſula extra Weſtgate, verſus Aquilonem, vocata With.* Or elſe *Binnewith quaſi Bine-with*, the double Iland; indeed it is no other, and an ancient rentall of Chriſt-Church (which once had ground, houſes, and fee here) ſpeaks of rent in St *Peters* Pariſh payable *de duabus parvis Inſulis ubi fuit Crinemilne.* For thereabout ſometime ſtood a milne of Chriſt-Church, ſo called, unto which the lane in St *Peters* called Mead-lane, and of *Speed* in his Map of the City miſcalled Maiden-lane, did leade, and from thence was called Crinemelne-lane. For in an exchange *anno* 1294. made between Chriſt-Church and S. *Auſtins*, three tenements in St *Peters* Pariſh in *Canterbury* being granted to the Abbey, and of them is thus deſcribed and bounded, *viz. quoddam tenementum jacens in magno gardino dicti Abbatis, juxta terram fratrum Minorum Cant. ex parte Auſtrali, in venella quæ dicitur Medlane, & quæ olim* (ſaith the deed [m]) *vocabatur Crinemellelane.* But may it not more probably be called *Binnewith* (that is *Binney*-Iland) from the ſame *radix* with the mead, or meadow-ground by it, called to this day Binney-meads; as the bridge thereaway, which we call Bingley-bridge, is rightly called Binney-bridge, from the Saxon, *binnan ea* ſignifying (as I ſaid) within or between the water, becauſe lying and incloſed within or between our *Stour* or rivers double channell, bounding it on either ſide: whence the Codicill or Landboc of *Cenulph* the Mercian that gave that ground to the Church copied in my Appendix *pag.* 301. thus deſcribes it to lie. *Inter duos gremiales rivos fluminis quod dicitur Stour.* Which Mr *Lambert* reades thus. *Inter duos genitales rivos &c.* and accordingly would ſend us further up the ſtream, to finde out this ground about our

Binnewith.

[m] *In Lib. eccleſ. Cant.*

rivers ſpring-heads; whereas the very name yet remaining ſhows it to lie here.

A Family of *Binnewiths.*

I may not ſo leave the places name. For though ancient and even obſolete with us, yet of ſo much note with our Anceſtors, as it ſerved to give name to a family of Citizens, ſometime the reſidentiaries of the place, and from thence called the *Withs*, or (as more frequently) the *Binnewiths*, whereof one *Iohn Binnewith* about the beginning of *H.*3. reigne was a benefactor to *Herbaldowne* Hoſp. where I have ſeen his charter with the ſeal appendant, in the circumference of it thus circum-inſcribed SIGILL. IOHANNIS DE WITH. And one *Arnold Binnewith* was, *anno* 1221. and alſo again about the yeare 1227. one of the Bailiffs of the City [n]. The Friers having gotten poſſeſſion of the place, both the Iland and her former *Incolæ* or inhabitants, ſoon after loſt their names. But leaving that, I proceed.

[n] *Lib. Hoſp. de Eaſtbridge.*

The Friers being here ſeated, and many houſes and much ground of the fee of Chriſt-Church Monks lying within the *Ambitus* or precinct of their Monaſtery, they (it ſeems) made bold to uſurp them as their own, becauſe within the confines of their ſeat, and ſo *de facto*, made themſelves abſolute Lords and poſſeſſors of the Iland. The Monks ſeeing the common people much inclined to favour them, and not willing to incurre theirs, leſt it might bring with it the peoples diſpleaſure alſo, make a vertue of as it were a neceſſity; and to ſhew themſelves as forward in charitie toward them, as the common people, after the Friers (by their connivence 'tis like) had been a pretty while in poſſeſſion without paying or yeelding to the Monks their accuſtomed rents and ſervices, which their *quondam* tenents were bound to pay, *viz. anno* 1294. by compoſition, remit unto them all arrerages and duties paſt *gratis*, or *intuitu charitatis*, as they phraſe it, and for the future make them an abatement of almoſt the moiety of the rent: as the Compoſition will ſhow, which (becauſe it ſets forth in ſome ſort the ſtate of the Iland, and how it was peopled before the FF. time) I here propoſe, tranſcribed from the Records of the Cathedrall.

Notum

Compoſition between Chriſt-Church and the Friers.

NOtum ſit omnibus præſentibus & futuris quòd in feſto Natalis beati Ioannis Baptiſtæ Anno Dom. Mccxciiij°. *Regni verò Regis Edwardi* xxij°. *Ita convenit inter Priorem & Conventum eccleſiæ Chriſti Cant. ex parte una, & Gardianum & Conventum fratrum minorum Cant. ex altera, viz. quod cum diverſa tenementa continerentur infra ambitum ipſorum fratrum de feodo prædict' Prioris & Conventus, viz. tenementum quod quondam fuit Samuelis Tinctoris pro quo debebatur eis annuatim* vij^{d}. *quad. Item pro tenemento quondam Beringeri in With pr. quo* xij^{d}. *Item pro tenemento ejuſdem in Ottemed. pro quo* v^{d} *Item pro tenemento quondrm Seronæ de Boctone pro quo* vj^{d}. *Item pro redditu Wiberti quondam Prioris eccleſiæ Chriſti præd. juxta Ottewell, pro quo* xij^{d}. *Item pro tenemento Stephani filii Lewini Samuel pro quo* xviij^{d}. *Præfati Prior & Conventus remiſerunt & quietum clamaverunt in perpetuum prædictis fratribus & eorum Succeſſoribus omnia arreragia ſibi debit' de tenementis præd. intuitu caritatis. Ita viz. qd' iidem fratres & eorum Succeſſores de cetero per ſuos procuratores fideliter ſolvi facient annuatim prædict. Priori & Con. in Theſauraria ſua* iij^{s}. *annui redditus pro omnibus tenementis prædict. viz. medium ad Paſcha & aliud medium ad feſtum Sancti Michaelis pro omnibus ſervitiis & ſecularibus demandis ad ipſos Prior. & Con. de eiſdem tenementis ſpectand. & ſi contingat præfat. procuratores poſt viginti dies poſtquam ſuper hoc præmuniti fuerint in ſolutione prædicti annui redditus deficere, bene licebit præd. Prior. & Conventui & eorum miniſtris diſtringere omnia tenementa præd. pro arreragiis quæ à retrò fuerint de annuo redditu ſupradict. In cujus Rei teſtimonium Sigillum eccleſiæ Chriſti præd. & ſigillum commune fratrum prædict. huic ſcripto chirographato alternatim ſunt appenſa. Acta ſunt hæc apud Cantuar. die & anno ſupradictis.*

How this might ſtand with their Founders rule and their own vow, I ſee not. For conſult their rule delivered articulately in *Matt. Paris*, and you ſhall finde them clearely debarred and diſabled, both by their vow of povertie, and by expreſſe preſcript beſide from all *peculium* and propriety. *Fratres* (ſaith the rule) *nihil ſibi approprient, nec domum, nec*

nec locum, nec aliquam rem. Et tanquam peregrini & advenæ in hoc ſæculo, in paupertate & humilitate Domino famulantes, vadunt pro elemoſyna confidenter &c. Whence that of *Durand*[o], and others. *Mendicantes ſunt poſſeſſionum incapaces.*

[o] *Speeul. jur. de monach ſtat. Lib. 4. Part. 3. n. 7.*

Gray-Friers priviledges.

Theſe Franciſcans or Minorite Friers being a great prop to the Papacy were proſecuted by ſeverall Popes with many priviledges, immunities, indulgences and what not graces, that might aſſure them the Popes faſt friends, and faithfull ſonnes and ſervants. Beſide their exemption and immunitie from Epiſcopall and all other ordinary Juriſdiction; in matter of tithes, they were priviledged from payment of any, either of their houſe, their orchard (or garden) and the nutriment .i. the herbage or agiſtment of their Cattell, as in the Decretalls [p]. They had withall in matter of buriall *liberam ſepulturam* (paying the fourth part of the obventions to the Pariſh Church:) whoſoever would, might elect and have their Church or Cœmitery, for his place of buriall [q]. And that was a thing whereof multitudes were ambitious, and the rather becauſe they were made beleeve, that who ſo was buried amongſt them, eſpecially if in the holy and vertuous habit of a Frier, ſhould not onely be ſecured from evill ſpirits that would elſe haply diſturb the quiet of his grave, but alſo be as ſure to go to heaven. There is authentick record of many worthy perſonages, and of worſhipfull families that have been here interred: the Catalogue of whom *Wever* [t] hath collected and delivers, but under a wrong title, ſaying they were buried in the White, whereas he ſhould have ſaid the Gray-Friers: as I can make good to the ſatisfaction of any that makes a doubt hereof.

[p] *Nimis prava. 12. de exceſſib. prælat.*

[q] *Cap. Dudum. de ſepult. in Clementin.*

[t] Of ancient funerall Monuments. *pag.* 238.

As for benefactors to this Monaſtery, I finde theſe. One *William Woodland* of Holy croſſe pariſh *anno* 1450. by his will [r] gave 5 *lib.* toward the reparation of their Church, and 5 marks beſide to the repairing of their Dortor. *Hamon Beale*, a Citizen, and in his time twice Maior of *Canterb.* chooſing their Church for the place of his buriall, as *Iſabell* his wife had formerly done, gave 40[s] in money to the Covent.

[r] *In Regiſt. Conſ. Cant.*

1492.

vent. Indeed (to be ſhort) almoſt every teſtate dying man of the City and neighbouring parts of any worth, remembred theſe FF. The Dominicans alſo and the Auguſtines of this City, in their wills with ſome legacy more or leſſe. One domeſtick benefactor I meet with, one *Richard Martin*, the Guardian (I take it) of the houſe, who in the yeare 1498. by his will [t] gave liberally both to the Church and Covent. He was (as it ſeems by his will) Parſon alſo of *Ickham*, and Vicar of *Lyd* in *Kent*. But what may he mean by writing himſelf (as he doth) Biſhop of the univerſall Church? a title ſo cried down and condemned as Anti-chriſtian by Pope *Gregory* the Great; I conceive he was a titular Biſhop, a Biſhop in name and title onely, endued with the Order, but not with the Juriſdiction Epiſcopall, having no particular charge to intend, but generally officiating as Biſhop in any part of the Chriſtian Church. Theſe titular Biſhops were frequent with us in thoſe dayes. About the ſame time one *Thomas Wells*, the Prior of S. *Gregories* by *Canterbury*, in his will [u] writes himſelf Biſhop of *Sidon*. He was a titular Biſhop likwiſe: an order as excepted againſt by ſome, ſo defended by other of the *Trent* Coûncell; whereof I leave you to informe your ſelf further (if you pleaſe) from *Tholoſanus* [x] and others. The uſe made of them (I take it) was to ſupply the Dioceſan-Biſhops abſence in ſuch affairs Epiſcopall as theſe, to wit, Conſecration of Churches, and Church-yards, and their Reconciliation, conferring of orders, Confirmation of children, and the like.

[t] *In Regiſtro memorato.*

[u] *In eod. Regiſt.* Titular Biſhops.

[x] Syntag. *in univerſi Lib.* 15. *cap.* 12. *n.* 44.

But to our Friers again. *Hugh Rich*, the Guardian, or (which is all one) the Wardein (as the Statute [y] calls him) of this Covent, was one that conſpired and ſuffered with *Eliſabeth Barton*, the holy maid of *Kent*, whereof before in my ſurvey of the Nonnery.

[y] *Anno* 25. *H.* 8. *cap.* 12.

This Monaſtery had, as the place ſtill hath, a double gate and way to it, the one called *Porta Orientalis*, the other *Porta Borealis*; that in Stourſtreet, in All-Saints Pariſh, this in High-ſtreet, in S. *Peters* Pariſh.

Let me but acquaint you, that John *Peckham* Archbiſhop

of *Canterbury* in *Ed.* 1. time, was firſt a Fryer, and the Provinciall of this order, and I have done with the Franciſcans, or Gray-Fryers.

Black-Fryers. Leaving theſe then, I come next to the other ſort of Minors, the Dominican, Blacke, Preaching FF. Preaching, becauſe they were the onely Preachers of all the Fryers: Blacke, becauſe of their habit [z], which was a blacke cope and cowle over a white cote: Dominican, becauſe St *Dominicke* was their founder, a holy man (they ſay) contemporary with Saint *Francis*, and whoſe diſciples (the firſt Fryers of this Covent) were even coætaneous with the Franciſcans of this City, coming both hither much about the ſame time. It is ſaid of them, that King *Hen.* 3. at their coming received them kindly (ſo did *Stephen Langton* alſo the then Archbiſhop [a]:) and placed them at *Canterbury*, where (it ſeemes) he built them this late Monaſtery, which was the firſt that the Kingdome had of that kinde. Hence and from this ground I ſuppoſe *Wever* takes his warrant for attributing the erection of this houſe to *Hen.* 3. The title proper to the governour of the Dominicans, was Prior. Like the Franciſcans, they and the Monkes of Chriſt-Church, in the ſame yeare with the other (1294) came to compoſition about divers houſes and lands lying within their precinct.

[z] *Polyd. Virg. de Invent. Rer. lib. 7. cap. 4.*

[a] *Harpsfield. Hiſt. Eccleſ. Anglic. Sæc. 13 cap. 11.*

The Churchyard of this Monaſtery was the place of Rendevous deſigned by the Citizens of *Canterbury* conſpiring a revenge to be taken of the Monks of Chriſt-Church, for refuſing them their ayde, and to joyne with them in the finding and furniſhing of twelve horſemen impoſed on the City by the King (*Ed.* 1.) for his expedition againſt the Rebellious *Lewslyn Fitz-Griffin* Prince of *Wales*, which *Stow* [b] (much miſtaken in the time, and ſome other circumſtances) thus relates. "About this time (ſaith he, ſpeaking of the "1. of *Ed.* 3.) the like ſtirre was made againſt the Monkes "of *Canterbury*: whereof I finde recorded as followeth. "King *Edward* preparing an Army into *Scotland*, comman-"ded the Bailiffes and Citizens of *Canterbury* to furniſh him "twelve

[b] Annals *in Ed.* 3. *Vide Antiquit. Brit. in vita* Rob. Kilwardby *Archiep.*

"twelve horſemen, and ſend them to *New-Caſtle*, toward "which charge, the Citizens required ayde of the Monks: "who anſwered them that without the aſſent of the King "and their Archbiſhop they would not agree thereunto, "for ſo much as the Kings of *England* had founded their "Church in free and perpetuall almes. Whereupon *Willi-*"*am Chilham* Bailiffe, and many Commons of the City "aſſembling themſelves in the Preaching Fryers Church-"yard, conſpired and ſware againſt the Monkes as fol-"loweth.

1. That they would overthrow the pentiſes, windowes and milne, belonging to the Monks.
2. That no Citizen ſhould dwell in any houſe belonging to the Monks.
3. That all rents belonging to the Monkes of *Canterbury* ſhould be gathered to uſe of the Commons.
4. That no man ſhould ſend or ſell to the Monks any victualls.
5. That they ſhould ſeize all the horſes and beaſts that came into the City with carriage to the Monks.
6. That all ſuch Monks as came forth of their houſe ſhould be ſpoiled of their Garments.
7. That a trench ſhould be caſt, to ſtop all men from going in or coming out.
8. That every Pilgrim ſhould at his entring ſweare that he ſhould make no offering.
9. Alſo that every of thoſe Commons aforeſaid ſhould weare on their finger a ring of gold that belonged to *Thomas Becket*: Thus he.

This Churchyard is in part now become the *Campus Martius* for our young Artillery of the City.

Wevers collection of ancient funerall monuments will acquaint you of divers perſonages of note and quality buried here.

Fraternities of Pariſh Clarks.

At this place the Pariſh Clarks of the City once had and held

held a gild or fraternity, commonly called the Fraternity of St *Nicholas*. I have my direction for this, from the following legacy of one *Richard Cram* ſometime of this City, who by his will [c], dated 1490. gave to the Fraternity of St *Nicholas* kept by the Pariſh Clarkes of *Canterbury*, in the houſe of the Fryers Preachers of *Cant.* vj^s. viij^d. as his very words are. Of theſe Fraternities, our City hath had divers; amongſt which that of the *Smiths* newly revived, is the moſt ancient. The elder rentalls of Chriſt-Church bounding out ſome Land of theirs lying without Newingate, make mention both of it and of certaine ground belonging to it, in theſe words. *Terra quæ pertinet ad gildam fabrorum.* This and all other like Fraternities (if the Diſſolution of the Monaſteries ſpared them, yet) the Stat. of 1°. *Ed.* 6. *cap.* 14. tooke hold of, and diſſipating the ſocieties, ſeized on all their goods and endowment. If any deſire further information touching them and their antiquity, I referre them to Sr *Henry Spelmans Gloſſary, in Verb. Gilda.*

[c] *In Regiſtro conſiſt.* Cant.

This Monaſtery had a treble paſſage to it, namely by three Gates, one, and that the moſt private, that opening before the Street by Saint *Alphege* Church, a ſecond by the Waterlocke, the third in Saint *Peters* ſtreet (as we call it) built (it ſeemes) not long before the 30. of *Ed.* 3. for then theſe Fryers, by their Charter or deed paſſe over to the Hoſpitall of *Eſtbridge* a place, ſhops and garden lying towards the Weſt and North, (*inter novam portam noſtram*, ſay, they, *& introitum ad eccleſiam noſtram in parochia ſancti Petri, &c.*) as in *Eſtbridge* Booke; in another part of the Booke thus deſcribed and bounded. *In parochia ſancti Petri Civitatis Cant. inter gardinum & manſionem fratrum prædicatorum Cant. verſus North & Weſt, & quandam venellam vocat' Brekyepottiſlane verſus Eaſt.*

Approaching to an end of my diſcourſe touching theſe Fryers, I cannot (me thinkes) cloſe better then with *Matthew Paris* his relation of the controverſie, in or about the yeare 1243. happening betweene them and the Franciſcans, which together with his gloſſe (which he addes) upon it and them, *verbatim* followes. *Et*

ET ne mundus (ſaith he having made mention of other diſcords) *turbinibus undique multiplicatis vacare videretur, inter fratres Minores & Prædicatores controverſia eiſdem temporibus ventilata, multos, eò quòd viam perfectionis, videlicet paupertatis & patientiæ, videbantur elegiſſe, movit in admirationem. Aſſerentibus enim Prædicatoribus ſe fuiſſe priores, & in hoc ipſo digniores, habitu quoque honeſtiores, a prædicatione meritò nomen & officium ſe ſortiri, & Apoſtolica dignitate verius inſigniri, reſpondent Minores: ſe arctiorem vitam & humiliorem pro Deo elegiſſe, & idcirco digniorem, quia ſanctiorem, & ab ordine Prædicatorum ad ordinem eorum fratres poſſe & licenter debere, quaſi ab inferiori ad ordinem arctiorem & ſuperiorem, tranſmigrare. Contradicunt eis in faciem Prædicatores, aſſerentes, quòd licèt ipſi Minores, nudi pede, & viliter tunicati, cinctique funiculis incedant, non tamen eis eſus carnium, etiam in publico, vel dieta propenſior, denegatur, quod fratribus eſt Prædicatoribus interdictum: quapropter non licet ipſis Prædicatoribus ad Minorum ordinem, quaſi arctiorem & digniorem avolare, ſed potius è converſo. Sic ſic igitur, ſicut inter Templarios & Hoſpitalarios in ſancta terra, ſic & inter illos, humani generis inimico zizania ſeminante, ortum eſt diſcordia enorme ſcandalum, & quia viri literati ſunt & ſcholares, univerſali eccleſiæ nimis periculoſum, in indicium magni Iudicij præ foribus imminentis. Et quod terribile eſt, & in triſte præſagium, per trecentos annos, vel quadringentos, vel amplius, ordo Monaſticus tam feſtinanter non cæpit præcipitium, ſicut eorum ordo, quorum fratres jam vix tranſactis viginti quatuor annis, primus in Anglia conſtruxere manſiones, quarum ædificia jam in Regales conſurgunt altitudines. Hi jam ſunt, qui in ſumptuoſis & diatim ampliatis ædificiis, & celſis muralibus, theſauros exponunt impreciabiles, paupertatis limites, & baſim ſuæ profeſſionis, juxta Prophetiam Hyldegardis Alemannia, impudenter tranſgredientes. Morituris magnatibus, & divitibus, quos norunt pecuniis abundare, diligenter inſiſtunt, non ſine ordinariorum injuriis & jacturis, ut emolumentis inhient, confeſsiones extorquent, & occulta*

Controverſie betweene the Franciſcans and Dominicans.

occulta Teſtamenta, ſe ſuumque ordinem ſolum commendantes, & omnibus aliis præponentes. Vnde nullus fidelis, niſi Prædicatorum & Minorum regatur conſiliis jam credit ſalvari. In acquirendis privilegiis ſolliciti, in curiis Regum & potentum conſiliarii, & cubicularii & theſaurarii, paranimphi & nuptiarum præloquutores, Papalium extortionum executores, in prædicationibus ſuis, vel adulatores, vel mordaciſſimi reprehenſores, vel confeſſionum detectores, vel incauti redargutores. Ordines quoque auctenticos, & à ſanctis patribus conſtitutos, videlicet à ſanctis Bendicto & Auguſtino, & eorum profeſſores, contemnentes, prout in cauſa eccleſiæ de ſcardeburc, in qua Minores turpiter ceciderunt, patuit, ſuum ordinem aliis præponunt. Rudes reputant, ſimplices, & ſemilaicos, vel potius ruſticos, Ciſtercienſes Monachos: Nigros verò, ſuperbos, & epicuros. Thus he.

I have but onely to tell you that *Robert Kilwardy*, afterwards, firſt Archbiſhop of *Canterbury*, and then advanced to a Cardinall-ſhip, was firſt a Fryer of this Sect of the Dominicans, and I leave them.

Eſtbridge Hoſpitall.

My progreſſe in this Ward, brings me next to *Eſtbridge* or *Kingsbridge* Hoſpitall. An ancient Spittle, and as now knowne (Chriſtened, as it were) by the name, ſo firſt erected and endowed by the Charity and Piety of St *Thomas Becket* in *Hen.*2. time; and thence to this day called the Hoſpitall of St *Thomas* the Martyr of *Eſtbridge*. For this we have the teſtimony of Archbiſhop *Stratford*, a ſucceſſor of his: who upon his novell ordination of the Hoſpitall, and in the Charter thereof, (as ſhall be ſeene anone) acknowledgeth him the firſt founder and indower of it. For other Record either of the foundation of the Hoſpitall it ſelfe; or of the intent wherefore it was erected, beſides that Charter of *Stratford*, is not, nay in his time (as it ſeemes by him) was not extant, or to be found. The reaſon probably why the Record of the ſtate of it taken by the Commiſſioners upon the ſtat. of 37. *Hen.*8. *cap.*4. aſcribes the foundation unto *Stratford*; whereas he (as his Charter will declare) did but reſtore the foundation, and give lawes

and

and a forme of government to it, to ſupply the former which were loſt, and ſo the Hoſpitall in hazzard of confuſion for want of them: as you ſhall eaſily perceive by this tranſcript or copy of it, if you peruſe it.

Iohannes permiſsione divina Cantuar. Archiepiſcopus totius Angliæ Primas & Apoſtolicæ ſedis Legatus. Dilectoin Chriſto filio Domino Rogero de Rondes presbytero magiſtro Hoſpitalis pauperum de Eſtbreg in Civitate Cantuar. patronatus noſtri Salutem, gratiam & benedictionem. Et ſi votivus noſter invaleſcat affectus, decus & commoda locorum ad miſerabilium perſonarum & pauperum receptionem & ſuſtentationem divinique cultus augmentum provide deputatorum nobis potiſsimè ſubditorum, quatenus poſſumus procurare: tamen conſervatio & relevamen neceſſarium Hoſpitalis de Eſtbreg prædict' per beatum & glorioſum martyrem Thomam olim Cant. Archiepiſc. prædeceſ- Fundator quis. *ſorem noſtrum fundati antiquitùs & dotati, ob ipſius martyris qui ſuis veneratoribus opem porrigit, honorem præcipuum præ cæteris locis hujuſmodi inſident nobis cordi. Sane tua petitio nuper nobis exhibita continebat, quòd idem Hoſpitale per beatum martyrem antedictum, pro pauperum peregrinorum Cantuar. confluentium receptione nocturnâ, & ſuſtentatione aliquali ab olim, & pro jam incumbentibus eidem oneribus dotatum exiliter per ipſius Hoſpitalis incuriam magiſtrorum, qui ejus proſtrarunt nemora, eaque & alia jura poſſeſſiones & bona ipſius tam mobilia quam immobilia modis alienare variis temerè præſumpſerunt, ad ſupremam egeſtatis inopiam eſt deductum ac æris alieni immoderatè per ipſos fatuéque contracti plurimis oneribus, ad quorum ſolutionem bona dicti Hoſpitalis abſque remedio & auxilio extrinſeco his diebus non ſufficiunt, primitus manifeſtè in ſuis etiam domibus olim ſufficienter conſtructis deformitates evidentes in tantum patitur et ruinam, quòd niſi ejuſdem Hoſpitalis provideatur indigentiæ aliunde, illud nedum peregrinos hujuſmodi ad ipſum poſt glorioſum triumphum et canonizationem dicti ſancti plus ſolito confluentium, admittere non valebit, ſet deſolationis tantis ſubiciet obprobriis quòd vix aliquis aut nullus idoneus invenietur, qui recipere velit hujuſmodi regimen Hoſpitalis. Quapropter*

nobis

Eccleſia parochialis. Sancti Nicholai de Herbaldowne.

nobis humiliter ſupplicaſti, ut ad relevamen omnium præmiſſorum, & pro ſuſtentatione pauperum peregrinorum illuc copioſe indies confluentium pleniori, eccleſiam parochialem beati Nicholai de Herbaldowne noſtræ Dioc. cujus ad dictum Hoſpitale jus ſpectare dinoſcitur patronatus eidem tibi ſucceſſoribuſq; tuis ipſius Hoſp. magiſtris ex cauſis præmiſſis in proprios uſus in perpetuum concedere, annectere, & unire vellemus. Nos ſiquidem Hoſp. prædict' quod nuper viſitavimus defectum notorium quem patitur intuentes tam circa divina obſequia quam alia caritatis opera inibi exercenda ſub formâ competenti & indubia ſicut convenit minimè ordinati, ipſiuſque indigentiis evidentibus paterno compatientes affectu, tuis etiam juſtis in ea parte ſupplicationibus inclinati, ſuper cauſis ſuperiùs expreſſatis, ac veritate ipſarum, vocatis ad hoc omnibus evocandis de Iure, per viros fide dignos in forma juris juratos, & ſingillatim examinat. ſufficientem præmiſſorum noticiam optinentes, authoritate noſtra, inquiſitione juxta exigentiam juris facta, demum ſuper his cum religioſis viris filiis noſtris Priore & Capitulo noſtræ Cantuar. eccleſiæ in ipſius capitulo tractatum diligentem habuimus & ſolempnem prout requiritur in conceſſionibus hujuſmodi perpetuis & alienationibus eccleſiarum de Iure. Et quia dictas cauſas & per te nobis in hac parte ſuggeſtas omnia & ſingula invenimus eſſe vera legitimeque probata, necnon juſta & ſufficientia fore ad appropriationem dictæ eccleſiæ faciend. cum urgens neceſſitas ac evidens notoriè ſubſit utilitas in hac parte, præfatam eccleſiam beati Nicholai de Herbaldowne, interveniente in ea parte quorum intereſt conſenſu, cum Priore & Capitulo noſtris prædictis, tractatu ut eſt dictum ſuper his ſolempni & diligenti præhabito, ac de ipſorum conſenſu, concurrentibuſque omnibus & ſingulis qua in præmiſſis & ea tangen. requirebantur de Iure, prædictiſque ex cauſis, authoritate noſtra ordinaria, Hoſpitali prædicto tibique & tuis ſucceſſoribus magiſtris ejuſdem miniſtraturis in eo, appropriamus, annectimus & unimus, ipſiuſque eccleſiæ fructus, reddituſque & proventus in dicti Hoſpitalis uſus proprios & tuos ac Succeſſorum tuorum magiſtrorum ejuſdem & peregrinorum pauperum ad illud confluentium, juxta modum inferius annotatum concedimus in perpetuum convertendos, ſalvo idoneo ſacerdoti

doti dictæ ſervituro eccleſiæ in divinis qui & animarum curam exercebit in ea, tuo ſucceſſorumque tuorum magiſtrorum ibidem arbitrio deputando & amovendo, propter exilitatem eccleſiæ antedictæ ad perpetui vicarii ſuſtentationem & onerum relevamen hujuſm' minimè ſufficientis, pro ſuis victualibus & ſuſtentatione de ipſius eccleſiæ fructibus, redditibus, & proventibus congrua portione; alia ſiquidem onera eidem eccleſiæ incumbentia per magiſtrum Hoſpitalis prædicti volumus ſupportari. Ceterùm quia ſuper modum divina celebrandi officia in Hoſp. prædicto, & caritatis opera cæteraque peragenda inibi exercendi clara, ſufficiens & indubia ordinatio minimè reperitur, licèt quadam obſervantiæ in his & præcipue in proviſione pauperum uſitatæ in eo nobis fuerunt intimatæ. Nos ad perpetuam rei memoriam ſuper his certos modum & formam in Hoſp. prædict' in perpetuum obſervandos edere ſeu conſtituere duximus, & taliter ordinamus, viz. quòd in ipſo Hoſp. per nos & ſucceſſores noſtros Archiepiſc. Cant. ponatur ſeu præficiatur Magiſter, qui tempore quo ponetur ſeu præficietur eidem, ſit in ſacerdotali ordine conſtitutus, cui per Nos & ſucceſſores noſtros hujuſmodi dicti Hoſp. regimen committatur, prout canonicis convenit inſtitutis. Magiſtrum etiam quemlib' hujuſmodi cum ipſum hoſp. primò adeptus fuerit infra menſem ſequentem prox. de ipſius hoſp. bonis ſingulis ſingillatim & ſpecificè Inventarium plenum conficere, ipſiuſq; copiam infra menſem eundem Priori noſtræ Cant. eccl' qui erit pro tempore tradere, ac eidem vel Suppriori ejuſd' dicto prioratu vacante, ſeu alteri ad hoc deputando per ipſorum arbitrium, ſuo caſu, in ipſo Prioratu, vice Cant. Archiep. & authoritate præſentium annis ſingulis inter ſancti Michaelis & omnium Sanctorum feſta de adminiſtratione ſua reddere plenam & diſtinctam volumus rationem. Ordinamus inſuper qd' magiſter ipſe qui erit pro tempore unum alium ad ſe habeat continuè ſecum in hoſp. præd' idoneum Capellanum ſecularem ponend' & amovend' prout eidem magiſtro videbitur expedire. Quodq; magiſter & Capellanus hujuſm' in Hoſp. præd' matutinas & ceteras horas canonicas ad invicem, legitimo impedimento ceſſante, ſecundum uſum Sar. eccl' pſallere vel convenienter dicere & devotè ac divina, viz. unus eorum miſſam de die, alius verò diebus dominicis, de ſancto Nicholao, diebus Martis de beato Thoma Martyre antedicto, diebus Iovis de beata Virgine Catherina,

Statuta ſive Regulæ Hoſpitalis.

rina, cæteris vero diebus ebdomadatim miſſam pro defunctis & pro benefactoribus hoſpitalis prædicti teneantur diebus ſingulis celebrare, ac orum quilibet orationem, Rege queſum' Domine famulum tuum Pontificem noſtrum, & cætera pro nobis quam diu agimus in hac vita, & poſt ſolutum noſtræ carnis debitum, orationem. Deus qui inter Apoſtolicos ſacerdotes, diebus ad hoc aptis competen' dicere, necnon in Canone miſſæ pro nobis ſpecialiter orare, noſtrique habere memoriam ſpecificam in celebrandis ſuis miſſis ſingulis in perpetuum ſit aſtrictus. Ordinam' preterea quod ad dicti magiſtri diſpoſitionem & curam ſolicitam, fructus, redditus & proventus dictique totius hoſp. regimen, quamdiu magiſter ibidem fuerit cum moderamine pertineant infraſcripto. viz. quòd magiſtro & Capellano hujuſm' celebraturis & miniſtraturis pro tempore in hoſpitali prædicto ſinglis communibus diebus de uno ferculo duplicato, in dominicis verò diebus & feſtis duplicibus ac ſolempnibus cum hujuſmodi ferculo de una pitantia non minus ſumptuoſa deſerviatur in menſa. Inhibemus inſuper & interdicimus ne commune ſigillum in hoſp. prædicto habeatur à modo vel exiſtat. Peregrini ſiquidem valetudinarii pauperes quos arripit infirmitas in ſuæ peregrinationis itinere non leproſi in hoſp. ſuſcipiantur eodem, & in fata decidentes ibidem, in Cimiterio noſtræ Cantuar. eccleſiæ ſepeliantur in loco ad hoc antiquitus aſſignato. Sani autem peregrini pauperes accedentes ibidem per noctem unam recipiantur duntaxat: in quorum tam valetudinarior. quam ſanor. peregrinor. hujuſmodi uſus ad ipſorum vitæ ſubſidium diebus ſingulis ad quatuor denarior. eſtimationem de bonis hoſp. prædict. volumus & ordinamus expendi. Peregrinos valetudinarios pauperes illuc confluentes cum ſanis tam ad moram quam ad vitæ ſubſidia in eſtimatione prædicta percipienda ſanis volumus anteferri. Quod ſi dictorum aliquo in uſus prædict. peregrinorum hujuſmodi de bonis hoſp. ipſius propterea quia nullos vel paucos peregrinantes hujuſmodi contigerit declinare ad eſtimationem non expendat. eandem; ordinamus & volumus quòd diebus aliis ſeu temporibus copioſoris adventus peregrinorum præd' ibidem, quod minus diebus præced' eſt expenſum, in ampliori receptione ſubſidiorumq; vitæ neceſſorior. & miniſtratione pauperum peregrinorum hujuſmodi juxta modum ſuperiùs annotatum ſuppleatur tali cum affectu quòd in uſu tam pio & laudabili

Sepulturæ locus ubi.

laudabili de bonis hoſp prad' ad ſummam iiij^{li}. *pro numero ſingulor' dier' in anno diſcretione prævia integraliter & fideliter erogetur. In hoſp. etiam prad'* 12. *lectos competentes ordinamus debere inperpetuum conſiſtere ad uſum confluentium pauperum peregrinorum ibidem, ac mulierem aliquam honeſtæ vitæ, quæ quadraginta annorum etatem exceſſerit miniſterio peregrinorum hujuſmodi tam in lectis quam vitæ neceſſariis ut præmittitur miniſtrandis eſſe volumus intendentem, cui mulieri de bonis Hoſpitalis prædicti miniſtretur in ſingulis vitæ ſuæ neceſſariis competenter. Et ad ordinationem præſentem in ſingulis ſuis articulis prout eſt poſſibile fideliter obſervand. & quatenus in eo eſt facere fieri obſervari, necnon de corrodiis, penſionibus, poſſeſſionibus, nemoribus aut bonis immobilibus ſeu juribus ipſius Hoſpitalis non vendendis, concedendis in perpetuum, vel ad tempus donandis, vel alio quovis alienationis titulo non alienand. nobis aut ſucceſſoribus noſtris Archiepiſcopis Cantuar. inconſultis, et non conſentientibus ad hoc expreſsè, per quoſcunque magiſtros Hoſp. prædict. quibus ejus regimen committetur impoſterum præſtari volumus et ordinamus in commiſsionibus ſingulis de ipſo faciendis eiſdem corporale ad ſancta Dei Evangelia Iuramentum. Commiſsionem autem Hoſp. prædicti ſi facta fuerit alteri quam in ſacerdotio conſtituto, vel prædicto non exacto vel præſtito Iuramento fore volumus ipſo facto irritam et inanem. Reſervata nobis et ſucceſſoribus noſtris Archiepiſc. Cantuar. hujuſmodi ordinationi noſtræ addendi, detrahendi, eamque mutandi et corrigendi prout expedire videbitur plenaria poteſtate. Acta et dat' in Capitulo dictæ noſtræ Cantuar. Eccleſiæ* xxiij^{tio}. *die menſis Septemb. Anno Domini* MCCCXLIJ. *et noſtræ tranſlationis nono.*

By this time you ſee who was both the firſt and ſecond founder of *Eaſtbridge* Hoſpitall. The ancient rules and ordinances preſcribed to it, the union and annexation made of St *Nicholas* of *Herbaldowne* Church to it, into which the Leiger ſhowes the Maſters induction and inveſtiture by the Commiſſary of *Cant.* by mandat from (the appropriator) Archbiſhop *Stratford.*

I muſt now looke backe to the times intervening theſe two founders. In which I finde [d] *Hubert* the Archbiſhop

[d] *In lib. privato hujus Hoſpitalis.*

ſhop in King *Iohns* time, an eſpeciall benefactor to this Spittle: giving to it the tithes of Weſtgate-Mill, of a Mill and two Salt-pits at *Herewic* (in or neare *Whitſtable*, I take it) of a Wind-mill in *Raculfre*, and of another Wind-mill in *Weſthalimot* in *Thanet*. This, with the confirmation of the then Prior and Charter of Chriſt-Church.

Cokyns Haſpitall.

In this Archbiſhops time, there was another Hoſpitall neighbouring unto this of *Eſtbridge* called *Cokyns* Hoſpitall[c], built and founded by one *William Cokyn* a Citizen of *Canterb.* and of a worthy family, whoſe name in his poſterity did long ſurvive him in this City: ſome of whom were Bailiffes of the City in their time. The Hoſpitall was dedicate to Saint *Nicholas*, and (the Virgin and Martyr) Saint *Catherine*, and ſtood ſometime in the Pariſh of Saint *Peter* in *Cant.* almoſt directly oppoſite to the now Blacke-Fryers Gate: having had a Lane by it aforetime called *Cokyns*-Lane, now ſhut up and built upon, often mentioned in *Eaſtbridge* Booke, and not forgotten of ſome yet living. I collect by Charters which I have ſeene, that the Founder lived by that Lane. And finde that for 18. markes *de gerſumâ*, or for the conſideration of 18. markes, purchaſed of *Stephen* the Prieſt, and *Godeſman*, the ſonnes of *Richard Mercer* of *Canterb.* with the conſent of their Widow-mother *Cicely*, a meſſuage next adjacent to his owne, thus in the deed or charter deſcribed. *Totum illud meſſuagium cum omnibus pertinentiis ſuis, quod habet in latitudine verſus cheminium in Domini Regis 42. pedes, & in longitudine quantum extendit à cheminio Domini Regis, uſque ad aquam quæ dicitur Sture. Quod vero meſſuagium adjacet proximo meſſuagio lapideo prædicti Willielmi, & meſſuag. Walteri mercatoris in parochia ſancti Petri.* Having purchaſed this meſſuage hee either builds there a new Hoſpitall or elſe converts his purchaſe into one. Afterwards, by his Charter (wherein he ſaith the Hoſpitals of Saint *Nicholas*, Saint *Katherine*, and Saint *Thomas* of *Eaſtbridge* in *Cant.* were united, haply and probably by Archbiſhop *Hubert*, and that union by Pope *Innocent* confirmed) intitles theſe Hoſpitals to all his Lands, poſſeſſi-

[c] *Ibidem.*

Cokyns Lane.

ons

ons and Chattels, and makes them his heires. This done, and one *Godelman* ſonne of *Richard* the Merchant, challenging an intereſt in the ſoile where the Hoſpitall ſtood; for 7ˢ. conſideration he is bought out, and makes a Charter to Archbiſhop *Hubert*, acknowledged in a full *Burgmote* of the City, of releaſe of all his right thereunto. i. *De terra* (as his words are) *in qua Hoſpitale fundatum eſt quod Willielmus Cokyn fecit, quæ jacet inter terram quæ fuit W. Cokyn, & terram Thomæ mercatoris, ſcil. à magna via regali uſque ad Sturam.* The Priory of Saint *Gregory* (it ſeemes) had ſome intereſt here alſo. For *Robert* the Prior and his Covent of the place, did by their Charter made to the Hoſpitall confirme, *Donationem quam Willielmus Cokyn fecit fratribus Hoſp. Sancti Nicholai, & Sancti Catherinæ, & Sancti Thomæ martyris de Eaſtbridge, de illo meſſuagio quod eſt in parochia Sancti Petri proximo adjacen' Hoſp. Sancti Nicholai et Sanctæ Katherinæ verſus Weſt, quod eſt in tenura noſtra*, as the Charter runnes. *Eaſtbridge* Hoſpitall being thus (i. by union or conſolidation) poſſeſſed, and become owners of *Cokyns* Hoſpitall: it ceaſed ſoone after (I take it) to be uſed as an Hoſpitall, or in the way of an Hoſpitall, and was hired and rented out. In the yeare 1238. *Peter* the then Rector or Keeper of *Eſtbridge* Hoſp. and the brothers of the ſame, grant and demiſe to one *William Samuel* a parcell thereof, to wit, *Totum tenementum cum ædificiis ſupra poſitis tam ligneis quam lapideis et omnibus pertinentiis ſuis quod jacet in parochia Sancti Petri Cant. inter domum Oſmundi Polre quæ eſt ex parte orientali, et venellam quæ appellatur Cokyneſlane, quæ eſt ex prrte occidentali, et Regiam ſtratam quæ eſt ex parte Aquilonari, et Sturam quæ eſt ex parte Auſtrali.* The lane there (by the way) was asyet open, as you may ſee; and that it might continue ſo, hearken to what followes in the Deed. *Preterea ita convenit inter partes prædict' quòd nec prædict' Petrus, nec fratres nec ſucceſſores eorum, nec prædict' Willielmus, nec heredes ſui nec ſui aſſignati poterint prædict' venellam obſtruere, quin utraque pars poſsit uti commodè via prædictæ venellæ eundo & redeundo.* So much for *Cokyns* Hoſpitall: and now I returne to *Eſtbridge*.

Stephen Langton the next Archbiſhop after *Hubert*, by his and his Covents Charter[f], confirmes unto this Hoſpitall, the gift of *Blean* Church or parſonage, made unto it by the Patron, *Hamon Crevequer*, after the reſignation of it by the till then incumbent Parſon, *William Crevequer*. Whereupon the Maſter or Keeper of the Hoſp. became afterwards Parſon there, to whom and to the Brothers of the Hoſp. the ſame *Hamon*, by another Charter, grants *totum meſſuagium cum pertinentiis quod fuit Leſwini ſacerdotis perſonæ ejuſd' eccleſiæ, & quod poſtea fuit Archidiaconi de Petters perſonæ ejuſd' eccleſiæ, & quod poſtea fuit Willielmi de Crevequer perſonæ ejuſdem eccleſiæ*: that is, the Parſonage houſe. The Parſonage thus to the Hoſp. aſſigned and confirmed in *proprios uſus*, Archbiſhop *Iſlep* afterwards, induced by many reaſons, founds a perpetuall Vicarage there, indowing it in ſuch wiſe as the Charter or Inſtrument thereof in my Appendix, will demonſtrate, *pag.* 247.

[f] *Liber memorat.*

Blean parſonage.

And parſonage houſe.

Blean Vicarage

At this place (the *Bleane*) lay the moſt of this Hoſpitals demeanes and revenewes. Amongſt which the principall (I take it) is the Mannor of *Bleane* given [g] to the Hoſp. by *Thomas de Roos de Hamlak*, *Anno* 33. *Ed.* 3. the ſame man (I take it) whoſe death *Walſingham* thus mentions in the yeare 1399. *Eodem Anno* (ſaith he) *Dominus Thomas de Roos dum reverteretur à terra ſancta in Inſula de Cypro civitate Papho, tactus aeris regionis incommodo, diem clauſit extremum.* By probable conjecture, he dwelt at *Chilham* Caſtle, from whence the yeare before, his mother *Margery* Lady *Roos* daughter of *Bartholomew* Lord *Badleſmere*, and Widow of *William de Roos de Hamlak*, who as a benefactor to the worke; hath his name and effigies ſet up and pourtrayed in a Window of the Chapter-houſe at Chriſt-Church, dates a Charter of hers to the Maſter of this Hoſp. and at her preſentation, as patroneſſe in the yeare 1349. the See of *Canterbury* being then voyde, one *Osbertus* is admitted by the Prior and Chap. *ad liberam capellam beatæ Mariæ in Caſtro de Chilham*, there perſonally to ſerve and officiate as a perpetuall Chaplaine [h]. This by the by.

[g] *Liber memoralis.*

Cambden in *Kent.* Engliſh Edition. *pag.* 334.

[h] *Liber Eccleſ.* Cant.

The

The very next yeare after this gift of the Mannor of Bleane, by *Thomas de Roos*, *viz. anno* 34. *Ed.* 3. one Sr *Iohn Lee* Knight by his deed or charter (as I finde by a copy of it in the Lieger of the houſe) gave to this Hoſpitall one meſſuage 180 acres of land, 27^s rent of aſſiſe, 9 cocks and 21 hens *in villa de Blean. in augmentum operum pietatis in eodem Hoſpitali &c.*

With leave and liking of Archbiſhop *Langham* a certain chantery in the Church of *Livingſborne*, that is *Beakſborne* founded in the yeare 1314. by one *Iames* of *Bourne*, with the revenues of the ſame was tranſlated to this Hoſpitall by one *Bartholomew* of *Bourne*[i]. [i] *Vide copiam fundationis Cantariæ de Eaſtbridge in Appendice, pag.*

There was ſometime a windmill ſtanding neare the Nonnery without Ridingate, which this Hoſpitall held by the grant of the Nonnes there *. The very place of ſituation whereof was *in quarta parte unius acræ in parva Foxmold verſus Occidentem, in hundredo de Ridingate.* So go the words of the deed. The conditions mutually agreed upon at the time of the grant were, that the Nonnes bearing the fourth part of the charge of the mill, ſhould reap the fourth part of the profit of it, and have their own corn ground there for them when they would *gratis*, or of free coſt. And the Hoſpitall to finde a way to it *à Cheminio magno Regali. .i.* from the rode or high-way by it. And this about King *Iohn's* time. * *Lib. hujus Hoſpitalis.*

By the Bull of Pope *Honorius* (I take it) the third, this Hoſpitall was priviledged of and from paying tithe, *de hortis, .i.* of their gardens[k]. [k] *Ibid.*

The City Chamber hath a record dated the 7. *Rich.* 2. *anno Domini* 1391. whereby it appeares that the Maſter of this Hoſpitall ought to repair, erect and ſuſtain the neighbour-bridge, .i. Kingsbridge. The account of the Hoſpitalls eſtate given up to the Commiſſioners upon the ſtat. 37. *H.* 8. *c.* 4. chargeth the Maſter with the paving alſo of the ſtreet there.

The Hoſpitall hath a neat handſome Chapel, to which have belonged two bells to ring to ſervice. So it is reported Chapell at Eaſtbridge.

to

to thoſe Commiſſioners, by the Parſon and Churchwardens of All Saints: who ſay withall, that the ſaid Hoſpitall (as their own words are) is a Pariſh Church, wherein there is continually miniſtred all Sacraments and Sacramentalls to the poore people thither reſorting, and to the keeper of the ſaid Hoſpitall and his houſhold, and all other remaining within the precinct of the ſame by the Chantere Prieſt &c. Truth is, this Chapell was ſerved heretofore by a Chantery Prieſt which had x. *lib.* vjs viij^{d}. yearely wages, beſides his Manſion or dwelling, which was that at the Weſt end of the Hoſpitall, whereof the Stat. 1. *Ed. 6. cap.* 14. for the ſuperſtitious quality of it, hath long ſince deprived it. However, to ſatisfie the inquiſitive, I have given the foundation a place in my Appendix. I have nothing further to ſay of the Chapell, but that one *Creſſy* a Jew building againſt the head of it, that houſe which yet ſtands there, and now belongs to Chriſt-Church (to which upon the expulſion of the Jewes it was, with other, given by the King:) he was faine afterwards to agree with the Hoſpitall, that he might have their ſufferance for the ſtanding of it, and had it in writing, the Charter whereof dated 1236. I have ſeen in a Lieger of Chriſt-Church intitled *Carta Remiſsionis*, made by *Peter* the then Rector, and the brethren of the Hoſpitall of St *Thomas* of Eaſtbridge *Cant.* to *Creſsie* the Jew, *de omnibus querelis occaſione domus vel fundamenti vel muri quam in parte orientali in capite capellæ noſtræ ædificavit, ut nunquam queſtio movebitur in Curia Chriſtianitatis vel ſeculari &c.* as the deed runs.

Chantery there.

Vide pro Scriptura ſexta in Appendice.

For brevity and diſpatch ſake, I balk and ſpare the mention of much of this Hoſpitalls indowment. But there is yet a parcell more, which I may not ſo paſſe over; and that is of certain tenements in All-Saints Pariſh, ſituate between the ſigne of the George Weſt, and the Queens head Eaſt, in the high-ſtreet. Thither then I will make next: But firſt, for ſome ſatisfaction to them that cannot underſtand the foundation of the houſe formerly laid down in Latine, I deſire firſt to ſet down the ſtate of it in which it ſtood at Cardinall

Cardinall *Pooles* viſitation of the place, *anno* 1557. taken in Engliſh. *viz.*

Memorandum they are bound to receive wayfaring and hurt men, and to have 8 beds for men, and 4 for women, to remain for a night and more if they be not able to depart, and the Maſter of the Hoſpitall is charged with the buriall, and they have 20 loads of wood yearely allowed, and 26ˢ. a yeare for drink.

Now to the tenements which haply ſeem to be ſo mean as ſcarce worthy of any notice. True. But for what hath ſometime ſtood here, and into the place whereof they have ſucceeded, I think ſcarce a place in the City more remarkable, if at all ſo memorable: which was an Exchange, a royall Exchange. *Cambium Regis:* mention whereof often occurres in the old rentals and other records of Chriſt-Church, whoſe tenement (now the George) is anciently bounded Eaſtward to this Exchange. It was ſtanding it ſeems untill *Ed.* 3. dayes, and in likelihood received its fatall period from him. For he in augmentation of the Hoſpitalls indowment gave it [m] to the then Maſter of Faſt-bridge, by name, *Thomas New* of *Wolton*, for life, and afterwards to his Succeſſors for ever. Which *Thomas* ſhortly after, dividing it (it ſeems) into tenements, hires them out in fee-ferme to ſeverall Tenents, *viz.* one part thereof to the then Commiſſary of *Cant. Thomas Maſon* by name, *viz. quandam placeam terræ cum domibus ſuperedificatis muris & aliis pertinentiis ſuis quæ pars fuit tenementi vocat' la Chaunge jacen' in Civitate Cant. in parochia omnium Sanctorum, ſimul cum quodam introitu ducente ab alto vico ex parte South per magnum hoſtium dictæ placeæ uſque ad eandem placeam, inter tenementum heredum Willielmi Child verſus Eaſt, & tenem' Prioris & Conventus eccleſiæ Chriſti Cant. verſus Weſt, & tenem' Edmundi Horne verſus North, & tenementum prædicti Thomæ de Wolton quod pars eſt tenementi vocat' la Chaunge verſus South.* This *anno* 43. *Ed.* 3.

Exchange.

[m] *Lib. de Faſt-bridge.*

The other part or reſidue thereof, unto one *William Silkenden* and *Ioane* his wife, in theſe words, *viz. quandam placeam*

ceam quæ pars eſt tenementi quod la Chaunge vocabatur, & quod Dominus noſter Rex qui nunc eſt mihi dedit ad terminum vitæ meæ & meis ſucceſſoribus in perpetuum ad augmentum dotis Hoſpitalis memorati, in qua quidem placea unum cellarium, duo ſolaria & una domus intermedia ad inſtar aulæ cum quadam pecia gardini jacen' ad finem dicti cellarii, quæ omnia conjunctim jacent & ſituantur in dicta Civitate in parochia omnium Sanctorum inter unam partem dicti tenementi vocat' la Chaunge quam modo tenet Magiſter Thomas Maſon ex dimiſsione mea verſus North, & aliam partem ejuſdem tenementi de la Chaunge quam etiam idem M^r. Thomas tenet ex traditione mea, & quaſdam choppas dicti Hoſpitalis verſus Weſt, & tenementum heredum Willielmi Child verſus Eaſt, & Regiam ſtratam verſus South. Tres etiam choppas præfati Hoſp. cum una parva placea jacen' per longum inter ipſas choppas, & ten' dicti Magiſtri Thomæ quod etiam habet ex dimiſsione mea ex parte North, & introitum quendam antiquum in ipſum tenementū de la Chaunge ex parte Eaſt, & Regiam ſtratam verſus South, cum uno muro lapideo qui eſt ad finem ipſarum placeæ & ſchopparum, à tenemento dicti Magiſtri Thomæ linealiter extenſo uſque ad hoſtium dicti introitus ex parte ſiniſtra ingredientium per illud. This *anno* 47. *Ed.* 3. Both which demiſes I was deſirous to expreſſe at large, becauſe I have not ſeen any other record that ſets forth at all what kinde of building this Exchange was.

Antiquity of its ſtanding here.

For the antiquity of its continuance here before the ſuppreſſion; I cannot ſay much. In the ſixt yeare of *H.* 3. *anno Domini* 1222. I meet with the Kings Exchange at *Canterb.* For *Henry* the third (*Stow* [n] is my author) in the ſixt yeare of his reigne, wrote to the *Scabines* and men of *Ipre*, that he and his counſell had given prohibition, that none Engliſhmen, or other, ſhould make change of plate, or other maſſe of ſilver, but onely at his Exchange at *London*, or at *Canterbury*.

[n] Survey. *pag.* 351. *ult. edit.*

Shortly, there was ſometime a family in our City, which from their neighbourhood or other relation to this place, took name from it, and were ſirnamed *De Cambio*.

An

An exchange relates to a Mint, or place of mintage and coynage of money; but of old, as will appeare by the Stat. *anno primo H. 6. cap. 4.* they might not be together, but were kept apart, and a place there was ſometime neighbouring to the Exchange, on the other ſide of the ſame ſtreet, even there where now the Inne called the Crown or ſome part of it ſtands where our Mint was kept. *In angulo monetariæ verſus Eaſt*, is part of the boundary to that which is now the dwelling houſe of *Iſaac Clerk*. The Officers and Miniſters retaining to this Mint had their houſing hard by it in ſome tenements of Chriſt-Church. Whence in their old rentalls is frequent mention *De monetariis in parochia Sanctæ Mariæ Bredman*. This Mint (I take it) was ſilenced about the ſame time with the Exchange, for of latter yeers I finde no mention of it. Mint.

From what antiquity it had ſtood and been kept at this place I know not. But amongſt the places where King *Iohn* in his letters makes mention of Mints kept in England, this City is one [o], and had been ſo (I ſuppoſe) for many ages. King *Aethelſtane* appointing out the places for Mints, and the number of minters throughout the Kingdome[p], begins with *Canterbury*, to which he allowed ſeven minters: a greater number then to any other place in the Kingdome, except *London*, which was allowed to have eight. Of theſe 7, foure were for the King, two for the Archbiſhop, and the ſeventh for the Abbat of S. *Auguſtines*. The Archbiſhops mint (it ſeems) is yet elder. For Mr *Selden* in his notes upon *Edmerus*, and *Speed* in his Hiſtory make mention of two ſeverall coynes, one of Archbiſhop *Plegmund* under *Alfred*, the other of *Celnoth* under *Ethelwolf* extant, and preſented in figure, by *Speed* the latter, by *Selden* the former. When or how the Archbiſhop loſt or left off his mintage here, I do no where finde. Of the time when the Abbats ceaſed I have ſhowed before out of *Thorne*, in my Survey of S. *Aug.* Antiquity of it

[o] *Stow*, Survey. pag. 46.

[p] *Lambert*. Archæonom.

Amongſt other pieces of antique (Romane, Britain, Saxon, Daniſh and Norman) coyne which I have met with and reſerve, ſome were ſtamped in this Mint, I take it; in

this City, of certain, the reverſe of the coyne ſaith ſo; I have withall a piece or two of *H.* 8. coyned at *Canterbury*, not here, but as I conceive at the place now called the Mint by the Court-gate of Chriſt-Church; where after the diſſolution he coyned money for the ſervice (they ſay) of his French warres. Ever ſince which time, the place therefore retains the name of the Mint, and the court or yard which it incloſeth is called the Mint-yard. So much for the Mint.

Jewes in *Cant.*

Retreating a little from this place, on the ſame ſide of the ſtreet there is a place where ſometime the Jews, that, of old, for a long time together, were ſuffered to dwell amongſt us in moſt of our chief Cities, kept their reſidence; being houſed in this ſtreet and in the lane by it, from thence to this day called Jury-lane, the ſame (I take it) which of old I finde called Little-pet-lane [q]. There was of their houſes hereaway to the number of almoſt 20. All which, together with their Synagogue, or (as more frequently called) *Schola Iudæorum*, their School, upon their generall baniſhment out of this and all other parts of the kingdome in *Ed.* 2. daies (at what time their number amounted unto 16511 [r].) as confiſcate, eſcheated to the King: and by him were eſtſoones, ſome of gift, ſome otherwiſe alienated, ſome to one, ſome to another, but the moſt (to the number *viz.* of at leaſt 12. and a void piece of ground which was *Communitatis Iudæorum Civitatis*, i. the Jewes in common) to the Monks of Chriſt-Church [s]. Their Synagogue or School ſtood about where now ſome part of the Saracens head Taverne doth, as appeares by the Records of Chriſt-Church. Which have this bound to certain fee of the late Monks hard by it, *viz. Terra in parochia omnium Sanctorum inter magnum vicum qui eſt verſus Aquilonem, & Scholam Iudæorum quæ eſt verſus Auſtrum, juxta venellam qua itur à prædicto magno vico verſus ſanctam Mildritham*: being that ground (I take it) whereon the forepart (to the ſtreet-ward) of that which is now the Saracens head Taverne, being in ſhow newer then the back-part, was afterward built. To which ground the very next houſe above (the Mitre) is bounded Weſt-

[q] *Rental. vet. eccleſ. Cant.*

[r] *Matt. Weſtm. de anno 1290.*

[s] *Lib. eccleſ. Chriſti Cant.*

Weſtward, and called *domus juxta ſcolam Iudeorum*, thus explained in the Rentall, *viz. Domus lapidea quæ eſt contra terram ubi ſcola Iudæorum ſita eſt verſus Occidentem.* By all which I collect and verily conceive, that the now Stone-Parlour of the Saracens head, mounted upon a Vault and aſcended by many Stone-ſteps (as the Iewiſh Synagogues and Schooles were alwayes built aloft [t]) is the Remaines of a good part of that which was our *Canterbury* Iewes Schoole or Synagogue.

[t] *Moſes and Aaron. lib. 2. cap. 2. pag. 80.*

I could here very much enlarge my ſelfe in giving you the Story of the Iewes firſt advent or entrance into this Land, their time of continuance here, with their behaviour and dealings during that time, and the cauſes, reaſons and motives for their expulſion at laſt: which were chiefely two; their immoderate uſury; and their barbarous practice of crucifying, at places where they abode, any Chriſtians child they could get about Eaſter time. But I am prevented herein by many others that have ſeverally divulged theſe things already to the full; as *Harpsfield*, and *Stow*, but more exactly and moſt elaborately and like himſelfe, our learned *Selden*, *Purcaſes* guide and Author for a purpoſed diſcourſe of this kinde; wherefore I forbeare, *ne actum agerem:* onely adding what I have ſeene noted, (but how truely I know not) that the Iewes, when living here, were ſuch notorious Vſurers, that Uſury, among the Chriſtians, became called *Iudaiſme. Pro præmiſsis Abbas donatorem acquietavit de 28ˢ. in Iudeiſmo, loco gerſumiæ:* as it is in an old deed. And they ſtill continue this trade whereſoever they become, whereby they grow rich even to envy every where, yet (as one ſaith [u]) many of the Chriſtians doe uſe them under hand in improving their unlawfull rents to their utmoſt proportion.

Vſury called Iudeiſme.

[u] *Sandys* Relation of Religion, &c.

Now a word or two of the Gild-hall (or Court-hall, as we call it) and my ſurvey of this Ward is at an end. Here then, as in the fitteſt, and moſt convenient place, being the principall ſtreet of the City, is the Court, Tribunall, or place of Judicature of the City ſeated and kept: where di-

Gildhall.

ſtributive Juſtice in both, civill and criminall cauſes, of ſecular nature, ſorting to the cognizance of that Court, is adminiſtred. Vulgarly we call the place the *Gildhall*. The etymology and derivation whereof is from the Saxon (or old Engliſh) word, *Gild*, ſignifying a ſociety or corporation. Here is a Court kept every Munday throughout the yeare, for Law-matters, and for the deciding of differences and righting of grievances betweene party and party; and on every other Tweſday a Court of Burgmote holden beſide, for meeting and treaty about the affaires and good government of the City. It had not the name of the Gildhall untill (as it were) of late yeares. That name of it occurres not in any record that I could yet meet with, untill the 26. of *Hen.6.* who then in his Charter of the change of the Bailiffes into a Maior, makes mention of this Tribunall by that name, granting (*inter alia*) that the Maior ſhall hold pleas *in le Guildhall Civitatis prædict.* as his words are. Aforetime it was commonly called and knowne by the name of the Spech-houſe; and the common goale or priſon of the City, ſince removed to Weſtgate, being then kept by it, that is in that part of it which is to the ſtreet-ward, was from it adjacency to it, ſo called alſo. For proofe both of one and tother read the following notes extracted from certaine witneſſes examinations, *Anno* 1414. taken in a cauſe of defamation, betweene a couple of the City (for calling one the other Thiefe, a crime and calumny wherein the defamed of thoſe dayes did uſually after purgation, right himſelfe in Court Chriſtian) and recorded in a Booke of Depoſitions remaining in the Office[x]. Whereof one is this: *Dicit* (ſaith the witneſſe) *quod Iohannem Copherſt ſemel vidit in quadam domo vocat' Spech-houſe ſcituat' juxta Hoſpitium Leonis in alto vico Cant. in parochia ſanctæ Mariæ Bredman.* Another this. *Occaſione hujuſmodi verborum dictus Thomas fuerat arreſtatus ad priſonam vocat' Spech-houſe in alto vico Cant. ſcituat' & ibidem dictus T. B. movebat querelam contra eum ad ſummam decem marcarum, coram Ballivo & juratis dictæ villæ.* A third, and the laſt, this. *Interrogatus penes quos*

Spech-houſe.

[x] *Regiſt. conſiſt. Cant.*

quos opinio dicti Tho. ſit denigrat' dicit apud Ballivos Cant. Io. Browne & Will. Bennet, & apud omnes Burgenſes pro tunc exiſtentes in domo vocat' Spech-houſe Cant.

The Towne-Court hath not alwayes beene kept at this place: but, as now it is and of long time hath beene here, ſo both it and the priſon were formerly kept together elſewhere, and that (I take it) at the place of the now Corne-Market, and were then alſo called the Spech-houſe (of which before at large:) Very properly did they ſtand contiguouſly together, if *Tholoſanus* [y] judgement in this point be to be followed who ſaith. *Iuxta tribunalia & continentes ſint carceres qui ad cuſtodiam judicandorum adificari debent, tuti & contra vim omnem muniti ut inde facilius & cum minori periculo ad judicium duci & reduci poſſint.* Thus he. But why the place of Judicature called the Spech-houſe? Properly, ſome thinke, from the arguing and debating of matters there, not without much vociferation. And not unlikely. With as much congruity (I dare ſay) as *Forus* is of *Iſodore* derived a *fando*, from ſpeaking. But I leave it, and this Ward, and proceed (up the ſtreet) to Newingate-Ward.

[y] *De Republica. lib. 2. cap. 7.*

Whence called the Spech-houſe.

Newingate Ward.

IN which what is moſt remarkeable of us, are the Remaines of the *Auguſtines* Fryers, whereunto a reaſonable faire Stone-Gate in Saint *Georges* ſtreet leadeth; the now Manſion or habitation of Captaine *Berries* Heires, after many other meſne owners, ſince the ſuppreſſion: before which time it was the ſeate of the *Auguſtine* (as I ſaid) *Eremite, mendicant Fryers. Mendicant* becauſe it was one and the firſt of the foure orders of begging Fryers: *Eremite* and *Auguſtine*, becauſe Saint *Auguſtine*, that famous African Father (they ſay) was their founder, who being and living in *Eremo* or in the Wilderneſſe, erected and inſtituted their order, and preſcribed them a rule of living; About which they and the Regular Canons are at conteſtati-

Auguſtine Fryers.

on,

on as you may read elſewhere. They were otherwhile and of ſome called alſo the White FF. (though properly and ſtrictly the Carmelites are underſtood by that Epithete) becauſe that they doe weare [t] a long white wate of cloth downe to their heeles all looſe, with a cowle or hood of the ſame, when they are in their Cloiſters; however when they goe abroad, they weare a black coate over the other, with another cowle, having both their coates then bound cloſe to their bodies, with a broad leather girdle or belt, ſaith *Owen*.

[t] *Owen* Genealogy of Monkes, &c.

The generality of theſe FF. came firſt into *England*, from *Italy*, about the yeare 1252. ſaith *Bale*. Theſe in particular came hither, and ſetled themſelves here, about the yeare 1325. For that very yeare the then Archbiſhop of *Canterbury* ſends and directs theſe his mandatory letters [a] concerning them to his then Commiſſary, *viz.*

[a] *Liber Eccleſ. Cant.*

Walterus permiſsione divina &c. Dilecto filio Commiſſario noſtro Cant. ſalutem, gratiam & benedictionem. Licet univerſaliter tam jura civilia quam canonica prohibeant ne quis abſque pontificali anthoritate Oratorii domum de novo conſtruere præſumat, ac ſedes Apoſtolica per multa privilegia ſpecialiter indulſerit & expreſſè, ne quis in fundo eccleſiæ Cant. præter authoritatem Cantuar. Archiepiſcopi & capituli, eccleſiam, capellam vel oratorium de novo edificare moliatur. Fratres tamen heremitarum ſancti Auguſtini hac die dominica in feſto Natalis beatæ Mariæ Virginis in quadam domo Civitatis Cant. in fundo eccleſiæ Cant. abſque licentia & aſſenſu noſtro & Capituli noſtri, oratorium ſeu eccleſiam de novo erexerunt, & pulſata campana miſſarum ſolempnia publicè celebrare & oblationes, eccleſiæ parochiali debitas temere recipere ut aſſeritur præſumpſer'. Quocirca vo'is firmiter injungendo mandamus quatenus per viros fide dignos ujus rei plenam noticiam habentes diligentem faciatis inquiſitionem. Et ſi per inquiſitionem prædict' ſuggeſta inveneritis eritate fulciri, tunc ipſum locum in quo prædicti fratres ſic ut præmittitur temere celebrarunt, & adhuc ut dicitur celebrant, vice & authoritate noſtra eccleſiaſtico ſupponatis interdicto. Citantes nichilominus nominatim illos fratres quos in prædicto loco

per

per dictam inquiſitionem convinceritis celebraſſe, ac ipſos fratres ibidem commorantes, ſi qui ſint, quòd compareant coram nobis die legitimo per vos ſtatuendo ubicunque in Civitate Dioc. ſeu Provinc. noſtræ Cant. tunc fuerimus de hujuſmodi injuria & contemptu nobis & eccleſiæ noſtræ Cant. per eoſdem illatis reſponſuri, ulteriuſque facturi & recepturi quod canonicis convenit inſtitutis. De die verò receptionis præſentium, & quid feceritis in præmiſſis nos dictis die & loco certificetis per literas veſtras patentes harum ſeriem continentes. Dat' apud Tenham 18. *Kal. Octob. Anno Domini* Mcccxxv°.

For the Fryers[b] having purchaſed and gotten poſſeſſion of a houſe or tenement and appertenances, in the Pariſh of Saint *George* in *Canterbury* of one *Thomas* of *Bonynton*, bounded out as followeth, *viz.* by a certaine lane, ſometime called *Lambertſlane*, afterwards *Brewerſlane*, that is, betweene the ſame lane, and another tenement of the ſaid *Thomas* toward the North, and a certaine place called *Ealdgaole* and the tenement of *Cicely* at *Gayole* toward the Weſt, and the tenement of *Thomas Chich* toward the Eaſt, and the tenement of *Thomas Clement*, and of the Hoſpitall of Prieſts toward the South: the Fryers (I ſay) having purchaſed and gotten poſſeſſion of this tenement; forthwith build them a Church, and therein erect Altars, and all of their owne authority: So buſily beſtirring themſelves, that both the Monkes and the Parſon of Saint *George* were in danger to be prejudiced in their ſeverall intereſts, the one (the Monkes) to an annuity of 20ᵈ. *per annum*, payable to them (that is the Prior and Covent of Chriſt-Church;) the other (the Parſon) to the tithes and other rights eccleſiaſticall payable to him, out of the ſaid Tenement. At length within a yeare after or ſuch a matter, the Monkes and they came to compoſition for their annuity, of whom they obtained a remiſſion and releaſe of all arrerages thereof paſt, ſo as the Fryers ſee to the due payment of it for time to come. The Parſon alſo, *Iohn* of *Natyndon* by name, after he had (for the timely prevention of his owne and his Churches prejudice, by the Fryers alteration of the ſtate

[b] *Lib. eccleſ. Chriſti Cant.*

and property of that late houſe, which beſide *primitias decimas & oblationes*, yielded him and it other commodities before the Fryers time) brought his action againſt them before *Iohn Badeſley* the Chancellor, and *Robert de Weſton*, Auditors of cauſes under the then Archbiſhop (*Walter Reinolds*) to the end to compell them by courſe of law (as but right and reaſon required) to ſecure him and his Church againſt detriment and deterioration in this behalfe; came alſo to compoſition with them: in and by the which the houſe is quietly yielded and confirmed to the FF. with liberty to make their abode therein, and to get their Chapell, oratory or Church and Altars already erected upon the place, and alſo a certaine plot of ground laid out for a Churchyard, to be dedicated: and 1x^s to be yearely paid by them, for and in lieu of all dues, to the Parſon of Saint *George* for the time being for ever; whereof the one moiety at Midſummer, and the other at Michealmas; ſubjecting themſelves to the Archbiſhop, or any other Judge ordinary, or delegate, for compulſion, in default of payment. The Parſon being tyed to obey *ſub pœna excommunicationis*, and the Fryers, *ſub pœna interdicti*.

[c] *Lib. Eccleſ. memorand.*

[c] The Fryers afterward enlarging their ſeate by purchaſing of *Iohn Cherh* of *Canterbury*, *quandam placeam ſeu aream in fra prochiam ſancti Georgii Cant. exiſten' ſuper ſtratam Regiam apud Clothmarket*, upon part of which they built their outward Gate: in the yeare 1356. they enter into obgation, and doe binde themſelves and their houſe to the Prior and Covent of Chriſt-Church (of whoſe Fee it ſeems it was a part) to pay them 2^s 4^d. *per annum* for it. And thus have I ſhewed you when and in what manner theſe Fryers came to houſe firſt, and afterward compleately ſeate themſelves here.

Iohn Capgrave.

A great ornament afterward to this place, and to the whole order was *Iohn Capgrave*, in his time, that is, *Anno* 1484. or thereabouts, a famous Fryer of this houſe, and a great Writer, the Catalogue of whoſe workes may be ſeene in *Pitſeus*, who is very large, if not laviſh in his commendation

mendation for a man of moſt excellent parts.

For benefactors to this Monaſtery of note, I read of but two: the one a Widow woman, one *Amabilia Gobyon*, who made choiſe of theſe *Auſtin*-Fryers-Church for her place of Sepulture, and gave by her will [d] ten markes to the repaire thereof. This in the yeare 1405. The other one Sir *Iohn Fineur* Knight, who in *Hen.* 7. time became a moſt liberall benefactor to the place, as, if you peruſe the following Inſtrument [e], will appeare unto you.

[d] *Penes regiſtrum Conſiſt.* Cant.

[e] *Mſ. penes meipſum.*

Vniverſis ſanctæ matris eccleſiæ filiis præſentes literas viſuris ſeu audituris Willielmus Mallaham Prior Conventus domus fratrum heremitarum divi Auguſtini ordinis in Civitate Cantuar. ſit' & fundat' ac ejuſdem loci fratres, ſalutem & ſinceram in Domino caritatem. Cum in officiis caritatis illis primo loco teneamur obnoxii ex quibus nos beneficia recepiſſe cognoſcimus, nec magnum immo digniſsimum fore arbitremur ut illos ſpiritualibus reficiamus epulis qui nos temporalibus dotaverunt: & Dominus Iohannes Fyneux miles Dominique Henrici Regis ſeptimi necnon & octavi capitalis Iuſticiarius ad placita coram eiſdem Regibus tenend' vir utique prudentiſsimus, genere inſignis, Iuſtitia præclarus, pietate refertus, humanitate ſplendidus & caritate fecundus, ex ejus munificentia & bonitate circa eccleſiæ noſtræ, refectorii, dormitorii noſtri, murorum noſtrorum reparationem & refectionem quadraginta librarum ſummam ampliuſque largiſsimè expoſuerit. Hinc eſt quòd Nos Willielmus Prior antedictus & ejuſd' domus fratres hujus digniſsimi viri caritatem fecundam advertentes pro hujuſm' ejus largitione ſua piiſsima unanimi conſenſu & aſſenſu, conceſsimus, donavimus de præſentis donationis noſtræ ſcripto roboravimus & pro perpetuo confirmavimus prout per præſentes confirmamus eidem Iohanni Fyneux heredibus & ſucceſſoribus ſuis unum Capellanum ex fratribus noſtris quotidie & imperpetuum apud altare in honore beatæ Mariæ Virginis vocat' in Capella beatæ Mariæ edificata de viſitatione ejus, miſſam quæ vocabitur miſſa beatæ Mariæ inter horam ſeptimam & octavam celebraturum. Et quòd idem Capellanus pro tempore celebraturus quotidie poſt offeratorium, & ante mannum lotionem ad cornu Altaris converſus alta voce recitabit

Dominus Iohannes Fyneux.

in quadam tabula nomina infrà ſcripta ut ſequitur. Oretur divina clementia pro animabus Domini Iohannis Fyneux militis & Eliſabeth conſortis ſuæ, Henrici Regis ejus nomine ſeptimi, Iohannis Morton Cardinalis quondam Archiepiſcopi Cantuar. Willielmi Apuldorfeld & Mildredæ conſortis ſuæ, ac pro animabus omnium fidelium defunctorum. Et ut hæc donatio & conceſſio noſtra firmiter & perpetuò obſervetur: Nos Willielmus Prior præfatus & hujus ejuſdem loci Conventus hanc donationem & conceſſionem noſtram non ſolum ſigilli noſtri communis & Capitularis appoſitione ſed & manuum noſtrarum ſubſcriptione confirmavimus, & per præſentes confirmamus. Dat' in domo noſtra Capitulari prædictæ domus noſtræ apud Cantuar. viceſimo octavo die menſis Novembris Anno Domini Milleſimo quingenteſimo viceſimo ſecundo.

Et ego frater Willielmus Wederhall Doctor in theologia & Provincialis ejuſdem ordinis fratrum heremitarum omnia & ſingula prædicta condignè & ſalubriter percontentus fuiſſe conceſſa & condonata, pro confirmatione omnium & ſingulorum, ſic ut præfertur per Priorem & confratres prædictos conceſſorum & condonatorum ad ſpecialem rogatum & requiſitionem præfatorum Prioris & Conventus, præſcriptis conceſsioni & condonationi ſigillum meum quo ad talia negotia utor apposui. Dat' quoad ſigillationem hujus confirmationis noſtræ viceſimo die Decembris Anno Dom. ſupra dicto.

Hitherto and enough of the *Aug.* Friers. Having formerly diſcourſed at large of the old Gaol or Priſon ſometime ſtanding about this place; for avoiding of repetitions, I forbear all further diſcourſe of it here. And ſo finiſh with this Ward: finding nothing more obſervable in it, except the goodly conduit there, which, becauſe of a future occaſion which I ſhall have to make mention of it, I ſhall deferre to ſpeak of here.

Northgate Ward.

THis Ward offers and affords three remarkable places, to our Survey, and they are, 1. The place called Stable-

gate.

gate. 2. the *quondam* houſe of the Templars. 3. The late houſe of the black Princes chantery Prieſts.

I will begin with Stablegate. A borough or hamlet by the Charter of *Hen.* 6. made to the City excepted from the Franchiſe of the ſame, as being a parcell of the vill of Weſtgate, and of the fee and liberty of the Archbiſhop, to whom of old it hath belonged: it being taken for the very place where *Auguſtine* the firſt Archbiſhop of *Canterbury*, and his company were entertained and ſeated by King *Ethelbert*, before he reſigned to him his royall Palace. *Conceſsit ea* (*Thornes* words) *locum habitationis in civitate Doroberniæ ſituatum, viz. infra parochiam Sancti Aelphegi, ex oppoſito regiæ ſtratæ verſus Aquilonem; per murum Palatii Archiepiſcopalis in longitudine ſe extendit, in quo Auguſtinus cum ſuis domeſticis uſque ad converſionem Regis hoſpitatus eſt. Fuerat tunc temporis quaſi oratorium pro familia Regis ut ibi adorarent & Diis ſuis liberos immolarent. Sanctus verò ille hoſpes tanta hoſpitium ſuum voluit libertate promovere, & ab exactionibus quorumcunque perpetualiter acquietare, quòd neque Civibus in tallagiis & aſſeſsionibus quoquo modo debeant reſpondere, vel eis ſubſidium aliquod præſtare: ſed Archiepiſcopo in omnibus ſubjacere, & ut ſuum Palatium firma libertate gaudere. Ita ut ſi fures vel homicidæ vel alii quamvis indictati ſitum de Stablegate valeant introire, ut in eccleſia, libertate gaudebunt.* Thus he. Stablegate.

Whence it took the name of Stablegate, I am as yet ignorant. Some ſurmiſe from the ſtaple of wool which anciently was kept in the City. *Canterbury* being one of the places where by the ſtat. 27. *Ed.* 3. it was ordained to be kept, and the onely place that two yeares before (25. *Ed.* 3.) the ſame King appointed for the keeping of it at, for the honour of St *Thomas*[f]. If ſo, then is there a miſtake in the writing of it Stablegate, for Staplegate.

[f] *Stow.* Survey. *pag.* 496. *ult. editionis.*

There was ſometime a family in our City, who from their habitation either at or neare this place, were ſirnamed *De Stablegate*, and of *Stab.* whereof one *Edmund Stablegate* (the ſame man I take it that *Lambert* ſpeaks of. Peramb. of *Kent*, in *Bilſington*) in the 42. *Ed.* 3. was a Bailiff of the City. *Edmund Stablegate.*

For to a deed or Charter of *Nicholas* at *Crouch*, made to the Hoſpitall of Eaſtbridge) *de quieta clamatione juris ſui in quodam tenemento cum gardino & pertinen' ſcituat' in parochia ſancti Petri Cant. inter curtilagium de Eſtbridge verſus Eaſt, & murum lapideum fratrum minorum Cant. verſus Weſt, contin' in longitudine à regia ſtrata verſus North uſque ad aquam del Stour verſ. South 136 pedes, & in latitud. 46 pedes)* this *Edmund*, by the title of one of the Bailiffs of the City is, with others, a witneſſe. He had alſo a ſeat or habitation in the Suburbs by *Natindon*, limitaneous to the Cities Franchiſe thereaway, as the perambulation thereof will ſhow.

House of Templars.

I leave Stablegate, and paſſe to the houſe of the Templars. An order of Knights that began in the yeare 1118. Theſe Knights Templars (ſaith *Stow* g, ſpeaking out of *Matthew Paris*, of the Temple in *London*) took their beginning about the yeare 1118. in manner following. Certain noble Knights bound themſelves by vow in the hands of the Patriarch of *Ieruſalem*, to ſerve Chriſt after the manner of Regular Canons, in chaſtity and obedience, and to renounce their own proper wills for ever: the firſt of which order were *Hugh Pagan* and *Geffrey* of S. *Audomar*.

g Survey *pag.* 438. & 439.

And whereas at the firſt they had no certain habitation, *Baldwin*, King of *Ieruſalem*, granted unto them a dwelling place in his Palace by the Temple, and the Canons of the ſame Temple gave them the ſtreet, thereby to build therein their houſes of Office; and the Patriarch, the King, the Nobles, and the Prelates, gave unto them certain revenues out of their Lordſhips.

Their firſt profeſſion was for ſafegard of the Pilgrims, coming to viſit the Sepulchre, and to keep the high-wayes againſt the lying in wait of theeves &c. About ten yeares after, they had a rule appointed unto them, and a white habit by *Honorius* the ſecond; then Pope; and whereas they had but nine in number, they began to increaſe greatly. Afterward in Pope *Eugenius* time, they bare croſſes of red cloth, on their uppermoſt garments, to be known from others, and in ſhort time becauſe they had their firſt Manſion hard by

by the temple of our Lord in *Ieruſalem*, they were called Knights of the Temple.

Many Noblemen in all parts of Chriſtendome, became brethren of this order, and builded for themſelves Temples in every City or great Town in England, but this (ſaith my Author) at *London* was their chief houſe, which they builded after the form of the Temple neare to the Sepulchre of our Lord at *Ieruſalem*. They had alſo (ſaith he) other Temples in *Cambridge*, *Briſtow*, *Canterbury*, *Dover*, *Warwick &c.*

That in *Canterbury Stow* ſpeaks of, was ſituate in Northgate Pariſh, in or neare Waterlock-lane (the lane, I conceive, under the Town-wall, and leading by Northgate Church within, down to the river running from Abbots-mill.) For I reade [h] of a meſſuage, which in the yeare 1271 was given to S^t *Auſtines* Abbey by one *Edmunde de Cambio ſcituat' in venella de Weterloke in parochia de Northgate, prope domos Templariorum &c.* When this ſect of the Templars was aboliſhed, and why, as alſo what became of their poſſeſſions, you may finde elſewhere.

[h] Thorne *in vitis Abbat. Sancti Auguſtini.*

Leaving them then, I ſhall ſhow you next where the black Princes Chantery Prieſts were once houſed, and ſo I ſhall have done with this Ward. Their houſe ſtood, I may ſay it yet ſtands (for ſo I take it, in part it doth) very neare, if not in the place where ſome part of the Templars habitation was ſituate. But let me firſt ſhow you that ſuch a houſe there once was, and that I ſhall do from the charter or deed of this Princes Chanteries foundation, in which are theſe words. *Pro mora ſiquidem dictorum ſacerdotum aſsignavimus quendam habitationis locum juxta elemoſinariam dicti monaſterii* (meaning Chriſt-Church) *in quo conſtruetur &c.* wherewith concurreth the relation of the Prieſts themſelves (one of them at leaſt) to *Hen.* 8. Commiſſioners, which hath theſe words of it. Alſo the ſaid Prince *Edward* gave to the ſaid Chaplains and to their Succeſſours for ever a houſe in S. *Alphies* Pariſh, the yearely value of it is xx^s &c. Princes Prieſts.

Next let me obſerve unto you that over an ancient ſtone-

ſtone-porch opening to the lane leading you from Stable-gate, Weſtward, towards the lane turning to Abbats-mill, there are yet undefaced the Black-Princes armes obvious to the eye of any obſerving paſſenger. And ſo by this time (I hope) the place is ſufficiently diſcovered, and my task for this Ward abſolved.

Worthgate Ward.

Hoſpitall of Poore Prieſts.

COming now to Worthgate ward. The firſt thing I ſhall ſurvey there is the *quondam* Hoſpitall of poore Prieſts. A Spittle firſt built and founded by *Simon Langton* Archdeacon (and brother of *Stephen Langton* Archbiſhop) of *Canterbury* about the yeare 1240. Not (it ſeems) altogether of his own purſe, but chiefly by and with the alms and charitie of pious and devout benefactors. *Quod Hoſpitale idem Archidiaconus diverſorum elemoſinis dicitur fundaſſe*, ſaith *Thorne* relating the foundation of this Spittle. It was (I conceive) intended for a place of ſuccour and relief to poore Prieſts .i. Chaplaines, Curates, and other like unbeneficed Clerks, chiefly thoſe (I ſuppoſe) that either by age or other infirmity, were diſabled for the performance any longer of their holy function abroad in the world, and therefore were here accommodated with a Chapell (wherein to pray, ſing and celebrate for their benefactors, and to performe other divine duties) contiguous to this their habitation, dedicate, as their Hoſpitall, to the bleſſed Virgin; whoſe firſt fabrick was not, as now, of ſtone. One *Thomas Wyke* (Maſter, I take it of the Hoſpitall) *anno* 1373. new built it of ſtone, but it is now made and parcelled out into dwellings and work-houſes.

Chapell.

Shortly after the Hoſpitalls foundation perfected, at *Langton* the founder his inſtance, the then Abbat and Covent of S. *Auguſtines* granted to it the Parſonage of *Stodmerſh*, of their Patronage. Of which grant my Author (*Thorne*) gives this Copy.

Omnibus

Omnibus Sanctæ matris &c. R. Dei gratia &c. Ad univerſitatis veſtræ noticiam volumus pervenire, nos, divinæ pietatis intuitu ad inſtantiam viri venerabilis & amici noſtri kariſſimi Magiſtri Simonis de L. Archidiac. Cant. Eccleſiam Sanctæ Mariæ de Stodm. quæ ad noſtram pertinuit donationem perpetuè conceſsiſſe & dediſſe Hoſpitali pauperum Sacerdotum quod ſitum eſt in parochia de Sancta Margareta in Cant. ad ſuſtentationem eorundem cum proventibus quatuor acrarum ſingulis annis de Dominio noſtro de Stodmarſh antiquo more de gratia noſtra ſpeciali percipiendum: hoc adjecto, quòd in dicta parochia nullas terras vel redditus de noſtris tenentibus, dicti Sacerdotes vel eorum procuratores ement vel aliquo titulo ſibi appropriabunt niſi de noſtro vel Succeſſorum noſtrorum licentia ſpeciali, nec decimas aliquas de Dominio noſtro de Stodm. requirent in futuro. Quando autem dictam eis fecimus donationem Syndicus dicti Hoſpitalis de voluntate Archidiaconi memorati, nomine dictorum Sacerdotum & Hoſpitalis ſupradicti nobis & eccleſiæ noſtræ Sacramentum præſtitit fidelitatis, & hoc idem facient omnes Succeſſores ſui. Dictus autem Procurator vel aliquis Sacerdos Hoſpitalis ſupradicti omni anno ſuper majus altare in eccleſia noſtra in die S. Auguſtin' unum cereum unius libræ in ſignum recognitionis præmiſſorum &c.

Grant of *Stodmarſh* Church.

To this Parſonage, not long after, to wit *anno* 1271. another was added, that I mean of S. *Margaret* in *Cant.* given to this Hoſpitall by the ſame donors that the former, or if you will (as the private Lieger of the houſe hath it) by *Hugh Mortimer* then Archdeacon, *authoritate ordinaria*, the See being void, with conſent of the Patrons, the Abbat and Covent aforeſaid. *Anno Domini Milleſimo* CClxxj^o (ſaith *Thorne* of it) *data fuit eccleſia Sanctæ Margaretæ Cant. Hoſpitali pauperum Sacerdotum ibidem in liberam & perpetuam elem' ab abbate R. quæ fuit ante noſtri patronatus. Et non licebit Syndico vel Sacerdoti Hoſp. præd' aliquas terras redditus vel tenementa in dicta parochia ſanctæ Margaretæ de tenentibus noſtris emere, vel aliquo titulo ſibi appropriare ſine licentia Abb. & Con. ſpeciali.*

Grant of S *Margarets* Church.

Syndicus autem prædᵗ Hoſp. qui pro tempore fuerit in recognitionem Iuris noſtri prædᵗ ſacramentum nobis præſtabit fidelitatis in Capitulo cum ad hoc fuerit requiſitus. Pulſatio vero in eadem eccleſia fiet contra Dominum Abbatem quotiens eum per illam eccleſiam tranſire contigerit.

I ſhall not further inſiſt on the particulars of this Hoſpitals demaines and revenewes, ſaving the Iland behinde it, and a forgotten milne ſometime both neighbouring and belonging to it, called *Medmilne*, either I take it, becauſe ſituate by the Meadowes, *quaſi Meadmilne*, or elſe becauſe ſtanding about mid-way betweene Saint *Mildreds* Mill on the one, and *Eaſtbridge* on the other ſide, *quaſi Middlemilne*. Before the Hoſpitals erection it was the proper Mill of one *Lambinus* or *Lambin*, from either his birth-place or parentage, ſirnamed *Flandrenſis* or *Fleming*, who dwelt where ſince and now the Hoſpitall is ſeated; and living there, gave to *Eaſtbridge* Hoſpitall, beſide 14. perches of his land lying in *With*, an annuity of one quarter of wheate out of the ſaid Mill, of which gift I once tooke this note from *Eaſtbridge* Booke. *Carta Lambini Flandrenſis filii Adæ de Berghes, Hoſpitali de una ſumma frumenti de molendino meo quod vocatur Medmilne, & 14. perticatis terræ meæ quæ jacet Binnewytt inter ter.* [*ten.*] *Samuelis tinctoris verſus North, & terram Godardi molendinarii verſ. South, ſuper Sturam Cant.*

Medmilne.

The Poore Prieſts afterwards ſucceeding *Lambine* in his ſeate, ſucceeded him (it ſeemes) in this Mill alſo. For in the yeare 1325. a controverſie ariſing betweene the two Hoſpitals about this Mill[i], and that brought before *Robert de Malling* then Commiſſary of *Canterbury*, He, *cauſâ prius cognitâ*, adjudged the Mill to the Hoſpitall, of Poore Prieſts. It ſtood charged nevertheleſſe with a Reſolute of certaine buſhels of wheat to *Eaſtbridge* Hoſpitall which it ſeemes by my Inventory of the preſent Hoſpitall taken in *Hen.8.* time was foure buſhels. For in the recitall there of the rents Reſolute yearely going out of the ſame Hoſpitall, this is one. *Item*, to the Hoſpitall of *Eaſtbridge* in *Canterbury* in wheate foure buſhels.

[i] *Liber ſancti Lawrentii.*

Now

Now as for the Iland behind this Hoſpitall, and lying betweene it and the Fryers, called by a Saxon word *With*, it was ſometime belonging to this Hoſpitall ſerving the poore Prieſts for a garden, but aforetime appertained partly to Chriſt-Church, and partly to ſeverall private men: whereof one family long agoe, tooke their ſirname, and from this their habitation were called the *Withs* or *Binnewiths*, as ſome of thoſe were (as you have ſeene before) which inhabited the neighbour *With* or Iland, the late Gray Fryers ſeate. Part if not all the Iland anciently lay in the Pariſh of Saint *Margaret*. For the elder Rentals of Chriſt-Church who had rents here, make mention of ſeverall tenents and parcels of ground here, as of and within that Pariſh. And the private Leiger of this Hoſpitall ſo mentions the houſe of one *Solomon* of *Binnewith*, *Anno* 1239. At or about which time the common and ordinary way or paſſage to this Iland was by the now little and ſtreightned lane leading from the ſtreet before the Hoſpitall (called *Stour*-ſtreet) to the common waſhing place on the North-ſide of the Hoſpitall, and from thence over the *Stour* by a Bridge croſſing the ſtreame. For the ſituation of that which is now the dwelling houſe of *Peter Noble* (then one *Robert de Hotwells*) on the North-ſide of the Chapell is in an ancient rentall of Chriſt-Church deſcribed thus. *Inter domum quæ fuit Lambini Flandrenſis & vicum ſicut itur ad With. i.* betweene the houſe ſometime of *L. F.* (which I told you is now the Hoſpitall) on the one ſide, and the lane as you goe to *With* or at the Iland on the other. In another Rentall thus deſcribed. *Tenementum quod eſt inter capellam Hoſpitalis ſacerdotum verſus South, & quandam venellam quæ ducit ad Inſulam prad' Hoſp. verſ. North, & regiam ſtratam verſ. Eaſt.* And that on the lanes other ſide thus. *In parochia ſanctæ Mariæ de Bredman inter domum lapideam Samuelis tinctoris verſ. Aquil. & domum Roberti de Hotwell verſ. Auſtrum, interjacente quadam venella quæ itur verſus Stur, & regiam ſtratam verſ. Orien. & Stur verſus occiden.* Which firſt deſcribed houſe was ſometime belonging to Chriſt-

Iland.

Way to the Iland.

Church: of all right and title to which houſe (or challenge thereof) the poore Prieſts *Anno* 1242. coming to be neighbours to it (and their neighbour-hood, it ſeemes, of the jealous Monkes ſuſpected) make a Charter [k] of releaſe to them, namely (as the words of it are) *de Iure ſuo in quadam terra & domo apud Hottewell* (for ſo it ſeemes, the place was called) *quæ eſt juxta pontem ex parte aquilonari*; to which they put *Simon Langton* the Archdeacons Seale, becauſe they had then (as they ſay in their Charter, by reaſon, I take it, their Hoſpitall was but newly founded) no ſeale as yet of their owne.

[k] *Liber eccleſ. Cant.*

Hottewell.

The late owners of the Gray-Fryers have exchanged this houſe (which was theirs) with the City, for that Iland, which now goes with the Fryers, and is parcell of the ſame.

The Hoſpitall ſpared by the Diſſolution.

But now to our Hoſpitall againe, which I finde clearely to have ſtood out and eſcaped the generall diſſolution, unſuppreſſed. In Queene *Maries* dayes, *Anno* 1554. the Maſterſhip thereof with the Rectory of Saint *Margaret*, which went ſtill with it, was conferred upon one *Hugh Barret*, preſented thereto by the Patron *Nicholas Harpesfield* the Archdeacon, to the Deane and Chapter of Chriſt-Church, Ordinaries, or Keepers of the ſpiritualties in the Sees then vacancy, who gave the preſented Inſtitution with letters mandatory to the Archdeacon or his Officiall for his Induction: whereof a Booke of that Church keepes this Record.

Vicesimo ſeptimo Iulii 1554. D'nus admiſit Hugonem Barret presbiterum ad Hoſpitale paupernm ſacerdotum Civitatis Cant. necnon & Rectoriam ſive eccleſiam parochialem divæ Margaretæ ejuſdem Civitatis dicto Hoſpitali appropriat. per mortem naturalem Nicolai Langdon ultimi Incumbentis ejuſdem vacan'. Ad quam ſive quod per venerabilem virum magiſtrum Nicolaum Harpesfield legum doctorem Archidiaconum Cant. dict. hoſpit. & eccleſiæ verum & indubitatum ut dicitur patronum D'no præſentatus extitit. Ipſumque Præpoſitum Magiſtrum ſive Rectorem inſtituit & inveſtivit canonicè in & de

de eiſdem cum ſuis juribus & pertinentiis univerſis, Curamque & regimen animarum &c. ſibi in Domino commiſit, Iuribus capitularibus, &c. & eccleſiæ Metropol' Chriſti Cantuar. dignitate et honore in omnibus ſemper ſalvis, ac præſtito Iuramento per Iacobum Canceler procuratorem ſupradicti Hugonis Barret in hac parte legitimè conſtitutum, de obſervande ſtatutis et ordinationibus dicti Hoſpitalis juxta fundationem ejuſdem, ac etiam de canonica obedientia, &c. Scriptum fuit Archidiacono Cant. ſeu ejus Officiali pro ipſius inductione, &c.

When ſurrendred.

But afterward, to wit *Anno* 17. *Eliz.* (and not before) this Hoſpitall was diſſolved, being then ſurrendred to her Majeſty, by *Blaſe Winter* the Maſter, *Edmund Freake* the Patron, and *Matthew Parker* the Ordinary, and eftſoones granted by the Queene to the City, whereunto ever ſince it hath belonged, and is called Bridewell Hoſpitall: Bridewell, becauſe of the houſe of correction there kept; and Hoſpitall, both for the old names ſake, and becauſe of a certaine number of Boyes (poore Towneſmens Children) kept there in an Hoſpitall way. Of the foreſaid Royall grant my Appendix ſhall give you a Copy, if you deſire the ſight of it. So much of this Hoſpitall. Of the ſtate whereof in 37. *Hen.* 8. whileſt it yet was in *Eſſe*, if any deſire ſatisfaction, I ſhall be willing to give them a more exact accompt, from good record thereof, which I can produce.

Bride-well.

Vide pro Scriptura 7ma in Appendice.

One thing being very pertinent to our diſcourſe of this Spittle, ſince I wrote the premiſſes come to my knowledge, and therefore hitherto omitted; I deſire leave to mention here, though the place in ſome reſpect be indeed improper; and that is, that in the interim of this Hoſpitals foundation, and the appropriation of St *Margarets* Church unto it, the Parſon and the Hoſpitall with conſent and confirmation of the Abbat and Archdeacon, did come to compoſition about the tithes and other eccleſiaſticall rights and duties of this Hoſpitall: a Copy whereof taken from a Lieger Booke of Saint *Auſtins*, you ſhall finde in my Appendix, *Scriptura* ix^a.

Mayners Spittle.

I come next to *Maynards*, or more rightly *Mayners* Spittle, ſo called from the founder, one *Mayner*, ſometime a Citizen of *Canterbury* dwelling in St *Mildreds* Pariſh[l]: and that (as I have good inducement to avouch) in *H.* 2. dayes. A man in his time (it ſeemes) of noted wealth, and (I ſuppoſe) therefore, and to diſtinguiſh him and his family from another family of *Mayners* which were Dyers about the ſame time, ſirnamed *Dives*, and ſo ſtyled and called in ancient writings that make mention of him, *viz. Maynerus Dives*, or *Mayner le Rich*, an addition whereby his ſucceſſion or poſterity were knowne and called after him, by name *Ethelſtane* and *Wiulphus*, *Wilulphus* or *Winulphus* (for ſo variouſly is he written) his ſonnes, and afterward, *Maynerus*, his Grand-child (I take it.) Of which the two former lived in *Rich.* 1. and King *Iohns* dayes (and in the firſt of King *Iohn*, *Winulphus*, who lived where Alderman *Sabin* now dwells[m], was one of the *Prapoſiti* of the City) and the latter in *Henry* the thirds; in the thirteenth yeare of whoſe reigne he was alike Governor of the City.

[l] *Rentale vetus eccleſiæ Chriſti Cant.*

[m] *Rentale eccleſ. prad.*

I finde[n] the Hoſpitall called both *Hoſpitale Mayneri* and *Hoſp. Winulphi* [*Wiulphi*]. For this cauſe (I conceive) that the Patronage of the Hoſpitall though the firſt founder were dead, yet continued to the ſonne. And ſo *Maynerus* the father dying, the Hoſpitall tooke name afterward from *W.* the ſonne, the ſucceeding Patron, whileſt as yet the City had not the patronage, power or government of it. Or elſe thus. The foundation was imperfect in the Fathers dayes, and became afterwards either perfected or bettered by the ſonne, and ſo it gained the name of *Winulphs* or *Wiulphs* Hoſpitall, which latter name it hath now clean loſt, and is knowne onely by the former.

[n] *Sic in Archivis eccleſiæ prad.*

The Hoſpitall hath a neate little Chapell to it (of late incumbred and indangered too, by part of a houſe and a chimney put up againſt it) which together with the Hoſpitall was dedicate to the bleſſed Virgin[o].

[o] *Ex Archivis eorundem.*

As for the endowment, poſſeſſions and goods of this Hoſpitall and Chapell, what they are now, or at firſt were,

I know not; but what they were in *Hen.* 8. dayes, you may learne from this following Inventory taken of them and delivered up to the Commiſſioners upon the *Stat.* 37. *Hen.* 8. *cap.* 4.

Maynards Hoſpitall.

The houſe and the Garden is by eſtimation one halfe acre and the rodde.

Item, in the Spittle lane they have three tenements, the rent of them all is yearely } xiij^{s}

Item, in Caſtle-ſtreet be two tenements, the rent is yearely of both } vj^{s}

Item, in the ſame Caſtle-ſtreet, in the Pariſh of St *Margarets* they have one tenement by the yeare } vj^{s} viij^{d}

Item, in the ſame ſtreet other three tenements all by the yeare at } xv^{s}

Item, in the ſame ſtreet other three tenements, by the yeare all } ix^{s}

Item, in *Wincheape* one tenement, by yeare } iiij^{s}

Item, in *Waterlocke* lane in the Pariſh of St *Margaret*, there they have two tenements by the yeare } x^{s}

Item, they have three little pieces of Garden roomes, every of them goeth for 12^{d} by the yeare } iij^{s}

Item, they have a little ſtripe of ground leading them from their Wood unto the Kings high-way } ij^{s} iiij^{d}

Item, they have a Wood called the *Brotherhedds* Wood in the Pariſh of *Fordwich* containing by eſtimation ſixe Acres.

In the Chapell.

Item, one Chalice.

Item, two Maſers bound with ſilver.

Item, two Candleſtickes for two Tapers of Catten.

Item, one Corporas and the Caſe.

Item, two veſtements and two Albs.

Item,

Item, one painted cloth for the forefront of an Altar.
Item, one Bell.
Item, one great cheſt in the Chapell.

Cotions Hoſpitall. Adjoyning to this Hoſpitall, or rather within it is another like Hoſpitall, erected of late by one *Leonard Cotton* Gentleman, ſometimes an Alderman and Maior of this City: whoſe commendable piety is as yet ſo freſh in memory, and his Will ſo obvious to any that will ſearch the Office for it, and therein the nature and condition of the foundation ſo largely ſet forth, that it ſhall not need my further mention.

Ridingate Ward.

The *Dungeon*. WHerein the *Dungeon*, a Mannor lying in this Ward, ſo called, challengeth the next place in our Survey: whoſe name time (I perceive) hath ſported with, calling it ſometime *Danzon* and *Dangon* (*totam terram noſtram quam habuimus ad Dangonem* [*Danzonem*] as in an old deed of St *Lawrence*:) as alſo *Dangun* (*in campio qui vocatur Dangun*, as in a deed of 47. *Hen.* 3. And, *particula terræ meæ cum pertinen' jacent' apud Dangun*, as in a deed of 14. *Ed.* 1.) Likewiſe *Daungeon* (*juxta le Daungeon*, as in old Rentals of Chriſt-Church:) and *Dungeon* (ſo *Roger Brent* of *Canterbury* in his Will[p] dated *Anno* 2486. mentioning his Mannor there, calleth it, and ſo doe we at this day, and the Hill hard by *Dungeon*-Hill:) Names much alike all. And as the Mannor (I take it) derived it name from that of the neighbouring Hill; ſo the radix and originall of that, I conceive to ſignifie the *Danes* worke: and therefore corruptly called *Dungeon*-Hill for *Danian*-Hill, or *Danes*-Hill: and that becauſe it was either theirs againſt the City, or contrariwiſe the Cities againſt them. For my part, I conceive firſt that it was the proper worke of the *Danes*, (the great and frequent moleſters, invaders and waſters of our City:) and that

[p] *In Regiſtro Conſiſtorii Cantuarien.*

that probably at ſuch time as they beleaguered the City in King *Etheldreds* dayes, which ſtood out againſt them and their ſiege twenty dayes, and then was not maſtered *aperto Marte*, by open force, but by baſe treachery ſurpriſed: if we may follow *Henry* of *Huntington*; *Osborne*[q] that was (and writ the ſtory) many yeares before him, making no mention of any treaſon that the other ſaith was plotted or practiced in the winning of the City.

[q] *Vide pro Scriptura* xxxj. *in Appendice.*

Next I am perſwaded (and ſo may eaſily, I thinke, any one be that well obſerves the place) that the worke both within and without the preſent Wall of the City, were not counter-workes one againſt the other, as the vulgar opinion goes; but were ſometimes all one entire plot containing about three Acres of ground; of a triangular forme (the out-worke) with a mount or hill intrenched round within it. And that, when firſt made and caſt up, it lay wholly without the City-wall: and hath been (the hill or mount, and moſt part alſo of the out-worke) for the Cities more ſecurity, taken and walled in ſince: that ſide of the trench encompaſſing the mount now lying without, and under the wall, fitly meeting with the reſt of the City-ditch, after either ſide of the out-worke was cut thorough to make way for it, at the time of the Cities inditching, as I ſuppoſe it cannot ſeeme unlikely to have beene, to any that ſhall conſiderately marke and examine the place.

But leaving that, a word or two more of the Mannor of *Dungeon*, which was ſometime the *Chiches*, a family of Gentlemen, for many generations knowne in our City, though now extinct to one poore Sparke, to whom the Aldermanry of Burgate apperteined. Of which *Thomas Chich* (whoſe name in an old Character, together with his effigies are ſet up in the Weſt Window, as his coate is in the Chancell, in ſtone-worke, of St *Mary Bredins* Church) was *Anno* 1259[r], and againe *Anno* 1271[s], one of the Bailiffes of the City, as was alſo *Iohn Chich* [t] in the 23th, and againe in the 26th yeare of *Ed.* 3. After the *Chiches*, it was the *Brents*, then the *Butlers*, and ſhortly after (as now) the *Hales*.

Chiches a family.

[r] *Recorda.* [s] *Claſ.* Cant.

This Ward affoords me nothing elſe obſervable, wherefore I leave it, and betake me to the next.

Burgate Ward.

Bull-ſtake. WHerein I ſhall obſerve firſt the Market-croſſe at the Bull-ſtake: and thereof let me give you the true antiquity from a rythmicall brazen memoriall faſtened to one of the columnes, which is this.

Iohn Coppyn of *Whitſtabell* in great devotion,
And *William Bigg* of *Canterbury* in Chriſts Paſſion
Did do make this Croſſe, in Heaven God them ſolace,
Mcccc and xlvj. in the yeare of Grace.

This Croſſe (it ſeemes) was built to ſupply the decay of a former ſtanding here. For in the ſtory of Archbiſhop *Stratfords* troubles recorded in the *Antiquit. Brit.* my Author maks mention of a writ of ſummons againſt the Archbiſhop ſet up at noone day, *ad crucem excelſam extra portam Prioratus Cantuarienſis* [f].

[f] *Antiq. Brit. in vita* Stratford. *pag.* 224.

Now for the name of the place, the Bull-ſtake: which it tooke from the baiting and chaſing of Buls there, by an ancient order and cuſtome of the City, uſed by the City Butchers, before their killing, not ſo much (if at all) for pleaſure, as to make them mans meate, and fit to be eaten; which Buls fleſh, without ſuch baiting and chaſing, is not held to be.

At this place (the Bullſtake) is a mercate holden twice a weeke, *viz.* every Wedneſday and Saturday throughout the yeare, plentifully ſerving the City and neighbouring parts with houſhold proviſion of victuall of divers kinds, eſpecially of poultry, and that *ab antiquo*: whence in a compoſition [g] betweene Chriſt-Church and Saint *Auguſtines* Monkes, made *Anno* 41. *Ed.* 3. that part of the ſtreet by it, i. betweene it and the now Lane called Angell-lane, is termed *le Polestria*, the *Poultry* (*in quodam Meſſuagio cum cellar'*

[g] *Lib. eccleſ. Cant.*

cellar' & ſhop. adidem pertinen. dictorum Prioris & Conventus in parochia ſancti Andreæ Cant. in le Polettria ſcituat' inter Regalem ſtratam verſ. North & aliatenementa ipſorum P. & C. verſ. South, & quandam venellam vocat' Clementeſlane verſ. Eaſt, & quandam placeam communem vocat' le Bolſtake verſus Weſt, as it is in the Compoſition). The Poultry.

Offa King of *Mercia* in the yeare 785. gave unto *Ealdberht* his Miniſter, & his Siſter *Seledrith* the Abbeſſe, *vicum qui dicitur Curringtun in urbe quæ dicitur Dorovernenſi, in aquilonali parte venalis loci.* Where to finde this Market place I know not. But here (as in a place which I have purpoſely reſerved, as moſt proper for it) let me ſhow unto you what ſeverall Markets and Market-places our City had of old. For, as we now ſee they are, and like as the Philoſopher in his Politicks[u] in like caſe requires (where he ſaith, *Fora hæc ſeparanda ſunt pro faciliori commercio, ut alibi oves, alibi alia animalia, alibi carnes, alibi panis veneant, ſi modo civitas aut oppidum locorum commoditatem admittat; aliter una & eadem platea forum admittere poterit, &c.*) So have our mercates beene of old, kept apart, each commodity almoſt having a diſtinct place to be vented in. As (for example) firſt Poultry and other like priviſion here at the Bull-ſtake. Upwards, i. without Burgate in Saint *Pauls* Pariſh, was of ancient time a Wheat-market (*De quodam tenemento apud Wheat-market*, and *De novis ſhoppis quæ ſunt apud Wheat-market in parochia ſancti Pauli*, as in old Rentals of Chriſt-Church, mentioning their now houſes, at and about the corner on your left-hand without Burgate. *) Come we backe againe, and at the Red-well, by the Palace backe-gate, there was another market, commonly called and to this day remembred by the name of the Ruſh-market. In Saint *Georges* ſtreet, about the *Auguſtine* Fryers Gate, there was a Cloth-market kept (a touch whereof I have given before in ſpeaking of thoſe Fryers) whence the Lane now called Iron-barre lane, was then called and deſcribed, *venella quæ ducit à Cloth-market verſus Burgate*[x]. The ſame Lane (by the way) was ſometime called Thorough-hall lane, whe-

Mercats in the City and Suburbs.

[u] *Ariſtot. 7. Politicor. cap. 12.*

Wheat market.

* A deed or Charter of Lands given to Saint *Auſtins*, by one *Dunwoldus*, in the yeare 760. makes mention of a Market-place by Quenegate, in theſe words. *Villam unam quæ jam ad quenegatum urbis Dorovernii in foro poſita eſt.*

Ruſh-market.

Cloth-market.

[x] *Rentale vetus eccleſ Chriſti Cant.*

Thorough-hall-lane.

ther or no from a houſe in or by it of Chriſt-Church, called in their old Rentals, *Aula Sancti Dunſtani*; I leave to conjecture. Below this Cloth-market, was, as it is ſtill, the Fleſh-market, or Fleſh-ſhambles for Butchery ware. To the repaire whereof, and for paving the ſtreet thereaway, Alderman *Bennet* by his Will[y] *Anno* 1462. gave x[l]. Thus occaſionally induced, let me obſerve that the City in thoſe dayes lay generally unpaved, and ſo continued a good ſpace of time afterwards. But in the 17. yeare of *Ed.* 4. by a particular act of Parliament made for that purpoſe, order was taken for the paving of the principall ſtreets, as by a copy of the ſame act, which you may finde in my Appendix *Striptura* 8[va] will more fully appeare.

[y] *In Regiſtro Domini Archid. Cant.*

Act of Parliament for paving the ſtreets.

Yet lower downe (to returne to our mercate-places) to wit in the High-ſtreet, beſides S[t] *Mary Bredmans* Church, was wont in time paſt to be kept a Fiſh-market. *In medio mercati ubi venduntur piſces Cant. juxta eccleſiam beatæ Mariæ Bredman*, as I finde in the examination of a witneſſe mentioning where certaine words of defamation were uttered by one that was ſued for them, in *Anno* 1414[z]. This Fiſh-market (it ſeemes) was of long continuance kept here. For in a deed of Chriſt-Church dated 1187. mention is made of a houſe, *ſcituat' in parochia ſanctæ Mariæ, quæ vocatur eccleſia Piſcariorum in Cant.* paſſed over to the Church (in exchange for another) by the Nonnes of Saint *Sexburgh* in the Ile of *Shepey*. And before that, *Odo* the Prior of Chriſt-Church leaſed out *Managium Lamberti Gargate juxta Fiſmannecherich, ubi ipſe Lambertus manere ſolebat, ſcilicet partem illam quæ eſt proxima eccleſiæ, &c.* as the demiſe runs. Now I conceive this to be the Church intended by thoſe deeds. And ſo, as it is now, from the Bred-market by it, called Saint *Mary Bredmans* Church, it was more anciently called Saint *Mary Fiſhmans* Church. I proceed.

Fiſh-market.

[z] *Ex Regiſtro Conſiſtor. Cant.*

Upwards, a little without Newingate, at Oaten-hill, now the Cities place of execution, was that commodity of oats, ſometime vented; as at the ſame place before, ſalt was ſold; whence it was called Salt-hill[a]. It had a market-croſſe

Oaten-hill.

[a] *Rentale vet. eccleſ. Chriſti Cant.*

croſſe to it: for I reade of *Crucem de Oat-hill.* The place hath a croſſe ſtill, but it is ill marketting at it.

Not farre hence, to wit, by the Nunnery, at the meeting of the foure weuts or wayes there, another market was kept, or the former continued thither, whence the field over againſt the Nunnery, Southward, now almoſt all over digged for chalk, is anciently called Market-field [b]. Here were, as not farre hence yet are, cattell bought and ſold, eſpecially (at this day) bullocks, oxen, and the like: whence (as I conceive) the market took it name at firſt of Rether-cheape, which being a compound of two Saxon words Hrythera and Ceape, may be rendred in Latine, *Forum armentorum*, and in Engliſh, the Drove-market, hꝛẏðeꝛa in the Saxon ſignifying a drove of oxen, or ſuch like big cattell. Whence in a Latine Charter of *Cuthred* King of *Kent*, made to Archbiſhop *Wlfred*, which I have ſeen in Chriſt-Church, *Campus armentorum*, is engliſhed, hꝛẏðꝛa leah ȝ. For the antiquitie ſake of this market, I cannot but take notice of the mention made of it in the ſecond of King *Ethelberts* charters to S. *Auguſtines* Abbey.

[b] *Lib. S. Lawrentii. & Rentale Eccleſ. Cant.*

Rethercheape.

There was yet another market, and that of old was kept in *Wincheape*. A mercate haply for wines. For ſo the name ſmports. Cheap ſignifying a mercat: whence the name of Cheapſide in *London*, Chepſtow in *Monmouthſhire*, and other like Market places: as Chapman, for a trader there. Our words alſo of Cheapening, Chopping (as chopping and changing) and of Shop, anciently written uſually (in Lawyers Latine) *Choppa*, as alſo of Lieu-cope (ſignifying a ſale or bargain made upon the place) have thence all their derivation: ſpringing from the Saxon *Radix*, which is Ceap, ſignifying wares, or merchandiſe, and Cyppan, to buy. This market had it croſſe too, and that ſtanding within mans memory, upon the Green before the ſtreet built of ſtone, with a croſſe-houſe about it, and was called Barnacle-Croſſe. But there is neither market, nor market-croſſe there now. 'Tis true there is hard by, a croſſe; but (as that other at Oaten-hill) it ſpoils their marketting ever after

Wincheape.

Camb. den. Spelman.

Barnacle-Croſſe.

that once market thereat. And therefore let us haſten from it.

Cathedrall and Pariſh Churches.

HAving briefly ſurveyed our Cities Wards, the order of my propoſed method requires, in the next place, my ſurvey of the Cathedrall, and Pariſh Churches of and about the City. Firſt then of the Mother Church (the Cathedrall) and then of the Daughters. The former indeed the thing which I account the chiefeſt glory both of the City, and my preſent ſurvey thereof. Which *Malmeſbury*[c], haply not knowing how to commend enough; amongſt the many commendations which he gives our City (as, for the ſituation and exceeding fertility of the ſoile adjoyning, for the ſoundneſſe of the incloſing walls, for the rivers watering it, for the commodiouſnes of the neighbouring woods, for the vicinitie alſo of the ſea yeelding ſtore of fiſh to ſerve it, for the noble and generous diſpoſition of the people, as well of it as of the countrey, prone and propenſe to offer courteſie to others, and impatient of any injury offered to themſelves', and the like) ſayes no more of the Church, but this. After the converſion of the Engliſh to Chriſtianitie, the prime Epiſcopall See was fixed at *Canterbury*, and there continues: Saving that anon after he addes. There is the Archbiſhops chief Seat, who is the Primate and Patriarch of all England. But I canot ſo contain my ſelf; yet for my more methodicall proceeding, much being to be ſaid of this Metropolitane Church, my whole diſcourſe thereof ſhall be referred to theſe heads.

[c] *In prolog. lib. 1. de geſtis Pontif.*

Malmeſb. commendation of *Canterbury.*

1. *The antiquity of the foundation, and the nature thereof.*
2. *The hiſtorie of the Churches Fabrick.*
3. *A ſurvey of the preſent Church, with the monuments therein, as alſo of the more ancient buildings throughout the Præcinct both of it and the Palace, with the* Ambitus, *or Precinct it ſelf.*

4. *A*

4. *A Catalogue of the principall Benefactors to the Church.*
5 *A Catalogue of the* { 1. *Archbiſhops.* 2. *Priors.* 3. *Archdeacons.* } *of the Church.*

TO begin with the firſt. The Antiquity and nature of the foundation. In the former of which I ſhall be brief, that ſo I may not *dictum dicere*, and make no needleſſe repetitions of what others, many others, for even vulgar ſatisfaction, have already ſaid upon the point, as *Bede, Parker, Cambden, Lambert*; a few of the many that have largely and worthily written hereof. It may not be expected, nor will it (I conceive) become me, *poſt tot Homeros ſcribere Iliada.* Neither can I in this matter ſay what is not vulgarly known already. And *Crambe bis cocta*, will not pleaſe I know in ſuch dainty times as theſe. Yet, not altogether to put you over to other mens inſtructions, and to let you ſee that the ancient Liegers of the Church, in thankfulneſſe to the Founder, keep him and the foundation in memory; I ſhall here by way of Corollarie, or (to ſpeak in the language of mine own profeſſion) *ex ſuperabundanti*, produce and preſent unto you a double note faithfully taken from the Liegers, which doth memorize both one and tother. The one thus penned. 1. Particular.

Sanctus Ethelbertus Rex Anglorum qui ſuſcepit Chriſtianitatem à beato Auguſtino miſſo à beato Gregorio Papa Anno Domini Dxcvi^to. *in eccleſia Chriſti Cant. dedit eidem Auguſtino & Succeſſoribus ſuis Palatium Regium & ſedem perpetuam in Civitate Doroberniæ quæ nunc dicitur Cantuar. cum eccleſia veteri quæ ab antiquo tempore Romanorum ibidem fuerat fabricata, quam ipſemet Auguſtinus S. Salvatoris nomine dedicavit poſt conſecrationem ſuam Arelatenſi factam. Statuit etiam idem Rex authoritate S. R. E. ut in Eccleſia Cantuar. ordinem Monaſticum Monachi in perpetuum obſervarint, nè primorum viz. prædicatio Monachorum à memoria deleretur, ſed ſemper recens in mentibus ſuccedentium perſeveraret &c.*

The

The other thus.

Aethelbertus Rex, anno Regni ſui XXXV. *ad fidem Chriſti per ſanctum Auguſtinum converſus ſtatim palatium ſuum eidem Auguſtino & Succeſſoribus ſuis infra Civitatem Doroberniam perpetuè dedit, ut ibi ſedem Metropolitanam in evum haberent: Quam beatus Gregorius primam totius Regni eſſe decrevit & confirmavit, ut ſicut prima fuit fidem ſuſcipiendo, prima eſſet in dignitate. Hoc donum fecit Rex Anno Domini* DXCVIJ.

Thus the Liegers; *teſtes* indeed *domeſtici*, but in regard of the many conſentient teſtimonies (if not of themſelves) of indubious credit. So much for the Antiquity.

Now the nature of the foundation appeares from theſe Extracts, plainly ſhewing the intention both of *Auguſtine*, *Ethelbert*, and *Greg.* to be to make it (as it afterward became) both a Monaſtery and a Cathedrall, or rather a Cathedrall Monaſtery. The better to underſtand me, you muſt know that (as *Reyner*[d] hath it) ſince and from the time that Chriſtianity was firſt imbraced by the Saxons inhabiting this Iland, there have been in England two ſorts of Monaſteries, the one Clauſtrall, the other Cathedrall. *Etenim duo genera cœnobiorum* (ſaith my author) *habuit Anglia, à prima fidei Chriſtianæ receptione: unum clauſtralium duntaxat, aliud verò Cathedralium; vocabantur clauſtralia, in quibus ſub Abbate aut Priore, Abbatem proprium non habente, occupabatur conventus in divinis officiis, actibusque regularibus ad perfectionem ſingulorum Monachorum acquirendam ordinatis, ſine onere & cura regiminis diœceſani. Cathedralia verò, quorum Abbas erat Epiſcopus, & conventus erat capitulum cathedralis eccleſiæ, atque adeo Monachi erant canonici cathedrales, ad quos omnia munia pertinebant, quæ in eccleſiis cathedralibus ſæcularibus, ad ſæculares canonicos ſpectare dignoſcuntur &c.* Of the which latter ſort was this our Monaſtery, a Cathedrall Monaſtery.

[d] *Apoſtolat. Benedictin. tract. 1. ſectio 1. §. 17. pag. 77.*

Chriſt-Church, a Cathedrall Monaſtery.

Now of what order this *Auguſtine* and his Monks were, and conſequently this foundation originally was, is of ſome made

made diſputable in theſe dayes; the received opinion until now of late without queſtion affirming them Benedictines, or followers of the order of the black Monks of S *Benet*. The adverſaries of which opinion haply are ſufficiently anſwered in *Reyner's Apoſtolatus Benedictinorum &c.* to which I referre the unſatisfied. Now what kinde of order this of S *Benet* was, will beſt be learned from the ſtory of it Author, St *Benet* himſelf. Take here therefore a relation thereof borrowed for the more part of *Polydore Virgil*[e].

[e] *De Invent. Rerum. l. 7. c. 2.*

Story of S. Benet.

Authors vary in the yeare, but agree that in the fift Century or age of the Church, one *Benedictus Nurſinus*, a man born in Umbria, a Region in Italie, having lead ſome certain yeares a ſolitary life in thoſe deſart places, at length retired to *Sublacum*, a town diſtant 40 miles from Rome, whither many people (by reaſon of his great fame and integrity and holineſſe of life) reſorted unto him: but within a while he departed thence, and repaired to *Caſsinum* an ancient City in that region, where he built a Monaſtery and in a very ſhort time gathered together all ſuch Monks as then wandred here and there in the woods and deſarts of Italy, and gave them certain rules and ſtatutes to obſerve and keep, and withall bound them to three ſeverall vows (by the example of S^t *Baſil*, who had preſcribed them in the East-Countrey to certain Monks of his, about the yeare 383. which *Baſil* was the firſt that gave rules or orders unto Monks:) The one of Chaſtity: the ſecond of Poverty: the laſt of obedience. To live chaſtly, to poſſeſſe nothing, and to obey their Superiours commands. Again *Benet* gave unto his Monks a new kinde of habit, he appointed them alſo a certain form of praying, and intending to allow them but mean commons, preſcribed them a new rule of abſtinence. You have the ſtory.

By the way, this congregation of St *Benet* grew by little and little to be ſo great, that it is almoſt incredible. There were no Monaſteries (ſaith *Reyner*[f]) amongſt the Engliſh from the time of King *Edgar*, till the time of *William* the Conquerour, but *Benedictines*. Yet in the end there hap-

[f] *Apoſtolat. Benedict. tract. 1. §. 1 ſect. 1 pag. 11.*

pened ſuch a ſchiſme among them, that it was and ſtill is divided into many families, as the *Cluniacenſes, Camaldnenſes, Vallisumbrenſes, Montolivitenſes, Grandimontenſes, Ciſtercienſes, Sylveſtrenſes, Cœleſtini*, and diverſe others, who are now adayes either united with other Orders, or elſe quite extirpated and aboliſhed. Thoſe that were firſt inſtituted by this Saint (as they themſelves confeſſe, ſaith *Polydor*[g]) are thoſe that now adayes wear a black looſe coat of ſtuff reaching down to their heels, with a cowl or hood of the ſame which hangs down to their ſhoulders, and their Scapular ſhorter then any other of thoſe Monks: and under that coat another white habit as large as the former, made of ſtuffe or white flannen, and boots on their legs. They ſhave their heads, except one little round circle which they call their crown, and perpetually abſtain from fleſh, unleſſe when they are ſick &c. This Order (ſaith *Reyner*) came firſt into England with *Auguſtine* the Monk, Archbiſhop of *Canterbury*. So you have in brief both the ſtory of S. *Benet*, and the condition of his order: wherewith if you would be further acquainted, I referre you to the Decrees or Conſtitutions of it, recommended by Archbiſhop *Lanfranc* to the obſervation of his Monks of this Church, (whereof *Reyner's* forecited book affoords a copy;) and to the *Ceremoniale Benedictinum*. And ſo have I done with the firſt Head or Particular, and proceed to the next.

[g] *Vbi ſupra.* Benedictines their habit.

The Hiſtory of the Churches Fabrick.

THe records of the Church, concurring with the common opinion of our Hiſtorians, tell us of a Church in *Canterbury*, which *Auguſtine* at his firſt arrivall here found ſtanding in the Eaſt part of the City. A work (ſaith *Bede*[h]) of the ancient faithfull or beleeving Romans. This Church *Aug.* had of gift from King *Ethelbert*, which, after his conſecration at *Arles* in France, he commended by ſpeciall dedication to the patronage of our bleſſed Saviour. Whence it afterward became called *Eccleſia S. Salvatoris*. All extant Stories,

[h] *Eccleſiaſt. Hiſt. lib. 1. cap. 33.*

Stories, Coucher-books or Liegers and Records that ever I could yet ſee, affoord no remarkable matter concerning this fabrick (the miraculous preſervation of it from the injury of all weathers then very tempeſtuous in neighbouring parts, whileſt it was in roofing, at the prayer of Archbiſhop *Odo*, onely excepted [i]) from the time of this her infancy untill that lamentable Daniſh demolition of it in the dayes of King *Etheldred*. When a common fire kindled by that implacable inſatiable rout of Daniſh-Diveliſh furies, malicing not the perſons onely, but for their ſakes, the place too, conſumed both it and the City: whereof ſee a full relation (if you pleaſe) in my Appendix taken from *Oſborne* the Monk of *Canterb.* and never before printed. *viz. Scriptura* 31.

[i] Malmeſb. *de Geſt. Pontif. lib.* 1 *pag.* 201. *editio Francofurt.*

The Cathedrall burned.

Shortly after which vaſtation, it aroſe again, and was (I reade) by *Agelnoth* the Archbiſhop (at whoſe coming to the See it was begun to be repaired after that Daniſh ſpoil) brought to perfection [k]. About which time, to wit in the yeare 1023. haply by the ſame Archbiſhops procurement, (for being well beloved of the King, he perſwaded him to many worthy acts) and not unlikely for recompenſe and expiation of the late ſpoil of the Church, made by the Kings Countreymen the Danes (*Anglos quoque omnes, hortatu Emmæ Reginæ, ſibi reconciliare ſtudens, multa eis donaria contulit*; they are the words of *Matt.* of Weſtminſter of King *Knute* in that very yeare 1023.) *Knute* gave the port of Sandwich (or rather reſtored it, for King *Egelred* had given it 44 yeares before) to this Church. A thing thus recorded in one of the Liegers of the place. 1023. *Kanutus Rex dedit eccleſiæ Chriſti in Dorobernia portum de Sandwico cum corona ſua aurea quæ adhuc ſervatur in capite crucis majoris in navi ejuſdem eccleſiæ. Portum illum dedit Monachis cum theloneo ejuſdem villæ, wrecco maris & omnibus aliis conſuetudinibus ad portum illum pertinentibus.* Which gift *Hen.* 2. afterward renewed and enlarged, granting to the Monks by his charter *conſuetudines portus Sandwici ex utraque parte aquæ, viz. ab Eadburgate uſque ad Merkesfleete, & naviculam ad transfretandum &c.* as I

[k] Reedified. *Anglo. Brit. in ejus vita pag.* 94.

Sandwich.

have it in the Church Records: all which [l] *exceptis domibus eorum & Kaiis, ac libero paſſagio in portu prædicto in batello qui dicitur verebote*, and free liberty for themſelves and their men to buy and ſell toll-free, were of the Monkes in exchange, *pro* lx. *libratis terræ in alio loco competenti, in Com' Kan'* reſigned to the King, not *Ed.* 3. as Mr *Cambden* delivers, but *Ed.* 1. and that *Anno* 18. *Regni ſui*, to wit *Anno Domini* 1290. But let's to our Church fabricke againe.

[l] *Liv. Eccleſ. Chriſti* Cant.

The Cathedrall fired a ſecond time.

Which it ſeemes by fire or otherwiſe fell ſhortly to decay a ſecond time. For of certaine it was greatly ruinated, when *Lanfranc* came to the Chaire. *Hic ergo Lanfrancus* (ſaith *Edmerus* [m]) *cum Cantuariam primò veniſſet, & eccleſiam Salvatoris, quam regere ſuſceperat, incendio atque ruinis pene nihili factam inveniſſet &c.* Indeed *Edmerus* elſewhere [n] ſaith expreſſely that the Church was burnt the third yeare before *Lanfrancs* coming to the See; an accident enough in it ſelfe, but for the loſſe of thoſe ancient priviledges (certaine Charters or Muniments) of the Church, which (as the ſame Author alſo there witneſſeth) periſhed in that flame, much more deplorable. Of certaine then, fire brought this fabricke to a ſecond deſolation before *Lanfrancs* time. And as certaine it is, that his care, piety and pity raiſed both the Monaſtery and it in all parts of new, and that in a novell and more magnificent kinde and forme of ſtructure then was formerly here uſed, which made it a precedent and patterne, to ſucceeding ſtructures of this kinde in the Kingdome. *Per totam terram illam* (*Edmerus* words againe [o]) *religio aucta eſt, & ubique nova Monaſteriorum ædificia, ſicut hodie apparet, conſtructa; quorum ædificiorum conſtructoribus ipſe primus exemplum præbens, eccleſiam Chriſti Cantuarienſem, cum omnibus officinis quæ infra murum ipſius Curiæ ſunt cum ipſo muro ædificavit.* Indeed it is obſerved [p], that, before the Normans advent, moſt of our Monaſteries and Church-buildings were of Wood (all the Monaſteries in my Realme, ſaith King *Edgar*, in his Charter to the Abbey of *Malmesbury*, dated the yeare of Chriſt 974 [q]. to the

[m] *Hiſt. Novor. lib.* 1. *pag.* 7.

[n] *Ead Hiſt. eod. lib.* 1. *pag.* 9.

Reedified by *Lanfranc.*

[o] *Pag.* 7.

[p] *Stow.* Survey of *London. pag.* 352. *ult. Edit.* Daniel. *Hiſt in vita Conqueſtoris.*

[q] D. H. Spelman. *Concil. pag.* 488.

the outward ſight are nothing but worme-eaten and rotten Timber and Boords:) and that upon the Norman Conqueſt ſuch Timber-fabrickes grew out of uſe and gave place to ſtone buildings raiſed upon Arches: a forme of ſtructure introduced by that Nation furniſhed with ſtone from *Cane* in *Normandy*. In the yeare 1087. (*Stows* words of the Cathedrall at *London*) this Church of Saint *Paul* was burnt with fire, and therewith the moſt part of the City. *Mauricius* then Biſhop began therefore the foundation of a new Church of Saint *Paul*, a worke that men (of that time) judged would never have beene finiſhed it was to them ſo wonderfull for length and breadth, as alſo the ſame was builded upon Arches (or Vaults) of ſtone, for defence of fire; which was a manner of worke before that time unknowne to the people of this Nation, and then brought in by the French, and the ſtone was fetcht from *Cane* in *Normandy*. Saint *Mary Bow*-Church in *London* being built much about the ſame time and manner, that is, on Arches of ſtone, was therefore called (ſaith the ſame Author) New *Mary* Church, or Saint *Mary le Bow*: as *Stratford* Bridge, being the firſt builded with Arches of ſtone, was called therefore *Stratford le Bow*. This doubtleſſe is that new kinde of Architecture, the Continuer of *Bede* (whoſe words *Malmesbury* [r] hath taken up) intends, where ſpeaking of the Normans In-come, he ſaith *Videas ubique in villis eccleſias, in vicis & urbibus Monaſteria novo ædificandi genere conſurgere*. I have digreſſed, but returne and proceed.

[r] *De geſt. Reg. Ang. lib. 3. pag. 102. edit.* Francof.

Lanfranc you ſee new built the Church, and that probably (as I conceive) after this new French forme, and within the ſpace of ſeven yeares (ſaith *Edmerus* [s]) *à fundamentis fermè totam perfectam reddidit*. Which ſo by him perfected, probably, he innovated the name and title of it, dedicating the ſame to the Holy-Trinity. For as untill then it had beene called (as you ſee before) *Eccleſia S. Salvatoris*: So in his time and from thence forth it became called (as by *Doomſday* Book appeares) *Eccleſia ſanctæ Trinitatis*. The inſcription on the Churches firſt ſeale (made no doubt ſince

[s] *Hiſt. nouorum, pag. 8.*

Name of the Cathedrall altered.

the conqueſt, they not being in uſe in this Kingdome before [t]) ſhewes as much, which in alluſion (it ſeemes) and reference to the Churches dedication was this. *Deus pater, Deus filius, Deus ſpiritus ſanctus.*

[t] Cambd. *Brit. In* Eſſex. *pag.* 444. Engl. *Edit.*

Thus I am told; how truely, I make ſome doubt, both becauſe, though converſant in the Church Records, I never as yet met with any ſuch ſeale, and for that the ſeale which was in uſe not long after the Conqueſt, namely both in the time of *Anſelme* the Archbiſhop (*Lanfrancs* immediate ſucceſſor) and *Arnulfe* the Prior. i. about the beginning of the eleventh century, which I have often ſeene, hath no other inſcription at all on it, but this (nor would the proportion of the ſeale admit of a larger) *Sigillum eccleſiæ Chriſti.* But to goe on.

Cathedrall inlarged.

Next after *Lanfranc* ſucceeded *Anſelme*, as in his See, ſo in his piety. For in his time, and chiefely by his care, coſt and providence, that fabricke begun and perfected by his predeceſſor, became much enlarged; whereof *Edmerus* makes a double mention, to wit firſt, *pag.* 35. and againe *pag.* 108. *Super hoc* (ſaith he) *ipſum Oratorium, quantum à majore turri in orientem porrectum eſt, ipſo patre Anſelmo providente, diſponente auctum eſt.* The Monkes (it ſeemes by *Edmerus*) magnificently finiſhed this worke which *Anſelme* piouſly began, the King (*Hen.* 1.) affoording it and them his countenance and encouragement. For when ſome evill-minded perſons, maligning the worke, ſuggeſted to the King that the Monkes were mad, and prodigally wafted to ſuperfluous uſes what might ſtand him much in ſtead in his Regall expenſes; he anſwers them thus [u]. *Quid* (ſaith he) *in externas expenſas, in ſæcularia aliqua, in vana & ordini ſuo contraria opera, res ſuas Monachi ponunt? At, ſi in augmentum & gloriam Domus Dei, eas expendant, benedicatur Deus, qui & illis hujuſmodi animum inſpiravit, & hanc mihi ſuo munere gratiam tribuit, ut meis diebus, mea mater eccleſia crementum potius capiat, quam detrimentum.* *Matthew Paris* Records a dedication of the Church of *Canterbury* in the yeare of Chriſt 1114. being the yeare of *Anſelmes* death.

[u] Edmer. *Hiſt. Novor. lib.* 5. *pag.* 109.

Haply

Haply it was of that new piece or new worke, as *Edmerus* calls it. This doubtleſſe is the part meant by *Malmesbury* [x], aſcribed to *Ernulfus* the then Prior of the Church, and of him (erroniouſly it ſeemes) ſaid to have beene built in the place of a like part then demoliſhed, whereof he hath theſe words. *Cantiæ* (ſaith he) *dejectam priorem partem eccleſiæ quam Lanfrancus ædificaverat, adeo ſplendide erexit, ut nihil tale poſsit in Anglia videri, in vitrearum feneſtrarum luce, in marmorei pavimenti nitore, in diverſi coloribus picturis, quæ mirantes oculos trahunt ad faſtigia lacunaris.* Thus he.

[x] *De Geſt. Pontific. lib. 1. pag. 234. Edito. Francofurt.*

This Church thus new built, and thus alſo enlarged fell againe by fire about the yeare 1130. Shee happily found ſuch as pitied her misfortune, and tooke commiſeration of her ruines: whereof Archbiſhop *Corboys* is ſaid [y] to be the chiefe, who of his owne purſe ſet it up againe, and then after a moſt ſolemne manner did dedicate the ſame, in the preſence of the King, the Queene, *David* King of *Scots*, moſt of the Biſhops, and a great nnmber of the Nobility of both Realmes. Whereunto the King of *England* preſently became a Benefactor, giving and granting, beſides an annuity of ten ponnds in money, the Church (or Priory) of Saint *Martin* in or neere *Dover*, to this Church for ever [z]. In and at which Dedication, the Churches name was againe changed, from *Eccleſia ſanctæ Trinitatis*, to *Eccleſia Chriſti Cant.* *Thorne* (S^t *Auſtins* Chronicler) records the thing, but under the yeare 1128. *Anno Domini* 1128 (ſaith he) *quarto nonas Martii, fuit eccleſia ſanctæ Trinitatis Cant. dedicata, a prafato Willielmo Archiepiſcopo, quæ poſtmodum eccleſia Chriſti Cantuariæ eſt vulgariter vocitata.* And then alſo was the Churches Common Seale renewed, which in the fore-part had this inſcription about it. *Sigillum eccleſiæ Chriſti Cantuariæ primæ ſedis Britanniæ*; and in the reverſe, this about our Saviours Picture. *Ego ſuam via, veritas & vita.* This Seale continued till *Beckets* Martyrdome, and then was a third time changed, as you ſhall finde hereafter.

Cathedrall fired a third time.

[y] *Antiq. Brit.* Harpsfield. Godwin. *in ejus vita.*

[z] Harpsfield *ubi ſupra.* Cathedrall againe named.

About forty yeares after that, *viz.* in the yeare 1174 [a]. I read

[a] *Liber Eccleſiæ Cant. & Antiq. Britan. pag.* 291.

read of yet another combuſtion of this ſacred edifice. At whoſe coſt it recovered it ſelfe then, I finde not; ſaving that the Popes Bulls [b] ſhortly after provide that the offerings to the then newly murdered and canonized Archbiſhop, *Thomas Becket*, ſhould goe and be converted in *reſtaurationem eccleſiæ* (one cauſe haply why it was called Saint *Thomas* Church:) And that way (I beleeve) ſuch ſtore of Coyne might come in, (the devotion of that age to Saint *Thomas* inclining many to bee forward and liberall benefactors) that it cannot ſeeme a thing improbable for the Church to have recovered by that meanes.

[b] *In* Archinis *Eccleſiæ.*

The Monkes now at length more neerely affected with the woefull havocke which theſe frequent fires had made of their Church-fabricke, either occaſioned or furthered by ſome neighbouring edifices, carefully provide to remove that cauſe, and for that end, divers houſes belonging to S^t *Auſtins*, being built and ſituate neere unto their *Campanile* or Steeple ſtanding on the Southſide of their Church-yard; after much ſuite, they prevailed at length with thoſe their neighbours the Monkes of Saint *Auſt.* to exchange the houſes with their ground about them for the like elſewhere. Let me inlarge this matter to you out of *Thorne* who records and reports it as followeth. *Anno Domini* 1177. (ſaith he) *facta fuit quædam commutatio terrarum cenſualium inter Monaſterium iſtud & Monaſterium ſanctæ Trinitatis. Habebat enim iſtud Monaſterium quaſdam terras ex parte meridiana cimiterii ſanctæ Trinitatis juxta Campanile eorum, quæ terræ reddebant huic Monaſterio ſingulis annis* xx^s *&* xj^d: *& quia iſtæ terræ erant ipſi eccleſiæ de ſancta Trinitate ita propinquæ & in caſu ignis multum periculoſæ. Ideo prædictus electus & conventus ſancti Auguſt' licet invitè, precibus tamen Regis Henrici* * *coactus mutaverunt prædictas terras cum quibuſdam terris quæ fuerunt de Dominio ſanctæ Trinitatis diverſis locis in Civitate jacentibus, quæ terræ reddebant ſingularis annis* xxij^s. ij^d. *Hæc commutatio eſt confirmata ſigillo Regis Henrici, & ſigillis utriuſque Monaſterii, &c.* Thus he, recording alſo the Compoſition it ſelfe, whereof my Appendix ſhall give

Campanile of Chriſt-Church

* *Fortè potiùs,* coacti.

Vide pro Scriptura x^i. *in Appendice.*

give you a Copy. This exchange (it ſeemes) was made to good purpoſe: for afterwards I finde the Church free of all fires. Once indeed ſince, and that ſhortly after this exchange, it was in danger to be fired, but was preſerved miraculouſly, if you will beleeve my Author (*Gervaſe*, a Monke of the place about that time:) whoſe words (if *Harpesfield* report them aright) are theſe. *Quo Cantuariæ ſedente* (ſaith he, ſpeaking of Archbiſhop *Richard*, *Beckets* immediate ſucceſſor) *conflagravit Civitas Cantuariæ, cumque jam pluribus ædibus conſumptis, incendium ad Chriſti eccleſiam ſerperet; conſternati monachi, cum res humanam opem ſuperare videretur, ad divinum & divi Audoeni patrocinium ſe contulerunt. Sanctas itaque ejus reliquias igni, magnaopis fiduciâ opponunt; quæ nec fuit inanis. Flamma enim divina quadam virtute repulſa, ſe reflexit ac reſiliit, nec ultra progreſſa eſt.* Thus he. And ſo farre Hiſtorically of the generall fabricke of the Church. Now I ſhall deſcend to particulars, and ſhew how ſeverall parts of it were ſome built, ſome repaired at ſeverall times, and by whom.

For new buildings in the firſt place. I read that Archbiſhop *Sudbury*, by whoſe time the Nave (or body) of the Church (the *Aula eccleſia*, ſo *Edmerus* cals it) the *Auditorium*, as with the ancients I may ſtyle it, was ſo decayed with age that it could not, and ſo farre behinde the upper part in Majeſty of building, as with his good liking it might not ſtand any longer, tooke it downe, with a purpoſe of his owne purſe to have built it of new after a more magnificent manner; but being cut off by the fury of thoſe Rebels (*Wat Tiler* and his complices) in *Rich.* 2. time, was prevented. He dying, the burthen of that great worke lay upon the Monkes, or rather they conſenting (as it ſeemes) in a common forwardneſſe, willingly undertooke it, and with the helpe of *Sudburies* two next Succeſſors (*Courtney* and *Arundell*) at length, brought the body, together with the Chapter-houſe and Cloiſter to full perfection. *Inferiorem autem eccleſiæ ſuæ partem* (*Harpesfields* words of this matter [c]) *quam demolitus erat Simon Sudburienſis Archiepiſcopus, magni-*

Body of Chriſt-Church new built.

[c] *Hiſt. Eccleſ. Angl. ſæcul.* 15. *cap.* 14. *pag.* 634.

magnificentiùs eam extruendi animo, quod & perfeciſſet, niſi indignaillum cædes repentè è medio ſuſtuliſſet, maximis monachi impenſis nobili ſtructura exædificarunt. For their both incouragement and inablement to finiſh which worke begun, too chargeable for them to perfect without ſome addition to their preſent revenewes; after they had that way expended above 5000 marks; the parſonages of *Godmerſham* and *Weſtwell* in *Kent*, at their petition, were by Archbiſhop *Arundell*, with both King and Popes licence, appropriated to them, as I have it from the Inſtrument of that appropriation recorded in a Leiger of the Church, dated in the yeare 1397. Which hath theſe words of preface.

Godmerſham. weſtwell

Conſiderantes (ſaith the Archbiſhop to his Monkes) *expenſas graves & ſumptuoſas quas circa conſtructionem & reparationem ejuſdem eccleſiæ urgente neceſsitate fudiſtis & inevitabiliter ſucceſsivis temporibus, prout futura per præterita præcaventes animi compaſsione ſentimus, vos refundere oportebit, præſidium vobis & eccleſiæ veſtræ quod cum Deo poſſumus procuremus, ne forte tam laudabile & neceſſarium opus inceptum, moderni (quod abſit) ſubtractione Prioris, vel aliàs ex adverſæ fortunæ inſultu perfectum diutinè non conſequatur effectum, aut alicujus temeritatis incurſus ſanctorum diminuat numerum monachorum, aut robur veſtræ ſacræ religionis infringat; hinc eſt quod exhibita nobis pro parte veſtrâ petitio continebat, quod cum bonæ memoriæ Dominus Simon de Sudburia quondam Archiepiſcopus Cant. prædeceſſor noſter navem præfatæ noſtræ eccleſiæ proſterni fecerat funditùs, & ſuis ſumptibus demoliri, cauſa ipſam erigendi de novo prout propoſuit & ferventer optavit, ſi non per Dei emulos fuiſſet inauditâ per prius populi furoris audaciâ decollatus. Voſque Prior & Capitulum circa conſtructionem navis prædictæ, & alia neceſſaria opera ejuſdem eccleſiæ noſtræ de communibus bonis veſtris ultra quinque millia marcarum laudabiliter expenderitis, ut gaudium operum exempla cunctorum oculis manifeſtant, quodque incepta opera & alia inibi de neceſsitate fienda proſtrati clauſtri veſtri & capitularis Domus veſtræ penſatâ imminente ruinâ, cum ſex millibus marcarum perfici*

perfici nequeant, & reparari decenter, attentâ Hoſpitalitate Dominorum & aliorum diverſorum Regnorum apud vos indies confluentium, quam declinare non poteritis cum honore, &c.

Thomas Chillenden was Prior of the Church at this time. He it ſeemes (as beſt able) of the Monkes was moſt beneficiall to theſe workes. The quoted Inſtrument ſo inſinuates and intimates, and the Epitaph on his Tombe (whereof hereafter) verifies as much. Archbiſhop *Courtney* (as I told you) was another benefactor. I have it from his Will [d], wherein he makes it his petition to the King (*Rich.* 2.) *Ne ſucceſſor meus* (as his owne words are) *pro reparationibus quicquam plus debito petat piè & juſtè habendo reſpectum in quo ſtatu eccl' & maneria mea unà cum Caſtro meo Saltwood inveni, & qualiter ſubſequenter, non obſtante terræmotu, non ſine gravibus & ſumptuoſis expenſis, ſicut novit Prior meus & ſeniores & ſaniores Capituli, atque valentiores totius Dioceſis, ipſa pro meo poſſe & tempore reparavi.* And alſo gives (ſaith his Table following the Author of the *Antiquit' Britannicæ*, both, I take it, miſinformed, 1000l.) 200l. *& plus juxta diſpoſitionem Executorum meorum, & ſecundum informationem miniſtrand' per eos pro nova factura ſive conſtructione unius panæ clauſtri ab hoſtio Palatii uſque in eccleſiam ſe erecto tramite extendentis.* So his Will. Archbiſhop *Arundell* may not be forgotten, who queſtionleſſe was not onely an encourager, but a benefactor alſo in his owne particular to the workes I treate of, though I doubt of his building that Steeple, which Archbiſhop *Parker* followed by Biſhop *Godwin* and ſome others, aſcribe unto him, for ſome reaſons which when I come to ſurvey it, I ſhall propound.

[d] *In Archivis eccleſ. Cant.*

Hitherto of parts new built. Now ſhortly of parts repaired and beautified. I read [e] that in *Hen.* the Priors time, *viz.* in the yeares 1304. and 1305. the whole Quire was repaired, with three new doores, and a new Pulpit or aſcent unto it, as was likewiſe the Chapter-houſe with two new Gables; all which coſt 839l. 7s. 8d. I finde alſo [f] that upon the beautifying of Saint *Thomas* Crowne, that is *Beckets* Crowne,

[e] *Liber eccleſ. Cant.* Quire repaired.

[f] *vide ſupra.* And Beckets Crowne.

Crowne, was expended in the ſame Priors time, to wit in the yeare 1314. in gold and ſilver and pretious ſtones 115[l]. 12[s]. So much for reparations. And now have I done with the Story of the Fabricke. Onely I may not omit what had almoſt ſlipt my memory, that Archbiſhop *Chicheley*, *Arundells* immediate Succeſſor built the Steeple called of Biſhop *Godwin* Oxford-tower, but vulgarly Dunſtan-ſteeple, or the moſt part of it, and alſo the Library [f].

[f] *Author Antiq. Brit. & Godwin in ejus vita*

A Survey of the preſent Church, with the monuments therein, as alſo of the more ancient buildings within the precinct both of it, and the Palace, with the ambitus *or precinct it ſelf.*

3 Particular.

COming (in the next place) to the ſurvey whereof; I will begin (*à digniori*) with the Church it ſelf, that which (as *Eraſmus* [h] hath it) *tanta majeſtate ſeſe erigit in cœlum, ut procul etiam intuentibus religionem incutiat.* That is, raiſeth it ſelf aloft with ſo great a majeſty and ſtatelineſſe, that it ſtriketh a ſenſible impreſſion of religion in their mindes that behold it afarre off. Before our entrance whereinto let me acquaint you with what I have from the ſame *Eraſmus* [i] who obſerved it, that over head at the entrance of the South-Porch of the Church, ſometimes ſtood the ſtatues cut in ſtone of certain armed men, thoſe namely which murdered Archbiſhop *Becket*, not in approbation of their fact, nor for any honour intended them thereby more then is given to *Iudas*, *Pilate*, *Caiaphas*, or the band of Souldiers, whom (ſaith *Eraſmus*) you ſhall ſee elaborately engraven in guilded altars. They are (ſaith he) ſet out to fight for premonition, that no Courtier afterward ſhould lay violent hands either upon the perſons of Biſhops, or their poſſeſſions.

[h] *Peregrinatio Religionis ergo.*

[i] *Vbi ſupra* Porch.

Body.

Now enter we the body of the Church, a right noble ſtructure. *Ingreſsis aperit ſeſe ſpatioſa quædam ædificii majeſtas*, ſaith the ſame *Eraſmus* [k]. This queſtionleſſe is the identicall nave or body, of whoſe age and authors you ſo lately

[k] *Vbi ſupra.*

lately heard. *Turres ſunt ingentes duæ procul veluti ſaltantes advenas, miroque nolarum æncarum boatu longè latéque regionem vicinam perſonantes*, ſaith *Eraſmus* [l]. Now that Steeple which you ſee at the Weſt-end and South-ſide of the Church, is the Oxford-tower, or Dunſtan-ſteeple I ſo lately ſpake of, and one of them. And the oppoſite one with the lofty ſpire or ſhaft covered with lead is the other, and the ſame that is ſaid to be of Archbiſhop *Arundells* building, and at this day called by his name. But under correction, without warrant of truth, as I conceive, induced thereunto partly from the work of the Steeple which I hold elder then *Arundells* time, by comparing it with other pieces of that age, and partly by this note in the records of the Church, ſeeming to me by the Character almoſt as ancient as the time of *Arundell*.

[l] *Vbi ſupra.*

Dunſtan-ſteeple.

Arundell-ſteeple.

Pondus quinque campanarum in campanili Angeli de novo donatarum per Reverend. in Chriſto patrem & D. D. Tho. Arundell Cantuar' Archiepiſcopum Anno Dom. 1408. *&c.*

This note you ſee calls it Angel, not Arundel-ſteeple, as I ſuppoſe it would have done; or at the leſt have mentioned him the founder, had he indeed erected it. Beſides I meet with the Angel-ſteeple in the Church-records long before *Arundells* time, .i. in the dayes of *Henry* of Eaſtry the Prior, and by the ſame name this very Steeple I finde to be called in divers dead mens wills [m] ſince *Arundells* time. Let me but adde that *Harpsfield* in the life of Archbiſhop *Arundel* mentions not this Steeple amongſt the reſt of his acts of note, and I proceed.

1317.

[m] *In Regiſtris Conſiſtorii & Officialitatis Cant.*

This nave or body of the Church *omnes recepit* (ſaith *Eraſmus*) admits of all comers, but at the upper end for the better ſecurity of the upper part of the Church, where the ſhrine was and other treaſure, was of old parted off from the Quire by certain iron grates or barres; the doores whereof for the ſame reaſon doubtleſſe, Archbiſhop *Winchelſey*, by his Statutes [n], commanded to be kept alwayes cloſe ſhut, unleſſe in time of Divine Service, or at other times of neceſſary ingreſſe and egreſſe. Without offence to which in-

[n] *Liber mſ. Eccleſ. Chriſti Cant.*

junction let us enter. At or neare which place of entrance ſometime ſtood a great croſſe, in the head whereof was kept and incloſed that golden crown which (as is ſhewed before) King *Knute* gave to the Church, and under it an altar: which was known by the name of *Altare ſanctæ crucis inter chorum & navem*, and *Altare ſub magna cruce eccleſiæ*°.

° *In archivis Eccleſ. prædd.*

Next obſerve we the firſt croſſe-iles (wings ſome call them) of the Church, thoſe (I mean) between the nave and the quire, which by the work, ſeem of like age with the body, ſaving that the North-Ile (the goodly and glorious window at the head whereof, a piece in it kinde beyond compare, was the gift of *Ed.* 4. as may be ſeen upon it) with the lofty Tower or Steeple in the middeſt or meeting of the Croſier by theſe capitall letters *T. G. P.* with the three gold ſtones; the mitre alſo and paſtorall ſtaffe in them both and Archbiſhop *Warham's* coat of armes beſide in the roof of the latter (the Steeple;) I conceive of ſomewhat a later building, and perfected, as in the time, ſo chiefly at the coſt of Prior *Goldſtone* in *Hen.* 8. dayes.

In this North-Ile, between the cloyſter-doore and the Lady-chapell is a place incloſed and ſet apart, called to this day the Martyrdome. Archbiſhop *Becket* (as tradition hath it) being here or hard by (at or upon the third or fourth griece or ſtep of the *Pulpitum* or aſcent to the Presbytery or quire, as ſome will) murdered, martyred they call it, whence theſe verſes, on each leafe of the doore one, yet legible in part.

Martyrdome.

Eſt ſacer intra locus, venerabilis, atque beatus
Præſul ubi ſanctus Thomas eſt Martyrizatus.

Here ſometime ſtood an Altar, by the wall, where now Dr *Chapman's* monument is ſet up, commonly called *Altare Martyrii Sancti Thomæ*. Which together with the place *Eraſmus* ſaw, and hath left it thus deſcribed ?. *Illic* (ſaith he) *oſtenditur altare ligneum Divæ Virgini ſacrum, puſillum, nec ulla re viſendum, niſi monumento vetuſtatis luxum hiſce temporibus exprobrante. Illic vir pius* (meaning *Becket*) *dicitur extremum*

? *Peregrinatio religionis ergô.*

tremum vale dixisse virgini, cum mors immineret. In ara est cuspis gladii, quo præsectus est vertex optimi præsulis, ac cerebrum confusum, videlicet quo mors esset præsentior. Hujus ferri sacram rubiginem amore martyris religiosè sumus exosculati. From being the keeper of this Altar, *Roger* the Abbat of St *Augustines* was chosen to that Abbacy by the Monks there, in hope that he would bring with him some speciall reliques (saith my Author[q]) of the blessed Martyr; herein not deceived, for (saith he) he conveied to them a great part of *Thomas* his bloud that was shed, and a piece of his crown that was pared off. A thing which they of Christ-Church could not of a long time digest, nor would they suffer the other in quiet with the purloyned reliques untill at length some amends was made them by that composition made between the two houses, passing over unto Christ Church (in exchange for other elsewhere) those houses and ground beside their *Campanile*, whereof you may reade before: as *Thorne* comments on it, *nobis* (that is to St *Austins*) *multum inutilis & incommoda.* But *in callem regredior.* This place (no doubt) was of high esteem with our Ancestors, the walls whereof seem to have been hangd, and was a place pickt out for the solemnity of *Ed.* 1. espousalls with his Queen *Margaret*, whereof I reade thus in the records of the Church *Anno Dom.* 1299. *Quinto idus Septembris, Dominus Robertus Cant. Archiepiscopus celebravit sponsalia inter Dom. Edwardum Regem Angliæ & Margaretam sororem Regis Franciæ in ostio ecclesiæ versus claustrum juxta hostium Martyrii Sancti Thomæ.*

[q] Thorne *in vitis Abbat. Sancti Augustini.*

Lady-chapell.

I passe hence to the Chapell contiguous, commonly called the Lady-Chapell, a piece not old; by the work, it should be much what about the age of Dunstan-steeple. *In Anno Dom.* 1452. I finde[r] it called *Nova Capella beatæ Mariæ.*

[r] *Antiq. Brit. in vita* Stafford. *pag.* 289.

I confesse I reade of the Lady-chapell long before. Archbishop *Richard, Beckets* immediate Successor, was buried in it. But that Chapell stood within the old body of the Church, and was parcell of it. I have it from the Church records verified by the leaden Inscription and Pontificall reliques, to wit, his Cope, Crosier and Chalice lately found in

in digging Dr *Anian's* grave by Sr *Iohn Boys* his monument on the North ſide of the body, toward the upper end. That old Chappell was not heard of ſince the preſent body of the Church was built.

By the entry or *teſtudo*, under the greeces or ſteps (the *pulpitum* as wont to be called) leading up to the Quire, from the body, I proceed and come to S. *Michaels* Chapell, ſtanding on the other (the South) ſide of the Quire. A Chapell indeed in name old. For Archbiſhop *Langton* in *Hen.* 3 dayes is ſtoried [t] to have been there intombed. But the work of the building of the modern Chapell will not bear that age. I am therefore perſwaded that the old one was fain to be taken down, whileſt the body and croſſe Iles of the Church were in building, to give better way to that work, and that that being finiſhed, this was new built as now it is.

S. *Michaels* Chapell.

[t] *Antiq. Brit. in ejus vita pag.* 149.

Quire.

Aſcend we now by the ſteps or *Pulpitum* to the Quire (Chancell or Presbytery.) *Ad hunc conſcenditur multis gradibus*, ſaith *Eraſmus*: which whole work of the Quire, from end to end, I mean, from the Weſterne doore thereof unto the Archiepiſcopall throne or marble Chair behinde the high Altar, with the ſide-iles, croſſe-iles and other buildings on both ſides the Quire (the Quires curious Weſterne doore-caſe onely excepted, built, I take it, about the time that the body was) together with the under-croft (or vaults) to them (except the Princes Chapell there) are much of an age; there is that harmonious ſymmetry and agreement betweene the parts. But certainly of what age I cannot define; onely confeſſing it farre elder then the Nave; I dare conſtantly and confidently deny it to be elder then the Norman conqueſt: becauſe of the building of it upon Arches, a forme of Architecture though in uſe with and among the Romanes long before, yet after their departure not uſed here in England till the Normans brought it over with them (as I told you [t]) from France. So that (I ſay) elder then the conqueſt this piece cannot be, and I dare not pronounce it, the roof of it at leſt-

[t] *Vide pag.* 113.

wiſe

wiſe to be ſo old, becauſe of the many combuſtions, betiding the fabrick ſince the Conqueſt. But by many inducements I am throughly perſwaded that it is (for the main) the upper part of that new Church which *Lanfranc* firſt built, whereof I have treated ſufficiently before. And ſo I have ſhortly done with the antiquity of this fabrick, the Quire.

Now a word or two of the Ornaments, and what elſe in it may worthily call for our ſpeculation. To begin with the Hangings. Hangings ſetting forth the whole ſtory both of our Saviours life and death. They were given, one part of them by Prior *Goldſtone*, and the other by *Richard Dering* the Church-Cellerar, in *H.* 8. dayes. Witneſſe theſe ſeverall memorialls legible in the bordure of the hangings. Hangings.

On the South-ſide.

Thomas Goldſtone hujus eccleſiæ Prior ſacræque Theologiæ Profeſſor me fieri fecit. Anno Dom. Milleſimo quingen^mo. undecimo.

On the North ſide.

Richardus Dering hujus eccleſiæ Commonachus & Celerarius me fieri fecit Anno Dom. Milleſimo quingen^mo undecimo.

In the Church records I meet with Inferior and Superior *chorus*; and one *Thomas Ingram* of *Canterbury*, by his will in the office gives *cuilibet Monacho de Superiori choro eccleſiæ Chriſti Cant.* xij^d. *& cuilibet Monacho de inferiori choro ejuſdem eccleſiæ* viij^d. Now as we ſee there are two rowes of ſtalls (an upper and a lower) on either ſide the Quire: ſo I conceive the ſeniors and ſuperiors of the Monks uſed to ſit in the upper, as the juniors or inferiors in the lower row; and that thence ſprang the name of the ſuperior and inferior chorus. 1486.

Above theſe ſtalls on the South ſide of the Quire ſtands the Archbiſhops wooden ſeat or chaire, ſometime richly guilt and otherwiſe well ſet forth, but now nothing ſpecious through age and late neglect. It is a cloſe ſeat made after the old faſhion of ſuch ſtalls, called thence Faldiſtoria [u]. [u] *Gloſſar.* D. H. Spelman. *in hac voce.*

A little higher up, on the other ſide of the Quire, be-

tween *Chichlies*, and *Bourgchiers* tombs was proviſion made heretofore for the ſtoring and treaſuring up of Saints reliques. This Repoſitory was ſhewed to *Eraſmus*, who ſpends theſe words upon it. *Ad latus Septentrionale* (ſaith he) *referuntur arcana, dictu mirum, quantum oſsium illinc prolatum eſt, calvaria, menta, dentes, manus, digiti, integra brachia, quibus omnibus adoratis fiximus oſcula: nec erat futurus finis, niſi qui mihi tum comes erat ejus peregrinationis parùm commodus, interpellaſſet oſtentandi ſtudium &c*[x]. Hence *Eraſmus* then beheld, as we may now, the Altars table and ornaments; indeed (thanks to the piety of the times) very rich and becoming ſuch dayes of bleſſed peace as our Church (by Gods mercy) now enjoyes, but not comparable ſurely to thoſe that *Eraſmus* ſaw, or elſe he much hyperboliſeth, where he ſaith: *Diceres Midam & Cræſum fuiſſe mendicos, ſi ſpectares vim auri atque argenti*[y]. This Altar was and ſtill is called the high Altar, more properly ſo, heretofore, then now, becauſe it was the chief one in the whole Church, Chriſts Altar, and to diſtinguiſh it from the Saints Altars, whereof the Church had many, 25. in number, one in the middeſt of the croſier between the nave and the Quire, a ſecond in the Martyrdome, a third in the Lady-chapell, a fourth in St *Michaels* chapell, two in either wing of the Quire *viz.* in each ſemicircle there one, one in the Veſtry, one in S^t *Anſelmes* Chapell on the other ſide of the Quire, three neare unto the high Altar it ſelf, whereof one was St *Dunſtans*, a ſecond St *Elpheges*, a third (and that ſtanding behinde the high Altar) St *Blaſes*, two at leaſt in *Beckets* Chapell, whereof one in the little ſide Chapell againſt *Hen.* 4. monument, and the other beyond the ſhrine, in the place called *Becketscrown*, beſides ſeven other in the undercroft, and two in the body of the Church which I had almoſt forgotten, whereof one was belonging to *Arundels*, and the other to *Brenchlyes* chantery there. One more there was, and that in the now Deanes-chapell.

[x] Peregrin. Religg. cap^o.

[y] Eraſm. ubi ſupra.

Altars.

But leaving theſe things and the Quire too, let us now aſcend. *Poſt Altare ſummum rurſus velut in novum templum aſcenditur*,

Beckett-chapell

aſcenditur, ſaith *Eraſmus*. To this I proceed, the upper part of the Church (I mean) from the grate between the Archiepiſcopall throne or marble chaire, by the Moſaick or Muſaick-work [z], upwards, called (from the ſtanding of his Shrine there) *Beckets* Chapell: which, with the *vertex* of the work, called *Beckets* crown (intended by *Eraſmus*, where he ſaith [a], *Illic in ſacello quodam oſtenditur tota facies optimi viri inaurata multiſque gemmis inſignita &c.*) the either ſide-Iles, (except the Chapell on the North-ſide, and the undercroft of it) I hold to be ſomewhat leſſe ancient then the Quire and it undercroft: The ocular and peeked or pointed form of the arch, the round marble pillars or columnes both above and below (to paſſe by other diſagreements eaſily obſervable) ſhowing a manifeſt diſcrepancy and difference of one from the other. For truth is, about the place where the Quire ends and that Chapell begins (obſerve but the works above and underneath, and you will eaſily perceive it) the Church once ended, and extended no further, the pillars and work coming on and cloſing there.

[z] *Vade ſis dicit*, vide Pancirol. par. prior. tit. 23. & Martin. Laxic. Philologic. verb. Muſaeus.

[a] Peregrin. Relig. cap. 6.

The certain age of this part neither can I finde, but from great probability do conceive it to be that new work (whereof *Edmerus* ſpeaks) begun and furthered by this Patron) Archbiſhop *Anſelme*, but continued and conſummated by *Enulph* the Prior with the help of his Monks in *Hen.* 1. time. A work that (as I told you erewhile) was ſo envied of ſome about the King, and on the other ſide ſo much applauded and extolled by *William* the Monk of *Malmeſbury*, who for the windowes, pavement, and other ornaments of it preferres it to any other in the whole kingdome. *Nihil tale* (ſaith he) *poſsit in Anglia videri &c.* as before. Properties wherein it yet juſtly deſerves the compariſon.

Some haply may here ask me why *Beckets* crown, if it be a piece ſo ancient, is ſo imperfect on the top? For anſwer unto them, I ſay, that time was when that piece was to the minde of the firſt founders complete, being built not altogether ſo high at firſt as now it is. The Monks (ſaith tra- *Beckets-crown.*

dition) at the the time of the Diſſolution were in hand (in honour of *Becket*) to have advanc'd the building to a higher pitch, but their fall prevented that's riſe. So that whereas before it had a handſome complete battlement, it is now a great blemiſh to the Church, and an eye-ſore to ſpectators, by the ragged and imperfect ruines of it. This is that *Corona Sancti Thomæ*, in beautifying whereof the Church Records tell me and I have before told you 115 *lib.* 12ˢ. was expended in *Hen.* the Priors time.

Veſtry. Now retreating let us take a view of the Veſtry. A place of the Greeks called *Diaconion* and *Diaconicon*; but of the Latines *Sacrarium*, *Secretarium*, and *Veſtiarium*. This Veſtry ſtands (like as Veſtries generally do) on the North-ſide of the Quire. *Poſt hæc ducimur in Sacrarium* (the words which *Eraſmus* [b] ſpends upon it:) *Deus bone, quæ illic pompa veſtium holoſericarum, quæ vis candelabrorum aureorum! Ibidem vidimus pedum Divi Thomæ. Videbatur arundo lamina argentea obveſtita, minimum erat ponderis, nihil operis, nec altius quam uſque ad cingulum &c.*

[b] *Peregrin. Religion. ergò.*

Sacriſt. The keeper or curator of this place was uſually called *Sacriſta*; we Engliſh it the Sacriſtein or Sexten, and was one of the but three at firſt, afterwards foure *Obedientiarii* or officers (for ſo the word ſignifies, as *Obedientia* [c] doth an office) of the Church; to one or other of which all the under Officers and Miniſters within the precinct, ſome few of the Priors retinue excepted, did relate & appertain, *viz.* the Cellerar, the Sacriſt, the Chamberlaine and the Treaſurer. Within and under the Sextens office were theſe [d].

[c] Cowell. Interpreter *in hac voce.*

[d] *Liber Eccleſ. Cant.*

1. *Cuſtos de Wexhouſe* (being, I take it, the ſmall dark vault or grot under the ſteps leading up to *Beckets* Chapell.)
2. *Primus ſerviens eccleſiæ ad pulſandum.*
3. *Vigil eccleſiæ.*
4. *Plumbarius Sacriſtæ.*
5. *Duo clerici Altaris beatæ Mariæ.*
6. *Duo clerici tumbæ & Martyrii.*
7. *Quatuor ſervientes eccleſiæ ad pulſandum.*
8. *Vitriarius & garcio ejus.*
9. *Oſtiarius Chori.*

10. *Serviens*

10. *Serviens feretri.*

11. *Aurifrig. & letrix eccleſia.*

For which laſt (the reſt being of eaſie underſtanding) I conceive it was one that wrought the Church Veſtments or hangings and the like in gold: but referre you to Sir *H. Spelmans* Gloſſary, and *Martinius* Lexicon upon the word *Aurifrigium*, for fuller ſatisfaction. Here, as ſeaſonable, let me remember unto you, that *Gervaſius Doroberneſis*, the Monke of this place, for his good authority, ſo often cited of our late Hiſtorians, was in his time, dignified with this Office, of the Sacriſt here, a part whereof it was to deliver the Croſier to the new made Archbiſhop, which Ceremony this man very ſolemnely performed to Archbiſhop *Hubert* [c].

[c] Harpsfield. *Eccleſ. Hiſt. ſæcul.* 12 *pag.* 342.

There is a Roome next wall to this, having had a doore leading into it from hence, wherein partly, and partly in the loft over this Veſtry, the Church Records are kept. The Threaſury we call it, but it was knowne to former times by the name either of *Armarium* or *Armariolum* [d]; and properly, ſince it was the Church Arcenall, yeelding them weapons or muniments wherewith to ſecure unto the Monkes their poſſeſſions and priviledges, whence alſo the Curator thereof was called *Armarius*.

Threaſury.

[d] *Repertorium Munimentor. eccleſiæ Cant.*

Now a word or two of the Deanes-Chapell, and my ſurvey of the Fabricks upper part is at an end. This Chapell, with the cloſet to it newer then the Chapell, fell to the then Deanes ſhare upon the diviſion of houſes & buildings made anone after the change of the foundation by *Hen.* 8. By what name it was formerly called, is a thing uncertaine, or wherefore built. That Diviſion calls it onely the Chapell next the Dorter. But obſerving the pictures of Pope *Alex.* 3. and *Lewis* 7. of *France* drawne on the Chapell-walls, the one oppoſite to the other, towards the Eaſt-end: obſerving alſo *Beckets* picture (as I take it, conjecturing by the new white glaſſe put in place of his coate of armes in the upper South-window, as the like was done generally throughout the Church where either this or his name was found:) and

Deanes-Chapell.

then considering what a Patron, Pope *Alex.* 3. was to *Becket*, what a friend K. *Lewis* 7. was to him in his exile, and lastly what a benefactor, for his sake to the Monkes after his death, and that the Records of the Church have a Charter of *Ed.* 2. of xx^{l}. worth of land to be purchased for the sustentation of seven Chaplains that should dayly celebrate in the Chapell of St *Thomas* the martyr neare the Priory-gate for the soules of himselfe, his Ancestors &c. Considering lastly, that the Priors ancient Gate, or the Gate of the Priory was and is, neare this Chapell, being the same which leadeth from the Green-Court into that which we now call the darke Entry, and so to the doore there now stopped up, the Timber-frame whereof is yet hanging on the things, and anciently lead into the Priors Cellar, as that other hard by it into his Chamber. All these things (I say) observed and considered, I am assured that this was St *Thomas* Chapell, otherwise *Anno* 16. *Ed.* 2. called *Capella beatæ Mariæ & beati Thomæ martyris juxta portam Prioratus*; our Lady pictured in many of the Windowes sharing (it seemes) with him in the dedication.

Library. Over this Chapell is the Church-library, not the same to the repaire whereof Archbishop *Hubert* gave the Church of *Halstow*, this being built (as erewhile I told you) by Archbishop *Chichley*, and borrowed from the Chapell, or superadded to it; the juniority of the worke, and the passage to it plainely intimate so much. It was by the founder and others once well stored with Bookes, but in mans memory shamefully robbed and spoiled of them all, an act much prejudiciall and very injurious both to posterity, and the Common-wealth of letters. The piety of the present Churchmen hath begun to repleniſh it, and may it have (what it well deserves) many benefactors, to the perfecting of the faire beginning; with which wish I leave both it and the Chapell.

Windowes. And now I shall desire you would take notice of the Windowes, especially in the Churches upper part, which both for the glasse and Iron-worke thereof are well worthy your

your obſervation. This part of the Church was highly commended of *Malmesbury* g in his time, amongſt other things, for this ornament. *Nihil tale poſsit in Anglia videri, &c.* ſaith he. And, I thinke his words hold true ſtill. And I beleeve as much may be ſaid of the Iron-worke about them, apparently various in every Window. Beſides, theſe Windowes affoord and offer to our view certaine verſes containing a paralell of the old and new Teſtament. They are many and therefore to avoyde too great an interruption here, you may finde them in my Appendix *Scriptura* 3.

g *De geſt. Pontif. lib.* 1. *pag.* 234. *Edit.* Francofurt.

Let me now leade you to the Undercroft. A place fit, and haply (as one cauſe) fitted to keepe in memory the ſubterraneous Temples of the Primitives, in the times of perſecution. The Weſt part, whereof being ſpatious and lightſome, for many yeares hath beene the Strangers-Church. A congregation for the moſt part of diſtreſſed exiles, growne ſo great and yet daily multiplying, that the place in ſhort time is likly to prove a hive too little to containe ſuch a ſwarme. So great an alteration is there ſince the time the firſt of the tribe came hither, the number of them then conſiſting of but eighteene families or thereabouts, which with the termes or Articles granted them at their humble ſuite by the then Maior and Communalty of the City, upon their firſt admittance, will appeare unto you, if you peruſe what here followes h.

Vndercroft.

French-Church.

h *Lib. camre Civitatis Cant.*

Digniſsimis Dominis Domino Maiori & fratribus Conſiliariis urbis Cantuarienſis Salutem.

Supplicant humilimè extranei veſtra libertate admiſſi in iſta urbe Cantuarienſi quat' velitis ſequentes articulos illis concedere.

Prior articulus.

1. *Quia religionis amore (quam libera conſcientia tenere percupiunt) patriam & propria bona reliquerunt, orant ſibi liberum exercitium ſuæ religionis permitti in hac urbe, quod ut fiat commodius*

commodius ſibi aſſignari templum & locum in quo poterint ſepelire mortuos ſuos.

Secundus articulus.

2. *Et ne ſub eorum umbra & titulo religionis profani & male morati homines ſeſe in hanc urbem intromittant per quos tota ſocietas malè audiret apud cives veſtros; ſupplicant nemini liberam manſionem in hac urbe permitti, niſi prius ſuæ probitatis ſufficiens teſtimonium vobis dederit.*

Tertius Articulus.

3. *Et ne Iuventus inculta maneat, requirunt permiſsionem dari præceptori quem ſecum adduxerunt inſtruendi Iuvenes, tum eos quos ſecum adduxerunt, tum eos qui volunt linguam Gallicam diſcere.*

Quartus Articulus.

4. *Artes ad quas exercendas ſunt vocati, & in quibus laborare cupit tota ſocietas ſub veſtro favore & protectione ſunt Florence, Serges, Bombaſin, D. of Aſcot Serges, &c. of Orleance, Frotz, Silkwever, Mouquade, Mauntes, Bages, &c. Stofe Mouquades.*

Nomina ſupplicantium ſunt.

Hector Hamon Miniſter verbi Dei.
Vincentius Primont Inſtitutor Iuventutis.
Egidius Couſin Magiſter operum, & conductor totius congregationis in opere.

Michael Couſin.
Iacobus Querin.
Petrus du Boſe.
Iohannes de la Forterye.
Noel Leſtene.
Nicolaus Dubuiſſon.
Antonius du verdier.
Philippus de Neuz.
Robertus Iovelin.
Iohannes le Pelu.
Petrus de ſpoptes.
Iacobus Bouclet.
Tres viduæ.

But enough of this. Returne wee to our Undercroft. Where, under the South-croſſe Ile or wing of the Quire, was and ſtill is (though not ſo uſed now) Prince *Edw.* Chapell. The ſtory whereof take here from the relation of its eſtate given up to the Commiſſioners; theſe Emiſſaries ſent

Blacke Princes Chapell.

ſent to inquire and examine the ſtate of all Chanteries, &c. upon and according to the Stat. 37. *Hen.* 8. *cap.* 4. which tels that the ſaid Chantery was founded in Chriſt-Church, in a place called the Undercroft in the yeare of our Lord God 1363. by the aforenamed Prince *Edw.* who with licence of his Father, King *Ed.* 3. purchaſed lands [i], and made agreement with the Prior and Convent of Chriſt-Church for the contentation and ſtipend of two Chaplains: Ordeining S[t] *Iohn Steward*, and S[t] *Nicholas de Lodington* and their Succeſſors for ever to receive yearely of the ſaid Prior and Convent, forty markes above all charges of reparations or otherwiſe. Alſo the ſaid Prince *Ed.* gave to the ſaid Chaplaines and to their Succeſſors for ever, a houſe being in Saint *Alphage* Pariſh of the yearely value of xx[s]. whereof 4[d]. is yearely reſolute to S[t] *Auſtins*: the reparation whereof to be kept alwayes at the proper coſt of the ſaid P. and Co. of Chriſt-Church. Hence you may perceive the Founder and time of foundation of this Chapell. At or ſhortly after this relation given up, the Chap. formerly with grates and barres parted off from the reſt of the Undercroſt growing out of uſe and deſerted, was laid open to it, and ſithence (I take it) the double way beaten and made through the wall, for a paſſage, by that Chapell, to the French-Church there. I may not leave this Chapell before I have obſerved the roofe of it, a piece of newer and more curious worke then the reſt of the Vaults about it, and yet the over built Structure as old as any that ſtands within the neighbour Vaults of elder-faſhioned-worke. How this might be thus made, haply ſome will wonder. But their ſatisfaction is eaſie. For the elder Roofe of the Chapell (as it might well bee without indangering the Church) was undoubtedly taken downe, and that the Chapell might in all parts the better correſpond and ſuite with the dignity and degree of the Founder, was rebuilt in that neate quaint manner that now it is.

[i] Fawkſhall Mannor by *London. Lib. eccleſ. Cant.*

Leaving now this Chapell, come we to the next, commonly called the Lady *Vndercroft*, an edifice, ſince the Lady-Chapell.

Diſſolution and Reformation quite deſerted alſo and deſpicable, but formerly ſo much celebrated, of ſuch high eſteeme, and ſo very rich, that the ſight of it debarred to the vulgus, was reſerved for perſons onely of great quality. *Eraſmus*, who by eſpeciall favour (Archbiſhop *Warham* recommending him) was brought to the ſight of it, deſcribes it thus[k]. "There (ſaith hee) the Virgin-mother "hath an habitation, but ſomewhat darke, incloſed with "a double Sept or Raile of Iron, for feare of theeves. For "indeed I never ſaw a thing more laden with riches. Lights "being brought, we ſaw a more then Royall ſpectacle. In "beauty it farre ſurpaſſeth that of *Walſingham*. This Cha-"pell (as he addes) is not ſhewed but to Noble men, and "eſpeciall friends, &c. The Chapell doubtleſſe is ancient. For in the Church-Records I read of *Altare beatæ Mariæ in Cryptis* almoſt 400 yeares agoe, to wit in the yeare 1242, and againe in the yeare 1322. At what time the Altars in the Undercroft are recorded to be theſe: St *Iohn* the Baptiſt, St *Thomas* the Apoſtle, St *Clement* the Pope, St *Katherine* the Virgin, St *Nicholas* the Biſhop, St *Mary Magdalen*, and St *Mary* the Virgin. If this word Altar amount not to prove it a Chapell: *Capella* (I am ſure) it is called in the foundation of the Lady *Mohunes* Chantery, in the yeare 1397. long before Archbiſhop *Mortons* dayes, who ſome ſay was the founder of it. Which miſtake in Print of the Chapells Antiquity, thus corrected, let us proceed.

[k] *Peregrin. Religiog.*

Beckets Tombe

A few ſteps forward brings us to *Beckets* Tombe, the place (I meane) above the Lady-Chapell, ſo called, and that from Archbiſhop *Beckets* firſt interment there; whoſe dead body the Aſſaſſinats giving out they would take and caſt it forth into the open fields to be a prey for beaſts and birds, or otherwiſe abuſe the Carkaſſe[l], the then Monkes forthwith buried here, where afterwards it reſted untill ſuch time as *Stephen Langton* his Succeſſor tranſlated it in ſuch ſolemne manner as you ſhall heare hereafter. In the meane time comes *Hen.* 2. with bloudy feete to viſit this place, and pray at his Tombe, in part of his penance[m].

[l] *Antiq. Brit in ejus vita. pag.* 137. Matth. Paris. *Hiſt. Angl. pag.* 167. *Editio.* London.

[m] Roger Hoveden. *Annal. par. poſter. pag.* 539. *Editio.* Francofurt.

Hither

Hither alſo came *Lewis* the ſeventh of *France*, and here offered his *Centum modios vini, per quandam cuppam auream in perpetuam eleemoſynam annuatim in Caſtellaria Piſtinci recipiendos ad opus Conventus Cantuariæ*[o]. This parcell of the Undercroft (a moſt godly Vault and rarely paraleld, and a place, heretofore untill *Beckets* ſhrine and Saint-ſhips utter downefall and caſheering, no doubt much ſet by, and celebrated) fell to the ſhare of Dr *Bray* his predeceſſors upon the diviſion of houſes and places of accommodation for the Deane and Prebendaries, whereof I have often told you. Which is all I have to ſay of it (unleſſe I ſhould remember the Altar once ſtanding there, called *Altare Tumba beati Thomæ martyris*:) and periods my Survey of the Churches Fabricke, both Crypticall and other, ſaving that in a word or two I muſt remember the Cloiſter and Chapter-houſe.

[o] *Lib. eccleſ. Cant. Anno 1179.*

For the latter of which, queſtionleſſe it is the ſame, which in Prior *Chillendens* time (as whilome was ſaid) was new-builded; you may finde his name (as a benefactor) over the entrance, in the foote of the Weſt-Window. This was not onely the place for Capitular meetings and treaties about Church-affaires, but alſo for the exerciſe and execution of regular Diſcipline. Hence the diſcipline here ſaid to be inflicted on *Hen.* 2. for Archbiſhop *Beckets* murder, whereof our Stories tell[p].

Chapter-houſe

[p] *Antiq. Brit. in ejus vita. pag. 138.*

As for the former (the Cloiſter, the keeping whereof, and ſo of the Refectory, the Dormitory and the Infirmary, very private, was cautiouſly provided for of Archbiſhop *Winchelſey* by his Statutes[q], eſpecially excluding women thence) it likewiſe ſeemes to be the ſame which was then new ſet up. The South-pane or Quarter whereof, ſomewhat more beautified then the other three, I take to be that which Archbiſhop *Courtney* (as was ſhewed before) tooke order by his Will to be made, and hath his Armes ſet up about the entrance to it at the Weſt-end. As for the many other Armes thicke ſet about the Cloiſter, by the way, I ſuppoſe them to be theirs that were benefactors in their

Cloiſter.

[q] *Liber Miſcell. Cant.*

time, either to the Church or Monaſtery, or both: whereof I perſwade my ſelfe the number was not ſmall, as may probably be argued from that one inſtance which Maſter *Cambden* gives of the new building of *Crowland* Abbey in *Lincolnſhire*; whither I referre ſuch as deſire to know and learne, by what meanes ſuch mighty huge and faire Religious houſes and buildings as theſe were raiſed in former times. And this ſhall ſuffice to have ſpoken of the Church.

Monuments. Now to make my Survey compleate, I muſt another while play the *Myſtagogus*, and ſhew you the Monuments, purpoſely reſerving them till now, becauſe being many, and ſome of them yeelding length of diſcourſe, they would have too much interrupted my Survey of the Fabricke, if I ſhould have intermixt them with it. Here I intend not a recitall of every Monument I meet with, but chiefely of the more ancient ones; thoſe of latter times, being either freſh in memory, or more eaſily knowne by the Inſcriptions and Epitaphs cut in the grave-ſtones, then thoſe of elder times, either wanting Inſcriptions *ab initio*, or elſe done in Braſſe, which for the moſt part is either with age defaced, or the Braſſe it ſelfe by wicked hands purloined. And not all of them neither will I ſet downe in this place, purpoſing to mention the Archbiſhops and Priors Monuments in their ſeverall Catalogues.

Biſhop *Bokingham* Monument. And ſo I begin with the firſt (I meane, the lowermoſt) Monument in the body of the Church. Where is a very faire grave-ſtone with much of the Braſſe yet remaining, and having almoſt all the Inſcription or Epitaph ſtill intire, ſaving (the principall) the interred parties name upon it. It begins thus. *Hic jacet in requie*----and there (the braſſe being worne or rather torne away) breakes off. My diligence to inquire of the ancient retainers of the Church, whoſe Monument it was, could have no ſatisfaction. Yet at length one of them told me that the name was extant ſince his memory, which he ſaid (as his memory ſerved him) was either *Bobingham* or *Robingham*, or the like. This brought into my minde the name of *Bokingham*, which with

with Bokingham Chantery I had often read of in Records both of the Church and Conſiſtory. From this hint therefore given, I proceeded in my ſearch, and at length found this ſtory of one *Iohn Bokyngham* or *Buckingham*, *viz.* That in *Rich.* 2. dayes he was keeper of the privy Seal; afterwards Lord Biſhop of Lincolne. From whence in the yeare of our redemption 1397. Pope *Boniface* the 9th, bearing him ſome grudge, tranſlated him perforce unto Lichfield, a Biſhoprick not half ſo good, which he refuſed to accept, and chooſing rather a retired Monaſtick courſe of life, became a Monk of this Church, where he ſpent the reſt of his dayes. Afterwards amongſt the Church Records I met with the foundation of his Chantery (the Inſtrument or Charter thereof I mean) his Will likewiſe, in which he appoints to be buried *In Navi eccleſiæ deorſum &c.* By this time (I ſuppoſe) you are ſatisfied with me whoſe monument this is. In the Covenants between him and the then Prior and Cov. for his Chantery, one article required them with all convenient ſpeed, to build him a Chantery Chapell neare unto his ſepulchre: but I finde none he had. By his will (*inter alia*) he gave to the fabrick of the high Altar (made it ſeems, about that time) xx *lib.* His monument thus reſtored I proceed.

¶ *Godw.* Catal. of BB in Lincolne. & *Harpſf. ſæcul.* 14. *cap.* 27.

Obſerving by the way, and that in the next place, one rare piece of novelty, which, becauſe it hath been hitherto omitted, and is ſo worthy as I may not altogether balk or utterly paſſe it over in ſilence, I muſt affoord a place here, and that not altogether improperly, ſince it is a monument, not of the dead, I confeſſe, but (which is much better) of the operative and exemplary piety of the living Donor. Whoſoever knows not my meaning may know, that by the munificence of a late worthy member of this Church, D. *Warner*, the now right reverend Lord Biſhop of Rocheſter, the Church, this part of it at leaſt, is newly much graced with (what before it never had, though much wanted) a fixed Font, and that ſuch a one, as whether it be more curious or more coſtly, I am not able, if worthy to judge:

Font.

judge; but both wayes (I am ſure) ſo excellent and exquiſite, that the Author cannot but be famous for it, whileſt the Church continues graced by it: and the rather, becauſe it is (I take it) the firſt thing of worth, that by any private hand hath been offered to this Church of latter times. Leaving this let us on.

In the ſame body, ſomewhat higher up, upon the grave-ſtone of one Sr *William Septvans*, I reade as followeth.

Sr Wm Septvans Knight.

Icy giſt Gulian Septvans chevalier qui moruſt le dernier iour D'auſt, Can de Grace. M. cccc. vij. *de quele almie Deux eit pite & mercy Amen.*

This S^r W^m. (ſaith *Wever*) ſerved in the wars of France, under *Ed.* 3. *Milton* by *Canterb.* (I take it, and as I gather by his Will[r]) was his ſeat. In and by which his Will, it is remarkable that he gave Manumiſſion to divers of his ſlaves and Natives.

[r] *In Regiſt. Conſiſtor. Cant.* Manumiſſion.

Hard by the former.

Sir W^m. *Septvans* Knight and *Eliſabeth* his wife.

Sub hoc marmore jacent corpora Willielmi Septvans militis, qui obiit quarto die menſis Martii Anno Dom. 1448. *& Eliſabetha uxoris ejus filiæ Iohannis Peche militis, quæ obiit* 28. *Martii. ſequen' quorum animabus propitietur Deus.*

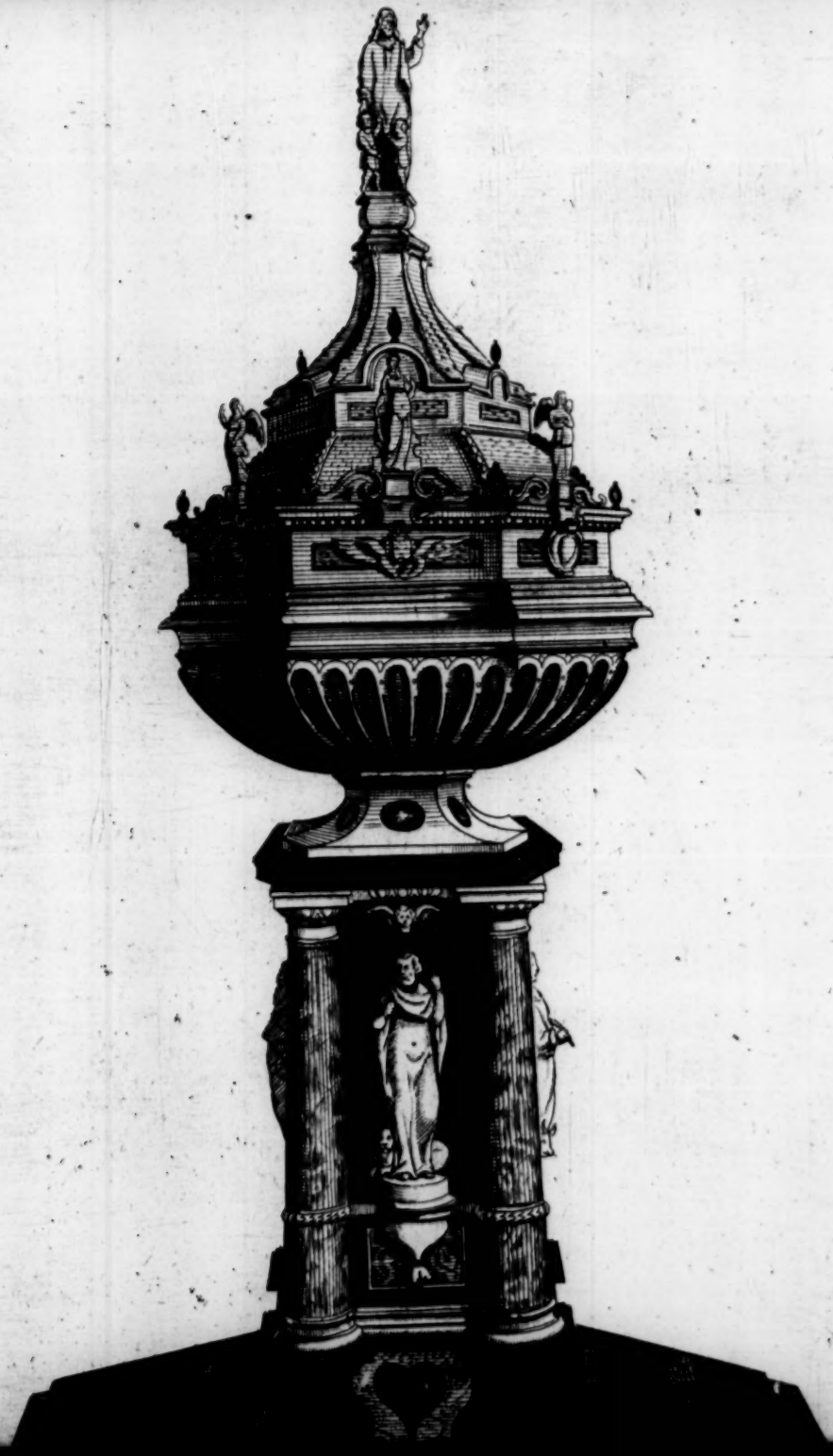
Sum quod eris, volui quod vis, credens quaſi eredis
Vivere fortè diu, mox ruo morte ſpecu.
Ceſſi quo neſcis; nec quomodo, quando ſequeris,
Hinc ſimul in cælis ut ſimus quoque preceris.

This family of the *Septvans*, or *de ſeptem vannis*, a long time together flouriſhed in theſe parts. Molond, in Aſh was a ſeat of theirs, where in one of the windowes, this motto or impreſſe, properly, pertinently and moſt ſignificantly alluding to their coat, is found. *Diſſipabo inimicos Regis mei ut paleam.* Many of the family lie inter'd in Aſh-church. And of the name one, a Knight Templar he was as it ſeems by the croſſe-legged poſture of his effigies on the grave-ſtone, hath a monument in the Chancell of Chartham Church. He was one I ſuppoſe of the *Septvans* of Milton, anciently a Chapell to Chartham. *In callem regredior.*

Not



Pay 181.





This Font was {giuen / consecrated} by the right reverend father in God, John L. Bishop of {Rochester / Oxford} this present yeare, 1639.



Not farre hence.

Hic jacet Odomarus Hengham armiger qui obiit 4. April. Anno Dom. 1411. Odmar Hengham.

On the South-ſide of the Body.

Hic jacet expectans miſericordiam Dei, pernobilis vir Iohannes Guilford miles, unus Conſiliarior. illuſtriſſimi Regis Hen. 7. qui quidem Iohannes obiit 19 die Menſis Iul. 8. Hen. 7. Anno 1493. *Cujus animæ propitietur altiſſimus. Ieſu Filius Dei miſerere mei.* Sir *John Guilford.*

Of him and his familie *Wever* hath many things.

On the ſame ſide.

Hic jacent Willielmus Bruchelle (ſive Brenchley) miles, quondam Iuſtitiarius Domini Regis de communi banco, qui obiit in Holborne in Suburb. London XX° *Maii* 1446. *& Ioanna uxor ejus quæ obiit* 1453. *Aug.* 8. He had a Chantery and Chantery-chapell, the revenues whereof the Diſſolution ſeized on and ſwept away. The Chapell is that (I take it) hard by his monument, which is now called Deane *Nevells* Chapell, from his buriall there, and his coſt in repairing it, whileſt he lived for that purpoſe, after it had lien long deſolate. Sir *Wm. Brenchley* Knight and *Joane* his wife.

There alſo.

Here lieth *Edmund Haute* Eſquire----1408. By his Will[t], he gave ten pounds *operi eccleſiæ Chriſti Cant.* Sir *Edmund Haute.* [t] *In Reg. Conſiſt. Cant.*

On the North-ſide of the Body.

Thomas Fogge jacet hic, jacet hic ſua ſponſa Iohanna,
Sint celo cives per te Deus hos & Oſanna;
Regni protector Francos Britones ſuperavit
Nobilis Rector ſicuti Leo Caſtra predavit
Et quoque militiam ſic pro patria peramavit
Ad ſummam patriam Deus hic ab agone vocavit.

Sir *Thomas Fogge* Knight and *Joane* his wife.

Reade more of him, and others of his name and family, if you pleaſe you may in *Wever*. I finde ten marks given by him in his Will[u], *ad opus eccleſiæ Chriſti Cant. Anno* 1407. [u] *In Regiſtro prædict.*

There.

Sub iſto marmore requieſcit corpus magiſtri Ricardi Willeford, quondam Capellani Cantariæ de Arundell, cujus animæ &c. obiit 1520. Richard Willeford.

There

There alſo.

Robert Clifford. *Hic jacet Robertus Clifford armiger, frater recolendæ memoriæ Domini Richardi Clifford Epiſcopi Londoniarum, qui obiit* ix° *die menſis Martii, Anno Dom.* 1422. *Cujus &c.*

There alſo.

Sr Wm. Arundell Knight. *Hic jacet Dominus Willielmus Arundell miles Juſticiarius Domini Regis.*

In the ſame body are alſo the monuments of Prebendary *Milles*, of one *Thomas Hoo* the younger of *Cant.* 1407. of *William Lovelace* Serjeant at Law, and high Steward of the liberties of Chriſt-Church, and of *Anne* his firſt wife 1576. of *Dobs* an Alderman of *Cant.* 1580. of the Lady *Crook* wife of Sr *Gerard Crook* Knight 1579. as alſo of divers other, but moſtly obſcure and mean perſonages, which I think not mention-worthy. Wherefore I leave the Nave, and ſtep to the Martyrdome. Where I reade upon one of the grave-ſtones.

Sr John Hyneux Knight and Elizabeth his wife. *Hic jacet Iohannes Fyneux miles, & Elizabetha uxor ejus filia——Paſton*——the reſt gone. To ſupply which defect, I deſire you to look back to the *Auguſtine*-Friers, where you ſhall finde that he was Lord chief Juſtice of the Common pleas, both under *Hen.* 7. and *Hen.* 8. and an eſpeciall benefactor to that Covent.

In the Lady-Chapell.

Archd. Bourgchier. *Hic jacet ſub hoc marmore expectans miſericordiam Dei, venerabilis vir Magiſter Iohannes Bourchier Archidiaconus Cantuarienſis, qui quidem Iohannes migravit ad Dominum ſexto die menſis Novemb.* 1495. *Cujus &c.*

In S. *Michaels* Chapell.

Margaret Dutcheſſe of Clarence and her two husbands. Where (as *Wever* hath it) between her two husbands (*Iohn Beaufort*, Marqueſſe *Dorſet*, lying on her left ſide, and *Thomas Plantagenet* Duke of Clarence, on her right) *Margaret*, daughter of *Thomas*, and ſiſter, and one of the heires to *Edmund Holland*, Earls of Kent, lieth glorioufly intombed. Of her and them you may be further informed, if you pleaſe to conſult *Wevers* monuments. For I haſten.

Black Prince. And am now come to *Beckets* Chapell, where is offered

to

to our view the ſumptuous monument of *Edward* ſirnamed the Black Prince, (ſo by-named, not of his colour, but of his dreaded acts in battell) with his Epitaph, both in proſe and verſe, in the French tongue. It is large, and *Wever* hath taken it out already and engliſhed it, wherefore that labour is ſaved. This was that Prince *Edward*, for whom, and by whom, in my ſurvey of the Church, I told you, the Chapell and Chantery was founded in the Undercroft.

Here alſo is the tombe of *Hen.* 4. King of England, (gracious in his time to the Monks of this Church by his confirming to them the ancient priviledges and prerogatives of the ſame [u]) and of *Ioane* his ſecond wife, daughter of *Charles* the fift, King of Navarre. Of them both, as alſo of *Mary*, the ſame *Henrie's* firſt wife, *Wever* hath many things, of him eſpecially, both in verſe and proſe: amongſt the reſt his Will. In which (*inter alia*) I note that he willed to have a Chantery to conſiſt of 2 Prieſts to ſing and pray for his ſoul in this Church, and in ſuch place thereof and manner as ſhould ſeem good to his Couſin the Archbiſhop of *Canterbury* (*Tho. Arundell.*) In all probabilitie the little Chapell on the North-ſide of his monument is the very Chapell which was built for that purpoſe: the window-work whereof, by Prior *Goldſtones* name in the foot of it, ſeems to be of his repairing.

Henry 4. and his two wives.

[u] Harpsfield *Secul.* 15. *cap.* 14. *pag.* 634.

I leave this Chapell and deſcend to the Undercroft. Where are two Lady-monuments, the one of *Iſabel* Counteſſe of Athol, whereof let *Wever* further informe you.

Iſabel Counteſſe of Atholl.

The other of the Lady *Mohun*, wherewith I will better acquaint you from the Charter or Inſtrument of her Chantery, recorded in a Lieger of the Church. She lived in the dayes of *Rich.* 2. and writes herſelf *Domina de Doneſterr*, ſpringing (it ſeems) from that noble and mighty houſe or family of the *Mohuns* of Dunſter-caſtle in Sommerſetſhire, which (as my Author [x] addes) flouriſhed from the Conquerours untill *Richard* the 2. dayes. In the Indenture between her and the then Prior and Covent, for the ſumme of 350 marks ſterling (and certain utenſils, and accoutre-

Ioan Lady *Mohun*.

[x] Cambd. *Britannia in Sommerſetſhire.*

ments convenient for her Chantery) with which money the Mannor of Selgrave was purchaſed and amortized to them (the P. and C.) with licenſe of the King in that behalf, a perpetuall Chantery is granted unto her, by them, who covenant with her beſide, that when ſhe died her corps ſhould be laid in the tomb which ſhe of her own coſt had prepared and cauſed to be ſet up neare the Altar of our Lady in the Undercroft: And being there ſo entombed ſhould never be removed, nor the name of the tomb ever altered, but be honourably kept, and 5ˢ *per annum* given to the Clerk that kept the Lady-chapell, for the keeping clean of her tombe, with many other clauſes inſerted in the ſame Indenture, which to the end the Chantery might not vaniſh out of memory with their Succeſſors the Monks cauſed to be enrolled and recorded in their Martyrologe, that upon her obit-day it might be annually recited. The indenture is dated in the yeare 1395. 19. *Ric.* 2. I will give you the very words of her Epitaph, becauſe *Wever* hath ſet it down imperfectly.

Pour Dieu priez por l'ame Iohane Burwaſchs, que fut Dame de Mohun.

And ſo I have done, as with hers, ſo with the reſt alſo of the monuments mentionable in this place.

The Church it ſelf, with her appendent, annexed and connexed buildings thus throughly ſurveyed, my propoſed method ſends me to ſurvey next the other ancient buildings within the precinct of it and the Palace &c. I begin with the Palace.

Archbiſhops Palace.

Auguſtine the Monk, and the firſt Archbiſhop of this See and his aſſociats, being kindely received of King *Ethelbert*, and admitted into the City; for their preſent accommodation were ſeated (as whilome was told yon) firſt at Stablegate, neare unto this Palace, where preſently they beganne (ſaith venerable *Bede*) *vitam imitari Apoſtolicam*. By which and other meanes at length converting the King to Chriſtianitie, and daily winning upon his favour; the King ſhortly after removing and withdrawing himſelf and his Court

1 Hiſt eccleſ. lib. 1. c. 26.

to

to Reculver, and there ſetling, as his Succeſſors in the Kentiſh Kingdome whileſt it laſted ever after did, (as ſome report[z]) beſtowes upon his beloved *Auguſtine* (for a perpetuall ſeate for him and his Succeſſors) his owne Royall Palace in the City, conceived to have ſtood much hereabout. This Palace with the neighbouring Church, *Auguſtine* afterward converted both into a Cathedrall and a Monaſtery, yet (as I take it) not dividing his dwelling or ſetting out his habitation apart from the Monkes; but, as he was to them conſidered as Cathedrall Canons, Biſhop, and conſidered as Clauſtrall Monkes, Abbat, or in place of Abbat; and *è converſo*, they to him conſidered as Biſhop, Cathedrall Canons and Chapter, and conſidered as Abbat, a Convent of Clauſtrall Monkes: So he and they and both their Succeſſors intercommuning, as in goods and poſſeſſions, ſo in one and the ſame habitation, of one intire precinct ever after untill (I take it) *Lanfrancs* dayes. Who innovating and altering the moſt of our faſhions, and former uſages in Church-affaires, and haply not digeſting this amongſt the reſt, thought good (its like) to change it. For no mention of any ſuch Palace or like ſeverall habitation for the Archbiſhop, is to be found before his time. He indeed, amongſt his other ſtructures built him a Court or Palace diſtinct from the Monkes. *Edificavit & curiam ſibi, &c.* ſaith *Edmerus*, ſpeaking of the ſame Archbiſhop[a]. He it was that firſt ſhifted and ſetled (in that manner that *Doomſdayes* Survey found them) the Mannors and Poſſeſſions betweene himſelfe and the Monkes; ſetting out to each of them and the Succeſſors of them both their diſtinct and proper parts[b]: and ſo no marvell if he diſcommoned himſelfe and his Succeſſors by a Palace, *per ſe*, from the Monkes ever after. *Lanfranc* then (I am perſwaded) firſt furniſhed the See with a Palace here. Whereof I thinke little or no part is left to be now ſurveyed: Neither Hall, Chapell, or other whole piece about it (I exclude the Hall where the Archbiſhops civill Court is holden, which I ſhall ſhew was but of late laid to the Palace) being to my ſeeming of that Antiquity.

[z] *Antiq. Brit. in vita Auguſtini.*

[a] *Hiſt. Novor. lib. 1. pag. 8.*

[b] *Lib. eccleſiæ Cant.*

[a] *Peramb. of Kent in Cant.*

And no marvell: for this houſe (ſaith *Lambert*[a]) by that time *Hubert* the Archbiſhop had aſpired to the See, was decayed, either with age, or flame, or both. Who therefore (ſaith he) pulled downe the moſt part of it, and in place thereof laid the foundation of that great Hall and other the Offices that are now to be ſeene. But by reaſon that himſelfe wanted time (prevented by death) and ſome of his followers lacked money to performe the worke, it reſted unperfect till the dayes of *Boniface*, who both ſubſtantially and beautifully finiſhed the whole; and yet (as ſome thinke) *Stephen Langton* had accompliſhed the great Hall thereof before him. Thus *Lambert*. *Harpesfield* is expreſſe for *Langtons* building of the Hall. *Egregiam illam* (ſaith he[d]) *Palatii Cantuarienſis illa aulam ædificavit.* For the reſt, all or moſt of it is certainly much newer, as the work plainely diſcovers: whereof the preſent Gate-houſe (I am told) was ſometime uſed for the *Lollards*-Tower or Priſon, and ſo called.

[d] *Eccleſiaſtic. Hiſt. Secul. 13. cap. 5. pag. 434.*

Great-Hall.

Thus my Survey of the Palace would ſhortly end, but that I may not let the Great Hall (a piece of goodly ſtructure) paſſe without ſome little digreſſion and enlargement of my diſcourſe touching the ſame, it being famous for many ſolemnities and celebrious aſſemblies there. Amongſt the reſt, for that of King *Ed.* 1. his Wedding feaſt kept there[e]. As alſo for that great ſtate and ſolemnity of Archbiſhop *Warhams* intertainment both of the Emperour with his Mother, and the King and Queene of *England*, at a ſupper in the ſame Hall, and alſo of his owne entertainment there at his firſt coming and inthronization into the See; whereof his Succeſſor (Archbiſhop *Parker*) and others make mention. And laſtly for the intertainment there which the ſame Archbiſhop *Parker* gave the late Queene *Elizabeth*, and the French Monſieur, the Duke of *Rhetz*, and many of the Engliſh Nobility. So much for the Palace.

[e] *Stow.* Annals in *Ed.* 1.

Church-preſinct.

I come now to the Church-precinct: which how it lyes and where it goes at this day, is a thing eaſily traced and found

found out, as thus. From the partition Wall betweene the Palace and it, neare the Rush-market to the Church-gate, and so directly upwards almost to Burgate, from thence by the Towne-Wall included to the Chancell-head of Northgate-Church, and from thence by the Almnary (or Mint-yard) Wall (crossing and taking in the way betweene the South-West corner of that Wall, and the opposite Palace Wall) to the Court-Gate, commonly called the Porters-Gate. Thus lyes the moderne precinct of the Church,

But time was when it lay otherwise, *Lanfranc* coming to the See; *Omnes Officinas quæ infra murum Curiæ sunt, cum ipso muro ædificavit* (saith *Edmerus*[f].) *Si quis in prædicta eccle-sia* (saith *Theobald* the Archbishop in a Charter of his) *vel infra ambitum murorum ecclesiam & curiam nostram & mona-chorum cingentium, &c.* The Court and Church you see was sometimes walled in; the Church-yard was the like. For by a Charter of *Hen.2.* the Monkes of the place had a way granted them, or rather restored, *circa murum Cimi-terii sui tempore guerræ nuper sublat.* (meaning, I take it, that which happened at the end of King *Stephens* reigne:) which the King chargeth *Iohn* and *Hamon* the then *Præpositi* of the City to deliver them[h]. Some remaines of this old Wall yet appeare, as at Dr *Causabons* a little remanent of it, and a larger parcell and of good height by the Covent or Common-garden: whereby it appeares that this Wall stood some pretty distance from the Wall of the City. The interposed ground betweene which double Wall, not being then any parcell either of the Church demesnesse or liberty, lay partly in Northgate, partly in Burgate-Ward. That (I am sure) betweene Queningate and Burgate, called Queningate Lane, being in the Church-Records, before it came to the Monkes said to lye in *Bertha de Burgate*, as I conceive it thence probable, the rest to have lyen in Northgate-Ward. Besides, within the moderne precinct, and that about the now Co. Garden, lay the best part of Saint *Michaels* Parish, and Queningate Parish betweene that and Queningate, within which Saint *Austins* Abbey, and di-

[f] *Hist. Nov.* lib. 1. pag. 7.

[g] *Liber eccles. Cant.*

[h] *Liber eccles. prædict.*

vers private men beſide ſometimes had houſes, land and other intereſt, as they had alſo lower downe on the South-ſide of the now Church-yard. I will therefore (as pertinent) ſhew how in time the Church became poſſeſſed of the whole precinct as now it is.

And firſt for the South-ſide of the Church-yard, I read thus[i]. *Anno Domini* Miij°. *Ethelredus Dux dedit eccleſiæ Chriſti particulam terræ in Dorobernia quam ſibi rex Ethelredus dedit* xv *virgarum in longitudine, & viij virgarum in latitudine. Termini terræ ſunt hii. In orientali parte terra Regis. In parte auſtrali placea civitatis. In occidente terra eccleſiæ Chriſti. In Aquilone cimiterium Chriſti.* This parcell of land muſt needs lye on the South ſide of the Church-yard, the North and South bounds argue it ſo plainely. *Hen.* 1. by his Charter confirmes to *Hugh*, Abbat of Saint *Auſtins*, and to the Monkes there, *Omnes illas terras quas Monachi S. Trinitatis eis dederunt pro excambio terræ quam ab eis receperunt ad amplificandum cimiterium ſuum, &c.*

[i] *Liber eccleſiæ memoratæ.*

Saint *Auguſtines* Abbey (as you may remember I told you) had ſometimes alſo divers tenents, tenements and ground on the ſame quarter of the Church-yard, neare and behinde the *Campanile* or *Clocarium* of the Church, the ruined foundation whereof appearing now in the forme of a little Mount lyes incloſed in Mr Archdeacons Garden. Theſe houſes and lands in *Hen.* 2. time, and by his helpe, were obtained (upon exchange) of that neighbour Monaſtery, by the Monkes of this Church, as by what I have ſaid hereof before, and by the compoſition made touching the ſame, copied in my Appendix, may further appeare.

One *Gervaſius de Cornhill*, whom that Compoſition (as you ſhall ſee) makes mention of, had divers tenements of his owne neere this *Campanile*, which the Church alſo about the ſame time, and for the ſame reaſons purchaſed of him, his ſonne *Reignald* and *Maud* his Wife, exchanging for them certaine ground in Friday-ſtreet *London*, which together with the former exchange were confirmed by ſe-

verall

verall Charters of *Hen.*2. to be ſeene in the Liegers of the Church. It ſeemes by the premiſſes that this *Campanile* did terminate both the Church-ground and liberty at this time. But after this double exchange I ſuppoſe thoſe houſes taken downe, and the ground there laid open unto the backſide of the row of ſhops along Burgate-ſtreet (Shops I call them, for ſuch they were built for, and not for dwelling-houſes, becauſe, I take it, of fires, which the neighbourhood of dwelling-houſes might occaſion to the Church; witneſſe thoſe by the Steeple, which we ſee were therefore purpoſely gotten in and had away:) And the ſame ground being ſo diſhouſed and laid open, was made cimitery ground, and became part and parcell of the Church-yard, and ſo accounted. For the reaſon which the Prior and Covent render and ſhow to Archbiſhop *Winchelſey* in *Ed.*1. time, why they ought not to contribute to the reparation of Saint *Mary Magdalens* Church in *Canterbury*, in reſpect of their rents of thoſe ſhops, was, that the ſame were *infra limites Cimiterii eccleſiæ Chriſti Cant. & de manſo Eccleſiæ* [k] *&c.* Hitherto of the Church-ground there.

[k] *Liber eccleſiæ memoratæ.*

Now for the ground betweene Northgate and Queningate. This parcell came firſt to the Church in *Hen.*2. time, and of his gift. For by his Charter extant in the Leigers of the Church, he gives to the Church, *in augmentum elemoſinariæ ſuæ* (as the words of it are) *placeam illam inter murum Civitatis & murum qui claudit curiam Prioris & monachorum, quæ jacet inter Norgate & Queningate. Quæ quidem placea continet in fine ſuo verſus Or.* xlj *pedes in latitudine, & verſus Occiden.* xxiiij *pedes ſimiliter in latitud. In medio ſui* xvij *pedes, & in longitudine* lxxj *perticas.* In the yeare 1305. the Monkes are preſented and charged by the Citizens to have ſtopped or made up the way betweene Queningate and Norgate: a thing confeſſed on the Monkes part, but defending themſelves by this Charter, they are acquited [l]. However for more ſurety (as I gueſſe) *Hen.*4. afterwards by his Charter, grants them *viam infra murum Civitatis Cantuar. quæ ducere ſolebat de Northgate uſque Queningate:* as the

[l] *Liber eccleſiæ Cant.*

the Church-Records informe me. And ſo much alſo for that parcell of the now precinct.

For the reſt of it thereabout, namely at and neere Queningate, and betweene it and Burgate, that is the ground knowne of late dayes by the name of the Co. Garden. I have ſeene [m] ſeverall deeds, that ſhew how, by parcells, it became added to and incloſed within the Church-precinct. As firſt, the Church hath a Compoſition made by the Monkes of the place with their neighbours of Saint *Auſtins*, and dated in the yeare 1287. wherein many houſes &c. within Queningate, are (in exchange for other) paſſed over to the Church. *De terris & tenementis* (ſo runnes the Deed) *quæ dicti Abbas & Conventus habuerunt infra Queningate, viz.* iij^{s}. viij^{d}. *de duabus domibus Sacriſtiæ ſuæ, &* viij^{d}. *de una vacua placea jacente à vico ibidem uſque ad murum eccleſiæ Chriſti prædi. Item* iiij^{s}. viij^{d}. *redditus de quadam domo elemoſinariæ ſuæ quam ibidem Aldhelmus tenuit ſimul cum una pecia terræ quam ſimiliter ille Aldhelmus tenuit ibidem. Item* xj^{s}. *de tribus domibus Theſaurariæ ſuæ ibidem. Quæ tenementa* (marke this) *& redditus cum pertinentiis remaneant dictis Priori & Capitulo & eorum ſucceſſor. libera & quieta ab omni redditu & ſervitio in feodum & dominium & Ius eccleſiæ ſuæ in perpetuum.* Afterterwards, i. in the 41. *Ed.* 3. I finde the two Monaſteries come to Compoſition about certaine other houſes and land ſituate and lying about this place. The preamble of the Indenture thus ſtates the matter. *Quod cum iidem Prior & Conventus certa meſſuagia & toſta de quibus iidem Abbas & Conventus redditum* xv^{s}. *particulariter percipere conſueverunt continentia in longitudine & latitudine dimidiam acram, dimid. rod. & quartam partem unius rod. terræ, & quæ de Nicolao Horne, Iohanne Calvard, Henrico ate Forſtall & aliis in Queningate-lane ſeparatim acquiſiverunt, & partem inde calumpniarunt, & reſiduum eorund. Meſſuag. & Toftor. in augmentationem gardini ipſorum Prio. & Conv. ibidem includere prætendunt, &c.* Thus you may perceive the Church-precinct extending and ſpreading further and further. And this compoſition gave ſcope for it. For after that preamble

[m] *In Archivis ejuſd. eccleſ.*

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it is yeelded by the Abbat and Covent of Saint *Auſtins*, what lay in them, that the Prior and Covent of Chriſt-Church, might at their pleaſure incloſe thoſe meſſuages and ground.

After this came yet another parcell of the ground thereabouts to the Church. For I meete with a Deed or Charter of *Ralph Broughton* and *Iohn Tent* Chaplaines, made to the Church *16. Rich.* 2. (amongſt other things) of one Meſſuage in the Pariſh of Saint *Michael* in *Canterbury* neare Quenegate, and of one Acre of Land in the ſame Pariſh neare Quenegate-lane: The houſe holding of the King in Burgage, and the Land of Saint *Auſtins* for x^s. rent *per annum*.

By this time (I take it) the Church had gotten in all the ground hereabouts, ſaving what lay betweene Queningate and Burgate, a ſlip called Queningate-lane. Now for that, I finde that by an Act of Parliament. 1. *Rich.* 3. (by which the Aldermanry of Weſtgate was granted to the City) the ſame parcell of ground, together with the Poſterne and Bridge, was granted to the Church. But in caſe of eviction of the Aldermanry from the City, the ſlip of ground and premiſſes was to returne to the City, a part of whoſe demeſneſſe it was in Fee-ferme. And ſurely ſo it did; for in the 1. *Hen.* 7. the ſame Aldermanry, by a like Act of Parliament was reſtored to Sr *George Brownes* heires, who by the former Act were made incapable of it, for their Fathers taking part with *Hen.* 7. againſt *Rich.* 3. But yet at length, after all this, by a compoſition betweene the Church and the City, made *Anno* 7. *Hen.* 7. the Church becomes ever after quietly ſeized both of the ſame ground and Wall, with the Towers, Poſterne, and Bridge.

Queningate-lane.

Aldermanry of Weſtgate.

Thus have I ſhewed you (as neere as I thinke it may be found) the extent of the ancient precinct, and how and when it became enlarged to that bigneſſe that now it beares. And ſo much of the precinct in generall.

I come now to the ſurvey of the particular ancient buildings in and about the ſame, beginning with the Church-gate.

Church-Gate.

gate. A very goodly, ſtrong and beautifull ſtructure, and of excellent artifice, built in the yeare 1507. as appeares by this now ſcarcely legible inſcription on the Gates-Front. *Hoc opus conſtructum eſt Anno Domini Milleſimo, Quingenteſimo ſeptimo. Thomas Goldſtone* the Junior, as I may call him, there being two (and he the latter) of that name, being then Prior, and (as he was famous for his piety that way) this workes great benefactor. A new Gate it is, and not the firſt (I take it) was builded there, but ſucceeding a former ſtanding where this doth. For that which is now Alderman *Nicholſons* dwelling houſe, is anciently. i. 41. *Hen.* 3. deſcribed [n] to ſtand *ante portam eccleſia ſancta Trinitatis*: the moſt ancient Gate ſtanding higher up, ſomewhat neerer Burgate, a good part whereof is yet remaining, but built up, and converted to private uſe. This (I ſuppoſe) is that *vetus porta cimiterii* the old Records of Chriſt-Church ſo often mention, the oppoſition of it to that which is now Maſter *Fidges*, and the other contiguous houſes to his being Church-houſes, ſerving to bound out and deſcribe their ſituation in the ancient Rentalls, calling them *Magna domus contra veterem portam cimiterii*. I have done with this Gate.

[n] *Charta in lib. Hoſp de* Eſtbridge.

Cimitery-Gate.

By which entring the Church yard, and walking up towards the Covent Garden, on the right hand, within the Cimitery-Gate there (ſo called, I take it, becauſe it had Cimitery ground lying on either ſide of it, that within it being called *Interius cimiterium*) I finde yet ſtanding the old Schoole-houſe, now put to other uſe, but (I am aſſured) that which was the Schoole-houſe, before the preſent Shoole-houſe in the Mint-yard. The often-cited Diviſion of houſes betweene the Deane and Preb. appointing out Maſter Archdeacons now Prebends-houſe, and ground, bounds it out one way to the Schoole-Garden. There are that remember the Free-Schoole kept there, and that by one Maſter *Twyne* (ſometime a Magiſtrate of the City) as they tell me. For it was a Free-Schoole for the City chiefly, and ſo called, and ſometime was of the liberty thereof, anciently

Schoole-houſe.

anciently wayed unto, and having a paſſage to it from ſome part of Burgate-ſtreet (I take it) leading you to the old doore of entrance which it had now made up at the South-end and Weſt-ſide thereof, haply that which *Anno* 32. *Hen.* 3. is called *venella quæ tendit de Burgate-ſtreet verſus portam domus Sacriſtæ*[o]. It was a place of ſituation, for privacy and retiredneſſe, well choſen. *In deligendo loco certo auditorii civitatis electæ, adhuc danda opera, ut is quantum incommoditas civitatis patietur, ſit ſalubris & ſeparatus à tumultu tranſeuntium, maxime curruum ſeu plauſtrorum, ne interpellentur docentes aut diſcentes, &c.* So *Tholoſanus*[p]. What Antiquity the Free-Schoole in this place carries with it, I am uncertaine. Arch. *Theodore*, the ſeventh after *Auguſtine*, we read erected at *Canterbury* by licence of *Vitalianus* the Pope, a Schoole or Colledge (a kinde of Academicall foundation it was) wherein he placed profeſſors of all the liberall ſciences, which (ſaith my Author[q]) was the very patterne to that Schoole which *Sigebert* the King of East-Angle afterward builded, &c. But this Schoole long ſince vaniſhed. The Danes have ſo often waſted, and other accidents and caſualties have ſo altered the face of the City, that it were much folly now to ſeeke with hope to finde but the place. *Ipſa periere ruinæ.* Therefore no more of that Schoole.

[o] *Lib. Hoſp. Pauperum Sacerdot. Cantuar.*

[p] *Republ. lib. 18. cap. 6. num. 1.*

[q] *Lamberts* Perambulation of *Kent* in *Canterbury.*

This we have in hand occurres to me[r] firſt in the yeare 1259. when as *Robertus Rector eccleſiæ Scholarium Civitatis Cantuar.* his preſence is taken to witneſſe an appeale of the Prior and Covent in a cauſe of theirs then depending before the Officiall of *Canterbury*. A while after this I read that *Robert Winchelſey*, that in time came to be Archbiſhop of *Canterbury* in *Ed.* 1. time, was a Scholar here: at *Canterbury* they ſay[s]; and therefore I ſuppoſe here. In whoſe immediate Succeſſors time, there aroſe a great controverſie betweene the Rector of this Schoole, and the Parſon of Saint *Martin* (who it ſeemes by the right and cuſtome of his Church held and kept a kinde of pettite Free-Schoole there) about the rights and liberties of either

[r] *Mſ. in Archivis eccleſ. Cant.*

[s] *Harpsfield Eccleſ. Hiſt. in ejus vita.*

Schoole. The Records of the difference regiſtred in Chriſt-Church, and faithfully extracted thence will beſt report the matter with the circumſtance, which therefore my Appendix ſhall make publike, *Scriptura* xj[a].

Of this Schoole the Archbiſhop *ſede plena*; and the Church, *ſede vacante*, were patrons. The Archbiſhops right will appeare unto you from thoſe Records. The Churches I gather from this note taken from other like Records. *Collatio magiſterii Scholarium grammaticalium Civitatis Cant. per Ricardum Priorem magiſtro Iohanni Bocton quem inveſtivit per ferulæ & virgæ traditionem, præſtito per eum Iuramento de fideliter & diligenter regendo.* This was in the yeare 1374. at what time the See was voyde by Archbiſhop *Wittleſey's* death. So much for the Schoole.

Honors. The next thing falling under my Survey are certaine old buildings called Honors or the Honors; in the apportionment of dwellings amongſt the firſt Deane and Preb. by that name divided and ſhared betweene the predeceſſors of Doctor *Ieffery*, and Doctor *Voſsius* now Prebends. With Sir *Henry Spelman*, and Doctor *Cowells* helpe, I underſtand the terme: but how to apply it, or how it may ſuite with the preſent buildings I know not: Unleſſe in that the late Priory of Chriſt-church being a Barony, and the Prior there, in right of his dignity, one of the ſpirituall Barons of the Parliament, thoſe buildings (ſometime the prime part of his ſeat) might ſpecially appertain unto him in right of the Barony, or be annexed to the Honor of the Barony, and thence take the name of Honors. Their name occurres not to me in any Record of the Church before this Diviſion, elſe haply I could have ſaid more of it, and with more certainty.

Fermary Chapell. A ſtep or two further brings me to the ruines of that building which in the Diviſion is called the Fermary-Chapell.

[t] *Quem refert Author Antiq. Britan. in vita Cuthberti.* *Capgrave*[t] tells of a Chapell which he calls S[t] *Iohns* ſtanding almoſt contiguous to Chriſt-Church, built by *Cuthbert* the Archbiſhop, amongſt other intents, for a place of buriall for him and his Succeſſors, and that he was therein interred.

red. Hence, and becauſe of the Statue or effigies of St *Iohn* (as they ſuppoſe it to be; though St *Iohn*, I take it, is no where pictured with a long beard and like an old man, but there) with St *Iohns*, *Ecce major me &c.* in part yet legible upon an open ſcrowl in his hand (though in a character I dare ſay leſſe ancient then the Conqueſt:) and from the neare ſite of it to the great Church, ſome are of opinion that this was that St *Iohns* Chapell *Capgrave* ſpeaks of. By their favour I think not. For firſt, granting for truth, that there ſometimes was ſuch a Chapell, and we have barely *Capgraves* teſtimony for it (ſomewhat a weak ground to build upon;) yet I cannot imagine that ſo much as is yet ſtanding of this Chapell could ſurvive and ſtand out ſo many Daniſh inrodes, devaſtations and other combuſtions as have betided this place ſince *Cuthberts* dayes. Beſides, *Capgrave* that tells of the beginning and foundation, withall ſtraightway ſhows the end and overthrow of that Chapell where he ſayes. "But this Church of St *Iohn* many ages ſince, to-"gether with Chriſt-Church, and the offices thereof "exchanged her ſubſtance with fire. Of the repaire or reedifying whereof I never read. Some ſuppoſing this and that other part of ancient building that is below it Weſt-ward, to have been one intire ſtructure, and to have had dependance one upon the other, do conceive it to have been the Church of S. *Trinitie* which Archbiſhop *Lanfranc* built. Indeed the arched or embowed work of it inclines my belief that it was a building erected ſince the Conqueſt. But others will have it to be the remaines of the old Church of St Saviour, that was built and ſtanding before the Conqueſt, that haply which *Agelnoth* the Archbiſhop in King *Knutes* time, after the former was deſtroyed and burnt by the Danes, reedified. But by their favour, it was neither this, that, nor tother. Truth is, as there is an upper and a lower part of this building, ſo was each part a diſtinct ſtructure by it ſelf, and not one intire piece, the lower or Weſtern part whereof was ſometime a Hall, for the pulling down whereof there paſſed a decree in Chapter *anno* 1545. whence

in the Diviſion the very next yeare following it is called the late long Hall. And the upper or Eaſtern part of the building was this very Fermary or Infirmary-Chapell. The ſame Diviſion calls it ſo, and that in regard it did ſometime appertain and was appropriate to thoſe of the Infirmary or Infirmitory (the *Noſocomium* I may call it) of the Minſter ſituate by it, conſiſting chiefly of an Hall or Refectory, for their common board or table (if able and fit to come to it, otherwiſe feeding in their chambers) a kitchin to dreſſe their neceſſary proviſion in, a Dormitory or Dortor for their place of ſleep and repoſe, diſtributed into certain diſtinct and ſeverall chambers; of which, that one might not diſturb another, every of the infirme folk had one proper to himſelf. And a private Chapell for their devotions, who either were ſick and could not, or diſeaſed and might not accompany their brethren in their more publick and common devotions in the Temple. Dr *Langworth* a late Predeceſſor of Dr *Blechynden* (as it is noted down in a Chapter book) *anno* 1579. took down a croſſe wall between his houſe and Dr *Lawſes* (a Predeceſſor of Dr *Brayes*) at the Churches charge, and paved the way between them with the ſtone. In all likelihood it was the Weſtern wall of this Chapell, or the wall which terminated the Chapell Weſtward, a cleare argument of the diſjunction and ſeparation thereof from that other lower part of building. The Infirmary hall or Refectory, which the Diviſion calls the Table-hall, yet ſtands perfect and intire, being the ſame which is now Dr *Blechyndens* hall to his prebendall houſe, built with other rooms (as I finde) about the yeare 1342. For out of Threaſurers Accompts of the Church, in that and the next yeare following, I have theſe notes. *viz.*

Infirmary.

Pro nova aula & una Camera de novo factis infirmar. 96 *lib.* 8^s. 2^d. *prater* 20 *marcas receptas à Feretrario pro nova camera faciend.*

Item pro novis cameris infirmar' & pentiſiis circa aulam ibid' 61 *lib.* 1^s. 6^d.

Item pro novo pentiſio juxta novas cameras infirmar. 6 *lib.* 15^s. 4^d. ob.

This

This Infirmary or *domus Infirmorum* I reade of in our Chronicles in King *Iohns* time. For the Monks of this Church quitting the Monaſtery by command of the King ſorely offended at them, for their choice of *Stephen Langton* for their Archbiſhop; 13 ſick Monks which could not remove, were left behinde (ſaith my Author[u]) *in domo Infirmorum*. The ſame had a bath at or neare the entrance of it, haply the leaden ciſtern yet remaining, of what uſe you may gather from the Decrees of *Lanfranc* in *Reyners* book. Archbiſhops *Winchelſey's* Statutes [x] alſo mention it, which have provided many things touching the place. Amongſt the reſt, that as a place of great ſecrecy, no ſecular ſhould be admitted into it to view or ſee it. And that the Prior of the Church ſhould, if not twice, yet at leaſt once a week perſonally viſit and view the place, to ſee that there be nothing wanting to the ſick there, nor ought elſe amiſſe, or if ſo, to ſee it reformed. It had a ſpeciall Curator beſide, who was called *Infirmarius*. But let us hence.

[u] *Matt. Paris, pag. 299.*

[x] *Liber mſ. Eccleſ. Cant.*

Of ancient buildings the next unto this is the Dortor, the common Dormitory for the Monks, a very old piece, as any now ſtands (I beleeve) within the precinct. Here the Monks (according to S. *Benets* rule) ſlept *veſtiti*. i. in their clothes, their regular habit, lying in the woollen, and without either ſheet or ſhirt. Would you know why? Partly (I take it) to further them in the way of Mortification of their bodies, and partly for their more readineſſe to attend their Nocturnes, that is, their night Devotions, which in imitation of the Primitives, they obſerved at certain of their Canonicall houres. To prevent diſturbance this place had two Vigils or Watchmen that guarded it every night; the one till midnight, the other till break of day. By Arch-Biſhop *Winchelſey's* Statutes, no woman or ſtranger might by any meanes have acceſſe thither. Dortor.

[y] *Mſ. memorial.*

Neare unto this Dortor, are the ruines of the Kitchen, Pantry, Larder, and other like rooms or offices built for the common uſe and ſervice of the Covent in point of food and repaſt, which was ſerved in to them in their Common

Hall

Refectory. Hall or Refectory built contiguous to the Kitchen (the Remaines whereof ſhow it to have been a very goodly, large and curious piece of ſtructure) opening on the South-ſide with a faire doore into the Cloiſter, before which doore ſometimes ſtood a double ciſtern, partly (I take it) for the ſervice of the Hall, and partly as a laver uſed at that Ceremony of waſhing the hands and feet of the Monks by the chief Prelate or Superintendent by our Saviours example towards his Diſciples, commanded by St *Benets* rule at certain times, eſpecially at their Mandy, to be obſerved[z]. This Hall they called the *Fratria*, in old Engliſh the *Frater* (ſo the Diviſion calls it) becauſe it was the common place of reſort and meeting for the Fraternitie to their repaſt ſerved into them from the contiguous Kitchen. Their ordinary fare and food here was fiſh and fruits, where they were not more commonly and conſtantly ſerved in, then fleſh was rarely or never. Abſtinence from which being, as to all ſorts of Monks in generall, ſo to theſe in particular expreſſely enjoyned, and ſtrictly impoſed, the common Refectory might upon no terms admit of or affoord any. But were any of the family ſick, it was to be had for him in the Infirmary. The gueſts likewiſe in the *Cella Hoſpitum* (the gueſſing chamber I may call it) were not denied it: and beſides, the Prior (to whoſe conſcience and diſcretion in this behalf much was left) if he ſaw cauſe to refreſh any one or more with the fleſh at his own table in his private chamber, he might call unto him thither now and then ſuch as he thought fit. Thus and in theſe caſes and places fleſh might be at any time, and was many times eaten. But within the publick Refectory never, and that (as I conceive) becauſe of the rules violation in that behalf, which theſe ſpecialties were ſo farre from infringing, that like as exceptions do a generall rule, they rather confirmed the ſame in the generality of it. For as in point either of the office or other like agends in the Church, or of reſt and repoſe in the Dortor, by obſerving the rules (that *is*, the rites and cuſtomes) of the Monaſterie in thoſe caſes in

[z] *Decreta Lanfranci & cæremoniale Benedictin.*

in the places proper thereunto, the Church and Dortor; by the generality of the Monks, the rule in thoſe caſes was conceived and conſtrued to be kept and fulfilled: So likewiſe by obſerving the Monaſtick rules and cuſtomes for food and repaſt (and particularly this of abſtinence from fleſh) in the Refectory, the proper place of common refection to the whole Convent in generall, the rule in that caſe was by common intendment kept unviolated. And that it might be ſo, it was (no doubt) one main end of deviſing and erecting theſe common Refectories. For might the Monks have been allowed their particular Cells, and a *Præbenda*, or portion ſet them out wherewith to finde themſelves, and provide them of their own commons, as our Prebendaries now have, it might juſtly be feared that the rule in this point of abſtinence from fleſh, would be either not at all, or nothing ſo well obſerved, as in the common and publick Refectory, where each one ſaw what his fellow ate. The conſideration whereof probably moved *Wlfred* the Archbiſhop of this Church 800 yeers ago and upwards (when by his Codicill he allowed the then Monks of this place their proper Cells, or houſes) to provide that the having of them ſhould not excuſe nor hinder their reſort to the Church, for prayers and other like agends there, at their canonicall houres, from the common Refectory for their boord, nor from the common Dormitory for their bed. As you ſhall finde by the Charter it ſelf (if you peruſe it) in my Appendix *Scriptura* 36. The Latine is much to blame, and the ſenſe ſomewhat imperfect and incoherent, but I thought it not fit, nor my part to vary from it in the leaſt ſyllable.

Of this Hall and the proviſion for the ſame and the ordering thereof, the chief care and overſight was intruſted to the Cellerar one of the foure great *Obedientiarii* (or Officers) of the Monaſtery, as I told you: The *Sacriſta*, *Camerarius* and *Theſaurarius* being the other three. The Threaſurers office was to collect and gather in the rents and revenues of the Monaſtery. The Chamberlains chiefly

Cellerar. Sacrift. Chamberlain. Threaſurer.

consisted in the care of *vestitus* or clothing for the Monks, and therefore he had the charge of the *Sartrinum* and *Sutrinum*, the store-houses of that sort of provision, as I guesse by officers and retainers to them, such as these [a]. *Magister Cissor. Secundus Cissor. Pelliparius. Magister sutor & garcio ejus. Tres servientes in Lavendria &c.* whence he was also called *Vestiarius*. It was the Sacrists or Sextens office and businesse to see the Church, the Temple, kept *sartum tectum*, and to have care of the sacred vessells, the vestments, ornaments, books and utensils of the Church, and to dispose of and order both the place and manner of interring the dead, both Monks and others. And our Cellerars office regarded the * *Cibum Monachorum*, the provision of food for the Monks and the ordering thereof, to which end he had the *Pistrinum* and the *Bracinum* (the Bakehouse and the Brewhouse or Maulthouse) under his charge. Accordingly, at the setling of the Churches Mannors by Archbishop *Lanfranc* some were assigned and allotted to the feeding, other to the clothing of the Monks: as you shall finde by the distinction which is observed in the recitall of those Mannors in Doomsday book, where some are said and set down to appertain to the Monks *ad cibum*, other *ad vestitum*.

[a] *Lib. Eccleſiæ Cantuar.*

* Or *victum*.

By the way will you heare a learned mans opinion of this distinction of Monastick Offices, and assigning out unto them their peculiar ferms and revenues? *Non est dubium* (saith *Roverius* in his Illustrations of the History of S. *Iohns* Monastery at *Rheimes pag.* 649.) *Quin inde maxima fuerit & disciplinæ & rei familiaris in Monasteriis labes, quòd domesticis inprimis administris, ac subinde etiam Monachis singulis suæ attributæ fuerint sigillatim prædiorum aut proventuum Monasterii partes. Nam lapsum inde est paupertatis studium, jacta avaritiæ semina, charitas publicè imminuta, traductæ in affines Monasteriorum facultates, licentia, ac vitiis suppeditata alimenta. Irrepsit verò hæc lues in Monasteria vulgò post annum millesimum. Ac licèt eatenus administrationes ejuscemodi obedientiæ dicerentur, quòd solo Abbatis & Capituli imperio, atque arbitrio quamdiu*

diu libitum eſſet gererentur; tamen haud multò poſtea Beneficiorum nomen, ac jus obtinuerunt, magnamque monaſticis ſtatutis, vitaque religioſæ puritati, ac perfectioni perturbationem attulere. Thus he. And now I proceed.

The Cellerar no doubt was a great man in the Colledge. Archbiſhop *Winchelſeys* ſtatutes [b] agreeably to *Lanfranc's* decrees, which ſay he ought to be *Pater Monaſterii*, expreſly call him ſo. *Item omnes Cuſtodes Maneriorum, necnon omnes Obedientiarii excepto duntaxat Maiore Celerario, qui pater dicitur Monaſterii, &c.* and that he was a great man in his place may appeare by the large extent of his charge. In the liſt of the Churches family taken in the yeare 1322. I finde all theſe perſons ſorting to his Office.

[b] *Lib. eccleſ. Cant.*

Seneſcallus Libertatum.	*Salſarius qui eſt Oſtiarius*
Clericus ſen' Libertatum.	*Coquinæ, & garcio ejus.*
Seneſcallus aulæ hoſpitum.	*Focarius coquinæ.*
Ianitor portæ exterior. Curiæ.	*Portarius.*
Ianitor portæ cimiterii.	*Partitor coquinæ.*
Panetar. in Celar.	*Tractor vini & cerviſiæ*
Garcio ejus.	*Qui eſt Cupparius.*
Hoſtiarius Clauſtri.	*Garcio ejus.*
Garcio ejus.	*Armiger Celerarii.*
Panetarius aulæ.	*Stabularius Celerarii.*
Vigil Curiæ.	*Carectarius Celerarii*
Scutellarius aulæ.	*Et duo garciones ejus.*
Potagiarius.	*Coltonarius interior.*
Scutellarius refectorii.	*Coltonarius exterior.*
Garcio ejus.	*Venator, & garcio ejus.*
Lardarius qui eſt jus coquus.	*Ianitor portæ aulæ.*
Conventus & garcio ejus.	*Garcio ejus.*
Secundus cocus conventus.	*Cuſtos prati Celerarii.*
Cocus aulæ & garcio ejus.	*Gayolarius.*

Theſe (I take it) with thoſe of the Bakehouſe and Brewhouſe or Malt-houſe, were the officers and retainers, whereof the Cellerars Halimot occurring to me in a very ancient

Cellerars-Halimot.

ancient Deed of this Church did conſiſt, which I ſuppoſe was holden of him in his proper Hall, and thence tooke it name of Halimot, to ſay, *Conventus aulæ*. The office was indeed ſo exceeding great and troubleſome, that like as the Prior, for the ſame reaſon had his *Sub-Prior*, or *Prior clauſtri*; the *Sacriſt* or *Sexten*, for the like cauſe his *Sub-ſacriſta*: ſo had this our Cellerar his *Sub-Cellerarius* to aſſiſt him and beare a ſhare with him (and ſurely need enough) in the managing of this burthenſome office, and weighty province.

[c] Spelman. Gloſſar. in Verb. Cellerarius.

I read [c] that in the Abbey of S[t] *Edmunds-bury*, *illuſtris adium pars cum latifundiis ejus muneri deſignata fuit*, as my Authors owne words are. So had our Cellerar here. For he had a large part of principall houſing alotted him, all contiguous to the Covent-Hall and Kitchen (the Sphere wherein he chiefely moved) namely his Hall and his Lodgings, as they were called. His Hall that which is now the Archbiſhops for the keeping of his temporall Courts. An ancient peece, and (I take it) a parcell of that houſing *Edmerus* [d] ſpeakes of, which he ſaith Archbiſhop *Lanfranc* upon the increaſe of the number of his Monkes pulling downe the former too little for their uſe, ſecondly built better and larger then the former: the Dortor and North-Hall, being other part of it, as I conceive, all built upon brave arched vaults of ſtone. Into this (the Cellerars) Hall, the preſent paſſage lyes by the Palace Greene or Court; whereas the ancient ordinary way to it was on the other ſide the Hall, in at a faire doore, over which is cut in the ſtone-worke the reſemblance of the Holy Ghoſt in the Doves forme deſcending on our Saviour, and under his feete the ſtatue of an Archbiſhop (haply the Founder) in his Pontificalls. Betweene this Hall and the Court-gate ſometimes lay a paſſage by and through the long low Entry, in the Diviſion called the Pantiſe, whereby ingreſſe and regreſſe, carriage and recarriage might be made to and from the Hall.

Cellerars-Hall

[d] *Hiſt. Novor. lib. 1. pag. 7. & 8.*

His Lodgings lay on the Weſt-ſide or Quarter of the Cloiſter, into which it had a double doore, having in the Windowes,

Cellerars-Lodgings.

Windowes, the name, coate of armes and *Rebus* or name-device of *Richard Dering* the Monke, one of them [c] that conſpired with the Holy Maide of *Kent* in *Hen.*8. dayes, and ſaluted Tiburne for his paines, who in his time was Cellerar to the Church. The ſame *Hen.*8. afterward in his new erection and dotation of the Church, expreſſely reſerves to him and his Succeſſors both Hall, and Lodgings, by the names of the Cellerars Hall, and the Cellerars Lodgings. But they are ſince come to the See, and laid to the Palace, and paſſages made to them from the ſame.

[c] *Vide Stat.* 25. *Hen.*8.

I have done with them, and paſſe from thence to the Court-Gate, commonly called the Porters-Gate, built (as I take it) by the old generall founder Archbiſhop *Lanfranc*. On the North-ſide whereof ſtands an ancient ſtone-worke-pile, the North part whereof. i. from the ſtaires or aſcent North-ward, is now D^r *Caſaubons* Prebends houſe. The name of which building is now quite loſt, ſaving that ſome call it Hog-Hall: haply rather (as *Hogia*, *Hoga*, *Hogium* and *Hogum* is by Sr *Henry Spelman* [f] derived from the German Hog, ſignifying high, or mounted) becauſe of the high and lofty ſite and poſture of it, then, as ſome dreame, from the dreſſing of Hogs ſometime in the Undercroft of it, a uſe for which it were abſurd to thinke it built. Others from the ſite of it call it, and ſo doe ſome of the Church-Records, North-Hall, and *magna aula juxta portam curiæ verſus Aquilonem*. I finde it alſo in ſome of the Church Records called *Oriall*; but whether from the ſame originall with *Oriall* Colledge in *Oxford*, which name ſome conceive to be a corruption of *Aul-royall*, I leave to other mens judgements. But all this while we are without ſatisfaction for what uſe ſo ſtrong and goodly a foundation as this is ſtanding upon Vaults, and having to it a very gracefull aſcent by ſtone-ſteps, beſet on either ſide with ſmal Marble Columnes and other (arched) ſtone-worke was intended or how uſed in former time. If I may ſpeake my opinion, I ſhall tell you (and I thinke rightly) what it was.

Court-Gate.

Hog-Hall.

[f] *Gloſſar.*

There was (you muſt know then) before the Diſſolution

(as by Saint *Benets* Rule there ought to be) Hoſpitality kept and intertainment affoorded and allowed both at Bed and Boord unto ſuch ſtrangers (Travellers and Pilgrimes eſpecially) as reſorting to the Monaſtery ſhould crave it of the Monkes: and conſequently there was a place in the Monaſtery ſet apart for that purpoſe. This place of receipt they *Aula Hoſpitum.* called *Aula & Camera Hoſpitum.* Now I am perſwaded the preſent building was that *Aula & Camera Hoſpitum.* I will give you my reaſons.

1. Firſt it ſtood and ſtands moſt conveniently for the purpoſe, being by the Court-Gate, remote from the Monaſtery which ſtrangers were not to pry into. And Archbiſhop *a Lib. Mſ. eccleſ. Cant.* *Winchelſey* his Statutes [a] making mention of the place, ſeeme to intimate the ſtanding of it within the Court. *Item aula Hoſpitum & paralitorium & quæcunque officia ac domus exterioris curiæ, &c.* Say the ſame Stat.

2. Secondly the Cellerar had charge of it. Now the Pentice or Entry betweene the Court-Gate and his Hall did (as it were) make them meete.

3. Thirdly the preſent building was not onely a Hall, but divided (as appeares by it) into an Hall and a Chamber (or Parlor) ſo to accommodate the intertained gueſt with both Bed and Boord, and what doe the ſame *Winch.* Statutes call it but *Aula Hoſpitum & Paralitorium?* as you ſee before.

I muſt acknowledge to have received ſome light alſo in this matter from the following ſtory. A Keeper of Prince *Edwards* Ward-Robe (ſay the Records of the Church) in the great North-Hall of the Court, in the yeare 1304. kills another man within the precinct, and flyes ſtreight way to the Chamber of the Hall, and though he were required by the Steward of the Church, refuſeth to come forth, or to ſuffer any to enter. Whereupon the Prince being conſulted, another Keeper is ſent downe, and order given to have the malefactor brought to his triall by a prefixed time. In the interim the Juſtices in a Seſſions holden *ante portam caſtri Cant.* inquire of the murder and finde it.

Shortly

Shortly after the malefactor is brought before ſome Judges *regia placita tenentibus* in the Archbiſhops Palace, where it being demanded of him how he would or could acquit himſelf, he anſwers that being a Clerk, he cannot *ſine Ordinario ſuo reſpondere*: whereupon, being firſt found guilty of the fact by the Jury, he is, as convicted, delivered over to the Ordinary, and ſent to the Archbiſhops Gaole at Maidſtone. Thus goes the Story. Now I collect from hence that the Prince himſelf had been received here, and intertainment affoorded to his wardrobe after his departure; a uſe ſutable to the condition of the place in hand. By this time (I trow) you ſee enough to perſwade your beleef of this building to have been the *Aula* and *Camera Hoſpitum*. And now knowing what it was I ſhall next acquaint you with what I further reade concerning it in the Church-records.

The Hall had her proper and peculiar Steward; who, under the Cellerar, was to ſee to the accommodation of the gueſts with all neceſſaries according to the Statutes and Cuſtomes of the Monaſtery. He was called *Seneſcallus aulæ Hoſpitum*. Here was intertainment to be had of charity, for religious and ſecular gueſts, and that (by the Statutes of Archbiſhop *Winchelſey*) for the ſpace of at leaſt a day and a night: horſe and man. On the top or by the foot of the Staire-caſe of ſtone vaulted underneath, anciently hung a gate, whereof (it ſeems) there was a conſtant keeper, who had his chamber hard at hand. For in the yeare 1382. I finde the Prior and Covent make a donation *Cuſtodiæ portæ interioris juxta aulam Hoſpitii ſervienti & armigero ſuo, cum camera dicti Cuſtodis &c.* So much of this pile.

But by the way we muſt allow the Steward of the Liberties a part of this building for the keeping of his Courts, which have been holden here from good antiquity: witneſſe theſe words extracted from a Charter [h] of *H. 6. de Curia tenenda &c. Sciatis* (ſaith he) *quòd nos conſiderantes quòd Prior eccl. & ejuſd. loci conventus & prædeceſſores ſui uſi ſunt & conſueverunt à tempore quo hominum memoria non exiſtat habere* Stewards-court.

[h] *In Archivis Eccleſ. Cant.*

habere tenere apud North-hall, infra metas & ſepta eccleſ. ſive Prioratus prædicti coram Ballivo ſuo pro tempore exiſtente de tribus ſeptimanis, in tres ſeptimanas quandam curiam vocatam High Court, & in eadem Curia tenere, audire et terminare placita &c. This Court (it ſeems) was firſt ſet up with the Archbiſhops licence many ages ſince. *Conceſsit autem eis Archiepiſcopus gratis habere curiam ſuam de propriis hominibus eorum*, as *Roger Hoveden* hath it ſpeaking of Archbiſhop *Hubert*, *ſub anno* 1200, and recording there the agreement made between him and the Monks, firſt falling out about the Chapell at Lambeth. I have nothing more to obſerve of this Court, except the ſmallneſſe of the room that it is kept in. The reaſon whereof may be this. The Diſſolution diminiſhing the revènues of the Church made the Churchmen (I ſuppoſe) to leſſen their Court.

Almnery. Hard by this place, in times paſt and untill the Diſſolution ſtood the Almnery or Elemoſinary of the Church, being the place where the poore were daily fed with the remaines of ſuch fare as came from the Refectory and other tables kept within the Monaſtery. *Omnes etiam reliquiæ & fragmenta tam ciborum quam potuum Refectorii, cameræ Prioris, menſæ Magiſtri, Infirmitorii & etiam Aulæ hoſpitum in vaſis ad id congruis colligantur, & ad elemoſinam plenè & integrè reſerventur, in uſus alios quam puram elemoſinam nullatenus convertenda*: ſay the private Stat. of this Church made by Archbiſhop *Winchelſey*. Agreeable to that ordinance in the Provinciall Conſtitutions[1]. *Omnia autem victualia religioſis apponenda ſine ſubtractione aliqua eis apponantur tam in conventu quam alibi ubi reficiuntur. Et de omnibus appoſitis totum reſiduum ſine diminutione aliqua cedat in elemoſinam per Elemoſinarium egentibus ſimul erogandum. Ita quòd nec Abbas nec Prior nec Elemoſinarius poſsit contra hoc diſpenſare.* The Monk that was intruſted with the care of this place was called *Decanus Elemoſinariæ* and *Elemoſinarius Eccleſiæ*, the Church-Almoner. King *Hen.* 2. by his Charter, gave unto the Monks, for and in augmentation of this their Almnery, the ground between Northgate and Queningate as is afore ſhewed.

[1] *Cap. omnem. de ſtatu regular.*

ſhewed. And Archbiſhop *Richard* (*Beckets* immediate Succeſſor) appropriated to this Almnery (or, if you will, to the Monkes *ad uſum Elemoſinariæ*) the Churches of *Monkton*, *Eaſtry*, *Mepham*, and *Eynesford*. Whereof *Harpesfield* thus [k]. *Magnum tamen ſui* (ſaith he ſpeaking of that Archbiſhop) *pauperibus quibus liberaliter perpetua e leemoſina proſpexit, ad quem uſum appropriavit eccleſias Monakenſem, Eſtrienſem, Mephamenſem & Eyneſſordenſem, deſiderium reliquit.* Afterwards [l] in the yeare 1319. 11. *Ed.* 2. *Henricus de Eſtria* the then Prior of the Church, within the precinct of the ſame Almnery, erected a Chapell and founded a Chantery of ſixe Prieſts to pray, ſing and celebrate for the ſoules of King *Ed.* 1. *Ed.* 2. Archbiſhop *Lanfranc* and *Winchelſey*, with the Founder himſelfe and ſome others, confirmed by the Kings Charter. Contiguous whereunto hee built a Chamber for the Prieſts, and afterwards. i. in the yeare 1327. his Succeſſor, with conſent of the Covent aſſigned and appropriated the Parſonage of *Weſtcliffe* by *Dover* to the Almnery for ever, for the ſuſtentation of the Prieſts, and the maintenance of the Chapell, and Chamber, &c. Which both are as yet ſtanding, but converted to the Free-Schoole and houſing for the Schoole-Maſter. This Almnery was taken and pared from the Church at the Diſſolution, but reſtored by Queene *Mary*, through her Couſin Cardinall *Pooles* meanes. In the Charter of which reſtitution [m] mention is made of a Mint there, ſomtimes kept by her Father (*Hen.* 8.) from whence it tooke (as I told you formerly) and to this day retaines the name of the Mint or Mint-yard. And thus I have done with the third particular head of my diſcourſe concerning the Church: and come in the next place to (my third particular) the Catalogue of benefactors.

[k] *Hiſt. eccleſ. Secul.* 12.

[l] *Lib. eccleſ. Cant.*

[m] *An Archivis eccleſiæ prad.*

A Catalogue of the principall benefactors to the Church.

4. Particular. SOme, it is well knowne, have written whole Bookes of the foundations, gifts, donations, and endowments of Churches, Colledges, and the like. Witneſſe (amongſt the reſt) for the parts of Germany chiefely, the *Codex donationum* written by *Miræus*. And all this to very good ends, namely to preſerve the honour and memory of ſuch pious and devout benefactors, and to commend the worthy example of their zeale and piety to the imitation both of the preſent and future ages, at home and abroad. And for the very ſame purpoſe have I pitched upon the enſuing Catalogue, containing the goodly company of pious benefactors to the Church of *Canterbury*, with a briefe memoriall of their ſeverall gifts, as I finde them there upon Record.

Donationes Maneriorum & Eccleſiarum eccleſiæ Chriſti *Cantuarien.* & nomina donantium, unà cum privilegiis & libertat' eid. eccleſ. conceſſis.

Palatium regium in Cantuar.

EThelbertus Rex, Anno regni ſui XXXV. *ad fidem Chriſti per ſanct. Auguſtinum converſus, ſtatim Palatium ſuum eidem Auguſtino & ſucceſſoribus ſuis infra Civitatem Doroberniam perpetuè dedit, ut ibi ſedem Metropolitanam in evum haberent*, quam beatus Gregorius primam totius regni eſſe decrevit & confirmavit, ut ſicut prima fuit fidem ſuſcipiendo, prima eſſet in dignitate. Hoc donum fecit rex Anno Domini.* Dxcvii.

* *In quo fundata eſt eccleſia Cantuarien. & in nomine ſancti ſalvatoris dedicata.* As in another *Mſ.* of the Church. Adeſham.

Ethelbaldus filius Ethelberti dedit monachis ejuſdem eccleſiæ manerium de Adeſham ad cibum, Anno Domini Dcxvi. *cum campis, ſiluis, paſcuis & omnibus aliis ad villam illam rite pertinentibus, liber. ab omnibus ſecularibus ſervitiis, & fiſcali tributo, exceptis iſtis tribus conſuetudinibus, expeditione, Pontis Arciſve conſtructione. i. communi labore de quo nullus excipiebatur.*

Anna

Anno Domini Dclxxx. *Cedwalla Rex dedit Wilfrico Archiepiſcopo Pageham, cum appendiciis ejus. ſcil. Slindon, Scrippaneg, Ceretun, Bucgrenora, Beorgamſtede, Chriſmehamme, Mundanham aquilonare & aliud Mundanham.* Pageham.

Anno Domini Dclxxxvij. *Cedwalla Rex cum conjuge ſua Keneldritha dedit Theodoro Archiepiſcopo & familiæ eccleſiæ Chriſti in Dorobernia, Geddinge & Wodetone, liberè ſicut Adeſham.* Geddinge. Wodetone.

Anno Domini Dclxxxxiij. *Withredus Rex Cantiæ dedit terram quatuor aratrorum pro amore Dei & Brithwaldi Archiepiſcopi, eccleſiæ beatæ Mariæ quæ ſita eſt apud Liminge, quæ terra vocatur Nunhelmeſtun, L. S. A.* *. Nunhelmeſtun.

* i. *Liberè ſicut Adetham.*

Anno Domini Dccxlj. *Eadbriht Rex dedit eccleſiæ Chriſti in Dorobernia capturam piſcium in Lamhethe, & alia quædam eccleſiæ de Liminge, tempore Cuthberti Archiepiſcopi, L. S. A.* Piſcaria de Lamhethe.

Anno Domini Dccxlvij. *Eadbertus Rex Kanciæ dedit eccleſiæ de Reculure, tempore Bregwini Archiepiſcopi tributum unius navis in villa de Fordwic.*

Anno Domini Dcclxxiiij. *Offa Rex, Ianiberto Archiepiſcopo rogante, dedit monachis eccleſiæ Chriſti Dorobernia Hlyden juxta Sandwicum, L. S. A.* Hlyden.

Eodem Anno Offa Rex totius Angliæ dedit Ianiberto Archiepiſcopo ad eccleſiam Chriſti Dorober. terram trium aratrorum, quam Cantiam Anglice dicunt thre ſwolinges in occidentali parte regionis quæ dicitur Merſware, ubi nominatur illa terra data Hlyden. Et ſignatum eſt hoc ſcriptum ſignis prædict. Regis & Archiepiſcopo, & ſimiliter Kinedrithæ reginæ, trium Epiſcoporum, quinque Abbatum, Edbaldi Ducis & xi. Principum. Hlyden.

Wullafus dedit Bramling Monachis eccleſiæ Chriſti Cantuar. qui illud habuit ex dono Edwlfi Regis idem donum confirmantis, ut ſcriptum ſuum inde teſtatur. Bramling.

Anno Domini Dcclxxxiiij. *Eadmundus Rex Kanciæ dedit Hwatrede Abbati de Reculure, & ejus familiæ ibidem degenti Scheldwihc, ſcil. terram* xij *aratrorum. L. S. A.* Sheldwich.

Anno Domini Dccxc. *Offa Rex Anglorum Anno regni ſui* xxxviij. *ad inſtigationem Athelardi Archiepiſcopi, dedit eccleſiæ ſancti Salvatoris in Dorobernia* xc. *tributaria terra bipartita*

Lingahæſe. Geddinges. Twicanham. *in duobus locis,* lx *in loco qui dicitur Lingahæſe & Geddingas, circa rivulum qui dicitur Fiſces burna, &* xxx *in aquilonali ripa fluminis Tamis, ubi appellatur Twicanham :* lx *ad emendationem eccleſiæ Salvatoris, &* xxx *ad indumentum fratrum qui Deo ſerviunt in illa ſancta eccleſia.*

Otteford. Yecham, Rokinge. Sandherſt. Bocholt, Blean & al. *Anno Domini* Dccxcj. *Offa Rex dedit eccleſiæ Chriſti Dorobernia, Otteford, & terram quindecim aratrorum in provincia Cantiæ nomine Yecham, ad cibum monachorum. Perhamſtede, Rokinge & Andredad paſcua porcorum. Dunmalingdene, Sandherſt, Smnthelmmgdene. Et in ſilvis qui dicuntur Bocholte & Blean Heaubric. Et aliud inter torrentem nomine Eortburnan & Aghne, Orgariſwike, treon, & paſtum unius gregis juxta Theningden, & quinquaginta porcorum binnan Smede.*

Tenham. *Eodem anno. Cenulfus Rex, rogatu Athelardi Archiepiſcopi Dorobernia dedit vicario munere terram duodecim aratrorum ubi dicitur Tenham, ad Metropolem Salvatoris eccleſiam in Dorobernia. Hanc munificentiam maxime fecit Rex quia idem Archiepiſcopus gratia recompenſationis terram* xij *aratrorum dedit in loco ubi dicitur Creges emilina.*

Cherring. Chert, Burne & al. *Anno Domini* Dccxcix. *Cenewlfus Rex, Archiepiſcopo Athelardo rogante, eccleſiæ Chriſti in Dorobernia reddidit terras quas Offa Rex abſtulerat Ianiberto Archiepiſcopo. ſcil. Cherring. Selebertes Chert ad veſtimentum monachorum. Brumgland &*

Terra in Cant. *Burne.*

Anno Domini Dcccliij. *Cenulfus Rex & Rex Cuthredus dederunt eccleſiæ de Liminge, ubi jacet corpus beatæ Eadburgæ ſex manſuras in civitate Dorobernia, rogatu Athelardi Archiep.*

Burne. *Anno Domini* Dcccv. *Athelardus Archiep. dedit vel potius reſtituit monachis eccleſiæ Dorobern. villam dictam Burne, ad victum monachorum, ſcil. terram quatuor aratrorum, quam terram prius homo bonus, nomine Aldhun, qui in hac regali villa hujus civitatis Præfectus fuit, prædictis monachis contulit ad victum, ſed rapacitate Offæ Regis de eadem terra privata eſt eadem eccleſia. L. S. A.* *.

* i. Liber ſcus

Adeſham. Bocholt. *Eod. Anno Cuthredus Rex Cantiæ, cum licentia Cenulfi Regis Mercia, tempore Wlfredi Archiep. dedit eccleſiæ Chriſti Cant. terram duorum aratrorum, quæ dicitur Bocholte & King ſcualand, L. S. A.*

Eod.

Eod. Anno Cenulfus Rex dedit Wlfredo Archiepiſcopo, ad opus eccleſiæ Chriſti in Dorobernia terram x *aratrorum ſcil. Bixle. L. S. A.* Bixle.

Anno Domini Dccclx. *Cenulfus Rex Cancia dedit Wlfredo Archiepiſc. Doroberniæ, & monachis eccleſiæ Chriſti, terram ſeptem aratrorum, quæ dicitur Bereham. L. S. A.* Bereham.

Anno Domini Dcccxj. *Wlfredus Archiepiſc. emit à Cenulfo Rege has terras, ad opus eccleſiæ Chriſti in Dorobernia, ſcil. Gravenea. Caſſingburnan. Ealmeſtede. Suuithunigland juxta Gravene, & Appingland. L. S. A.* Gravene. Elmeſted. & al.

Anno Domini eod. Wlfredus Archiepiſc. Doroberniæ concambium fecit cum conventu ſuo de villa de Eaſtria pro Burne. Eaſtria pro Burne.

Anno Domini Dcccxiiij. *Cenulfus Rex dedit Wlfredo Archiepiſcopo, & monachis in eccleſia Chriſti Doroberniæ circiter* xxx *jugera inter duos gremiales rivos fluminis quod dicitur Stour, & vocatur terra illa Binne. L. S. A.* Binne.

Lyfchild dedit Middeltone Wlfredo Archiepiſcopo, & monachis eccleſiæ Chriſti Cant. & poſtea ſcil. Anno Dom. Dcccxxij. *Cenulfus Rex Merciorum idem donum confirmavit, ab omni ſeculari gravitate liberum, & fiſcali tributo.* Meltone.

Anno Domini Dcccxxij. *Cenulfus Rex dedit Wlfredo Archiepiſc. Coppanſtan. Gretamarſc. & Shaldeford. L. S. M.* *. Shaldeford. * i. *Libere ſicut*

Eod. Anno Beornulfus Rex Merciorum dedit eccleſiæ Chriſti Godmerſham, ad victum & veſtitum monachorum, rogante Wlfredo Archiep. L. S. A. Meltone. Godmerſham.

Eod. Anno Wlfredus Archiep. Doroberniæ concilium celebravit in loco præclaro qui dicitur Cloveſho, preſente Beornulpho Rege Merciorum, ſuper libertate eccleſiæ, ubi idem Archiepiſcopus recuperavit quaſdam terras eccleſiæ Chriſti Doroberniæ ablatis, ſcil. Harghes, Herefordingland, Wambelean, Gedding & Cumbe. Harghes. Gedding. Cumbe, & al.

Anno Domini Dcccxxiij. *Cenulfus Rex dedit Wlfredo Archiep. quandam terram infra mœnia urbis Doroberniæ, ſcil.* lx *pedum in longitud. &* xxx *pedum in latitud. partem etiam extra civitatem ab aquilone Civitatis* xxx *jugera,* xxv *in arido campo &* v *agros prati.* Terra in Cant. & extra.

Lifſtanus dedit Southcherch monachis eccleſiæ Chriſti Cant. Southcherch.

Et poſtea Celulfus Rex Merciorum dedit eiſdem, et idem donum confirmavit.

Eghethorne & Langdone *pro* Bercham

Anno Dom. Dcccxxiiij. *Wlfredus Archiepiſcopus dedit Monachis eccleſiæ Chriſti Dorobern. Eghethorne et Langedone pro commutatione de Bereham.*

Terra in Cant.

Item idem dedit eiſdem villam quæ dicitur Eaſtur-Waldington in occidentali plaga eccleſiæ Chriſti, infra mœnia urbis Doroberniæ, intra ripam fluminis Stoure.

Byri.

Item idem dedit eiſdem terram quæ vocatur Folquingland in regione Eſtriæ. Ruriculum quoque unius aratri in loco qui vocatur Byri.

Brotewelle.

Anno Domini Dcccxxviij. *Wiglaf Rex Merciorum dedit eccleſiæ Chriſti Dorobern. et Wlfredo Archiep. ejuſd. eccleſiæ Brotewelle in Midd*ˢ*. L. S. A.*

Harghes. Otteford. *& alia.*

Anno Domini Dcccxxx. *Werhardus Presbyter præpotens in Anglia, de præcepto Archiepiſcopi dedit Monachis eccleſiæ Chriſti Dorobern. terras prius ablatas, ſcil. Harghes* Ciiij. *hydas. Otteford* C. *hydas. Graveneyam* xxxij. *hydas. Burnan* xliiij. *hydas. Seſwalun* x. *hydas. Bereham* xxxvj *hydas &c.*

Ebbeney *& alia.*

Anno Domini Dcccxxxij. *Rex Athulfus inſtinctu Ceolnothi Archiepiſc. dedit Ebbeneyam, Deferthefia, Miſtanham, Langebornam, Blakebornhamme, Plegimunhamme, Ofnehamme, & ſilvam quæ vocatur Oſtrynden, & villam juxta civitatem Doroberniæ quæ vocatur Bertun, ad quam pertinent quinque jugera & duo prata apud Scertingan, & aliud apud Tanintun. omnia* *.i, Libere ſicut L. S. A. *

Adeſham. Loſe.

Ethelwlfus Rex dedit Loſe Suete viduæ & filiæ ejus, & illæ dederunt Monachis eccleſiæ Chriſti Cantuar. & eſt de veſtitu eorum.

Anno Domini Dcccxxxv. *Cinnewarra Abbatiſſa dedit Humberto Duci terram juris ſui, nomine Wirceſmuth, ea conditione ut omni anno det eccleſiæ Chriſti in Dorobernia pro gablo, plumbum trecentorum ſolidorum ad opus ejuſdem eccleſiæ Archiepiſcopo Ceolnotho, & ſucceſſoribus ſuis in perpetuum.*

Hadleghe.

*Eod*ᵉ *anno Hadleghe in Sutkfolca data fuit per Elfledam ſciente & conſentiente Ethelredo Rege.*

Mallinge.

Anno Domini Dcccxxxviij. *Ecgbertus & Athelwlfus Rex filius*

filius ejus dederunt eccleſiæ Chriſti in Dorobernia Mallings in Suthſexan, quod viz. manerium prius eidem eccleſiæ dedit Baldredus Rex, ſed quia non fuit de conſenſu magnatum regni, donum id non potuit valere. Et ideo iſto anno in concilio apud Kingſtone celebrato ab Archiepiſc. Dorobernia Ceolnotho reſtauratum eſt eccleſiæ antedictæ. L. S. A.

Anno Domini Dcccxxxix. *Ceolnothus Archiepiſcopus propria pecunia ſua emit Chert à quodam principe vocato Halethe concedente Rege Athelwlfo, & eandem villam eccleſ. Chriſti Monachis dedit. L. S. A.* Chert.

Anno Domini Dcccxxxix. *Athulfus Rex dedit Ceolnotho Archiepiſcopo Eaſtreaſta Delham, ſcil.* vij *jugera, quæ viz. terra adjacet eccleſiæ S. Mariæ de Liming. L. S. A.*

Anno Domini Dccclxxj. *Elfredus Dux dedit Ethelredo Archiepiſcopo Doroberniæ, & Monachis ejuſdem eccleſiæ villam de Chertham, ad veſtitum Monachor. ut patet per chartam ſuam inde confectam, quam potius Codicellum dicimus.* Chertham.

Anno Domini Dcccxcv. *Weſingwerhs juxta flumen quod dicitur Romeneya datum fuit per Plegmundum Archiepiſcopum eccleſiæ Chriſti.*

Anno Domini Dcccxlix. * *Heth dat' fuit per Elfredum Regem Plegmundo Archiepiſcopo, & ſucceſſoribus ſuis ad opus eccleſiæ et Monachorum.* * Another *Mſ.* calls it *Etheredſhith.* [Heth.

Anno Domini Dcccxxiij. *Wlfelmus Archiepiſcopus agros comparavit ab incolis qui nominantur Waldland & Wlfrethingland, juxta locum qui dicitur Rethercheap, extra portas Doroberniæ.*

Anno Domini Dcccxxvij. *Athelſtanus Rex, pro anima patris ſui Edwardi & honore Wlfelmi Archiſacerdocis Doroberniæ, dedit Folkſtane ſitam ſuper mare, ubi quondam fuit Monaſterium & Abbatia ſanctarum virginum, ubi etiam ſepulta eſt S. Eanſwitha, qui locus à Paganis deſtructus fuit. L. S. A* *.* Folkſtane. * *i. Liberè ſicut* Adeſham.

Anno Dom. Dcccxxxiiij. *Eylfleda dedit Hamme Eccleſiæ Chriſti Cant.* Hamme.

Anno Domini Dcccxxxix. *Winhelmus dedit Wlfelmo Archiep. Dorober.* xj. *agros* * *à meridie Doroberniæ. Et eſt terra illa circumdata his terminis. Ab oriente Adredſtand, ab aquilone* Kingsland *Terra à meridie* Doroberniæ. * *Jugera*, as in another *Mſ.*

Kingsland, á meridie publica ſtrata, & ab occidente Brihtelmeſland. Factum fuit donum iſtud in præſentia Athelſtani Regis.

Mepeham. *Anno Domini* Dcccccxl. *Eadulfus Dux per conceſsionem Regis Athelſtani, præſente Wlfelmo Archiep. dedit Mepeham. L. S. M.*

Preſtantun Wingham & al. *Anno Domini* Dcccccxlj. *Preſtantun. Wingham. Wolecumbe, Swerdlingan, Boſington & Graveney reſtitut. eccleſiæ per Eadmundum Regem, & Eadredum fratrem ejus, & Edwinum filium ejuſdem Edmundi.*

Terrings. *Athelſtan Rex dedit villam de Terrings ſitam ſuper mare in Suthſexan, eccleſiæ Chriſti in Dorob. L. S. A.*

Anno Domini Dcccccxliij. *Eardulfus Rex Cantiæ dedit Heahberthæ Abbati de Racul & ejus familiæ, ſcil. Monachis conſiſtentibus in illo loco vocato Raculfre, et etiam unius aratri in loco qui nominatur Perhamſtede.*

Pecchinges. *Anno Domini* Dcccccxlvij. *Pecchings dat' eccleſiæ per Wlfricum, preſente et conſentiente Rege Edredo, matreque ejus Regina Eadgiva, Odoneque Archiepiſcopo Doroberniæ, Wlſtano Archiepiſcopo Eborac. et aliis multis nobilibus. L. S. A.*

Monaſterium Raculfenſe. *Anno Domini* Dcccccxlix. *Edredus Rex preſente Odone Archiepiſcopo Eadgiva regina matre ipſius Edredi dedit eccleſiæ Chriſti in Dorobernia Monaſterium Raculfenſe bis denis ſemiſque eſtimatum caſſatis cum omnibus pertinen' ſive litorum ſive camporum, agrorum, ſaltuumve. L. S. A.*

Iccham. *Anno Dom.* Dccccl viij. *Villa de Iccham data fuit per Athelwardum, præſente Odone Archiepiſcopo.*

Meapham & alia. *Anno Domini* Dccccl xj. *Edwa regina, alio nomine dicta Edgiva, ſcil. mater Eadmundi et Eadredi Regum dedit Mepeham, Coulings, Oſterland, Leanham, Pecham, Farnleghe Monketone, et Aldintone, huic eccleſiæ.*

Anno Domini Dccccl xiij. *Dunſtanus, de conſenſu regis Edgari dedit huic eccleſ. Fengg'* vij. *aratrorum, quod Anglicè dicitur* vij *hides emptorum de Ingelram Optimato ejuſdem regis.*

Anno Domini Dccccl xiiij. *Ethelſtanus, conſentiente et concedente Archiepiſc. Dunſtano dedit eccleſiæ Sanctæ Mariæ de Liminges, ubi ſepulta eſt ſancta Eadburga terram unius jugeri quæ Vleham nominatur.*

Anno

Anno Domini Dcccclxxix. *Egelredus Rex dedit eccleſiæ in Dorobernia Sandwich, ad veſtitum Monachorum, et Eſtreyam ad cibum Monachor. L. S. A.* Sandwich. Eſtrey.

Anno Domini Dcccexcj. *Aſchwinus Dorſetenſis Epiſcopus reddidit eccleſiæ Chriſti Alfrico Archiepiſcopo Riſbergh.* Risbergh.

Anno Domini Dcccexcvij. *Elfgiva regina dedit huic eccleſiæ Newinton et Brotewelle in regione de Oxinaford, et calicem aureum cum patena aurea, in quo ſunt* xiij. *marcæ de puro auro, et duo dorſalia de pallio, et duas capas de pallio cum taſſellis auro paratis. L. S. A*.* Newinton & Brotewell. & al. * .i. Libeè ſicut Adeſham.

A° D. Dcccclxxx*. *Athelſtanus filius Aelthredi, de conſenſu et licentia ejus dedit eccleſiæ Doroberniæ Holingburnan, ad cibum Monachorum, quam villam emit à patre ſuo. L. S. A.* * Mxv. as in another Mſ. Holingburne.

Edmundus Rex filius Edivæ Reginæ dedit Preſton, et Eylwartone Monachis eccleſiæ Chriſti Cantuar. et eſt de victu eorum.* *.i. Copton. Preſton & Eylwarton.

A° D. Dcccexlj. *Dux Brithnotus iturus ad bellum contra paganos, dedit Laling, Illegh, Hadlegh, conſentiente Rege Ethelredo, preſente Sirico Archiep. Dorober.* Laling. Illegh. Hadlegh.

A° D. Miij* *Ethelredus Dux dedit eccleſiæ Chriſti particulam terræ in Dorobernia, quam ſibi Rex Ethelredus dedit,* xv. *virgarum in longitud. et* viij. *virgarum in latitud. et* vj. *agros extra murum. Termini terræ infra murum ſunt hii. In orientali parte terra Regis, in parte auſtrali placca civitatis. In occidente terra eccleſiæ Chriſti. In aquilone cæmiterium Chriſti.* *Terra in Cant. & extra.*

A° D. Mvj. *Ethelredus Rex confirmavit omnes donationes terrarum quæ datæ ſunt eccleſiæ Chriſti in Dorobernia, et ſuper hoc ſcriptum ſuum dedit Elfrico Archiep. cum piſcationibus, venationibus, aucupationibus, et aliis omnibus libertatibus, exceptis illis tribus in Adeſham, ſigno ipſius confirmatum, una cum* xxxj. *ſignis optimatum ſuorum.* *Confirmatio Donationum & Libertatum.*

Eod' anno Ethelric & Leofwina, annuente rege Ethelredo, dederunt Bocking et Merſey ad victum Monachorum. Bocking & Merſey.

Anno Domini Mx. *Elfegus Archiepiſcopus adauxit eccleſiæ Chriſti Cantuar. quandam terram, nomine Werehorne, Fremingham et Wodetone, et eſt de veſtitu Monachorum. L. S. M. *.* Werehorne & alia. * .i. Libeè ſicut Milton.

Anno Dom. Mxviij. *Meſteham et Cheyham, duæ villæ in regione Surreyæ dat. per Ethelſtanum, qui et Livingus.* Merſteham & Cheyham.

Eod. anno Knuht Rex dedit Livingo Archiepiſcopo, ad opus eccleſiæ, ſilvam Heſeleherſt. L. S. A.

Portus Sandwici.

A° D. Mxxiij. *Kanutus Rex dedit eccleſiæ Chriſti in Dorobernia portum de Sandwico cum corona ſua aurea, quæ adhuc ſervatur in capite crucis majoris in navi ejuſdem eccleſiæ. Portum illum dedit Monachis cum thelonio ejuſdem villæ, wrecco maris & omnibus aliis conſuetudinibus ad portum illum pertinentibus.*

* *Epiſcopum S. Martini, quæ eccleſia ſita eſt extra Civitatem* Doroberniæ *in Oriente.* as another Mſ. hath it.

A° D. Mxxxij. *Apuldre, Orpintone, Palſtre, & Wihttriſcheham dat' eccleſiæ per Edſinum preſbiterum *, conſentientibus Canuto Rege, & Elfgiva, Regina ſua.*

Apuldre & alia.

A° D. Mxxxvj. *Theored. conſentiente & concedente Knuto, dedit Horſleghe, ad opus & victum Monachorum. L. S. A.*

Horſleghe.

Memorandum quòd idem Rex Kanute, confirmavit privilegia prædeceſſorum ſuorum legalia in libertatem Monaſteriorum infra Kanciam poſitorum.

Heth & Saltwode.

Eod. anno. Hethe & Saltwode data eccleſia per unum de principibus Angliæ, nomine Haldene.

Godmerſham.

Eod' anno. Godmerſham data fuit eccleſiæ per Egelnothum Archiepiſcopum.

Folkſtane.

A° D. Mxxxviij. *Knuthus Rex reddidit eccleſiæ Chriſti in Doroberniâ villam de Folkſtane, quam olim Rex Atbelſtanus filius regis Edwardi eidem eccleſiæ dedit, ea conditione hanc donationem fecit Knutus, ut nunquam alienaretur eadem villa per Archiepiſcopum ſine licentia Regis & Monachorum.*

Thurrock.

Wlſtanus, cognomento Wildepreoſt, annuente Domino ſuo Hardeknuto, dedit huic eccleſiæ Thurrock.

Chert. Stouting. Meletune

A° D. Mxliiij. *Egelricus Bigge dedit huic eccleſ. Chert, Stouting & Meletune.*

Stiſtede. Goggeſhale.

A. D. Mxlvj. *Wlfgith relicta Elſwine, & Codwinus, conſentiente ſancto Edwardo Rege dederunt eccleſiæ Chriſti in Doroberniâ, Stiſtede & Goggeſhale in Eſſex, ad victum Monachorum. L. S. A.*

Chertham & Waleworth.

A. D. Mlj. *Villæ de Chertham & Waleworth conceſſæ & confirmatæ fuerunt per ſanctum Edwardum, cum maneriis jam habitis, & multis libertatibus conceſſis. Prædictam villam Walworth Edmundus Rex dedit cuidam joculatori ſuo nomine Hitardo.*

Tempore

Tempore tandem Regis Edwardi idem Hitardus volens limina Apoſtolorum Romæ venit ad eccleſiam Chriſti in Dorobernia, & per conſenſum & conceſſionem Regis Edwardi dedit eandem villam eidem eccleſiæ Chriſti, chartam quoque ejuſdem terræ poſuit ſuper altare Chriſti &c.

Siwardus & Matildis uxor ejus dederunt Merſham Monachis eccleſiæ Chriſti Cantuar. Sancto Edwardo Rege anno Domini Mlj. *per ſcriptum ſuum idem donum confirmante, & eſt de cibo eorum.* Merſham.

Eod' anno. Sake. Sokne & aliæ libertates conceſſæ & confirmatæ per S. Edwardum. Libertates.

Carta ejuſdem de libera Warenna.

A. D. Mliij. *Bribtmerus civis London dedit eccleſiæ Cantuar. meſſuagium ſuum apud Gerſcherche, & de licentia & conſenſu Stigandi Archiepiſcopi & Godrici Decani dedit eidem eccleſiam omnium Sanctorum, teſtimonio Liefſitani Portreve & aliorum.* Meſſuagium & Eccleſia in Civitate London.

Willielmus Rex conqueſtor reddidit manerium de Haltone in comitatu Bock. Monachis eccleſiæ Chriſti Cantuar. antiquis & modernis temporibus à jure ipſius eccleſiæ ablatum, & multa alia ut in martilagio continetur. Et plenius ſcriptum ſuum inde confectum teſtatur. Pro Deo & ſalute animæ ſuæ gratis hoc fecit, & ſine ullo pretio.* Haltone. * lia Mſ.

A. D. Mlxxv. *Conqueſtor confirmavit donum fratris ſui Odonis Epiſcopi Baiocenſis, & Comitis Cancie de domibus in Sandwico datis eccleſiæ &c.* Domus in Sandwico.

Carta Regis W^mi Conqueſtoris ut Monachi Cantuar. omnes terras ſuas liberè teneant.

Similis Carta Regis Hen. 1. *&* 2.

A° D. Mlxxiij. *Conqueſtor confirmavit Lanfranco Archiepiſc. omnes conſuetudines in eccleſia de Newenton anteceſſorum ejus, & in eccleſia ſancti Martini de Doffris, & in Scapeia.*

Charta ejuſdem de eadem in omnibus Dominicis eccleſiæ Chriſti Cantuar.

Charta ejuſdem Anglicè & Latinè de libertatibus eccleſiæ Chriſti Cant. conceſſis.

Charta ejuſd' de libertatibus quas S. Edw. conceſſit eid' eccleſiæ.

Charta Regis Henrici primi de eiſdem.

Charta Regis Richardi de eiſdem.

Broke. *Karlemannus levita dedit Broke eccleſiæ Chriſti Cantuar. & poſtea Hen. Rex 1mus idem manerium per chartam ſuam eidem eccleſiæ contulit, & Hen. Rex 2dus per chartam ſuam idem manerium confirmavit.*

Slindone. *Aº D. Mcvj. Rex Hen. 1. rogatus ab Anſelmo Archiep. reddidit eccleſiæ Chriſti Cant. villam quæ vocatur Slindone in Suthſex.*

Carta Regis Hen. 1. Hen. 3. & Richardi de Geld & Danegeld.

Medietas Altaris. *Anſelmus Archiepiſcopus Cantuar. reddidit monachis eccleſiæ ſuæ medietatem altaris Chriſti, quam in manu ſua habebat poſt mortem prædeceſſoris ſui Lanfranci Archiepiſcopi, qui eis aliam medietatem, cognita veritate quòd ad illos pertineret, in vita ſua reddiderat. Similiter & manerium de Stiſtede eis reddidit idem Anſelmus, eò quòd ad eos pertinere ſcitur.*

Stistede.

Eccleſia Sancti Martini Dovor. *Aº D. Mcxxx. Henricus Rex primus dedit eccleſiam ſancti Martini Dover monachis eccleſiæ Chriſti Cantuar. in dedicatione ejuſdem eccleſiæ Cant. cum omnibus pertinen. & provenien. tam in terra quam in mari, ut inde chartateſtatur.*

Reculver octo lib. *Aº Eodem Wmus Archiep. dedit octo libras annui redditus de manerio ſuo de Reculvere, monachis eccleſiæ Chriſti Cant. in dotem ipſius eccleſiæ Cant. in perpetuum & hoc tempore Regis Hen. 1. quod donum S. Edmundus Archiepiſc. poſtea confirmavit.*

Diepham. *Aº D. Mcxlvj. Henricus de Rya ſeiſivit eccleſiam Chriſti Cant. de manerio de Diepham per quendam cultellum ſuper altari Chriſti, preſentibus Teobaldo Archiepiſcopo, Waltero Priore aliiſque multis, & acceptus fuit in fraternitatem à prædictis Archiepiſc. & Prio. Anno ſupradicto. Quam donationem Hen. Rex. 2. confirmavit.*

Berkeſore. *Manerium de Berkeſore datum per Stephanum Regem, ad inveniendum lumen ante capſam beati Anſelmi Archiepiſcopi.*

Berkeſore, Leiſdone &c. *Henricus Rex 2dus dedit & confirmavit Deo, beato Thomæ, & eccleſiæ S. Trinitatis Cantuar. xv libratas redditus in Berkeſor, & in Hokis aiſſe, & Riſſendona, & xxv libratas redditus in Leiſdona, & ita libere &c. ſicut ego &c.*

Doccombe. *Wmus Tracy dedit Doccombe tempore Regis Hen. 2di. idem donum comfirmantis.*

Carta

Carta Regis Hen.2di. de via circa murum Cemiterii noſtri.

Carta ejuſdem de terra noſtra ſuper montes de Hollingborne. Hollingbourne.

Carta ejuſdem de libertatibus noſtris liberè tenendis.

Carta Regis Stephani de eiſdem.

A° D. Mcxcix. *Richardus Rex primus, anno regni ſui primo, dedit Boſcum de Blean, monachis eccleſiæ Chriſti Cant. per unum par cirotecarum, ſalvo tamen uno ſummario quem pater ejuſdem regis conceſsit eccleſiæ & canonicis S. Gregorii in eod. boſco.* Boſcus de Blean.

Duæ cartæ Alienoræ reginæ de xiij *tenementis in Iudaiſmo Cantuar.* *Tenamenta in Cant.*

Carta ejuſdem de maneriis de Terſtane & Weſtfarlegh, cum advocationibus eccleſiarum de Weſtclive & Weſterham pro portu de Sandwice, quam donationem Edwardus Rex primus per cartam ſuam confirmavit. Terſtane & alia pro Sandwico.

A° D. Mcccxxvj. *Dominus Walterus Raynold Archiepiſc. de licentia ſpeciali Ed. Regis* 3. *dedit monachis eccleſiæ Chriſti Cant. manerium de Caldecote juxta Cantuar. cum boſco de Torholte, & cum omnibus & ſingulis libertatibus, &c.* Caldecote. Torholte.

A° *R. R. Ed.* 3. xxvij°. *Richardus Bovyton, de licentia ſpeciali ejuſdem regis dedit manerium ſuum de Bovyton, cum omnibus pertinen. in villa de Bocking in Com. Eſſex, Priori & Conventui eccleſiæ Chriſti Cant.* Bovyton.

Dominus Edus Princeps filius Regis Ed. 3. *dedit monachis eccleſiæ Cant. manerium de Fawkeſhall, eodem rege Edwardo idem donum confirmante, ad ſuſtentationem duorum Capellanorum in eadem eccleſia celebratur.* Fawkſhall.

Edwardus 3. *Anno Regni ſui* xxxviij. *dedit in eſcambium Prio. & Conventui eccleſiæ Chriſti Cant. manerium de Borle in Comitatu Eſſex, pro conſuetudinibus & redditibus una cum omnibus juribus &c. quæ iidem P. & C. habuer' vel habere aliquo modo potuerunt in villa & portu de Sandwico, cum aliis redditibus in inſula de ſcapeia, ut in carta, &c.* Borle *pro* Sandwico.

Carta Regis Hen. 4. *ne furagium capiatur ubicunque in Comitatu Cancia ad equos ſuſtentandos in caſtello Dover.*

Item carta ejuſdem regis, de via infra murum Civitatis Cant. quæ ducere ſolebat de Northgate uſque Queningate.

Eccleſiæ appropriatæ eccleſiæ Chriſti Cantuar.

Halſtowe. *Hubertus Archiepiſcopus dedit eccleſiam de Halſtow, ad officium Precentoris, pro reparatione librorum eccleſiæ Chriſti Cantuar. & poſtea Bonifacius Archiepiſcopus eandem eccleſiam per ſigillum ſuum confirmavit.*

Freningham. *Stephanus Archiepiſcopus dedit eccleſiam de Freningham, & per ſigillum ſuum confirmavit, ad opus Elemoſinariæ eccleſiæ Chriſti Cantuar. Anno Domini* Mccxxv.

Fairfield. *Sanctus Edmundus Archiepiſc. dedit eccleſiam de Fairfield eccleſiæ Chriſti Cant. & per ſigillum ſuum confirmavit Anno Pontificat. ſui quarto.*

Deipham. *Gregorius Papa* ix. *de aſſenſu Epiſcopi Norwicen. & Capituli ejuſdem eccleſiæ, confirmavit eccleſiam de Deipham ad opus eccleſiæ Chriſti Cantuar. ut patet per bullam ſuam inde confectam. Anno Pontificat. ſui primo.*

Seſaltre. *Idem Papa appropriavit eccleſiam de Seſaltre monachis eccleſiæ Chriſti Cantuar. in ſuſtentationem eorum, ut patet per bullam &c. Anno Pontificatus ſui* x^mo.

Eſſhe. *Edwardus Rex* 2^dus *Anno Regni ſui* xix^no *appropriavit eccleſiam de Eſſhe in Comitatu Suffolc. ad novam capellam Elemoſinariæ eccleſiæ Chriſti Cantuar.*

Monketon. Eaſtry. *Simon Iſlep Archiepiſcopus, de ſpeciali confirmatione Regis Edwardi* 3^tii. *Anno ejuſdem regis* xxxix^no. *fecit appropriari eccleſias de Monketon & Eaſtry monachis eccleſiæ Chriſti Cantuar.*

Pageham. *Idem Archiep. de ſpeciali confirmatione & licentia ejuſdem Regis, Anno Regni ſui* xlvj^o. *fecit appropriari eccleſiam de Pageham in augmentationem ſcolarium ſtudentium Oxoniæ in Collegio eccleſiæ Chriſti Cantuar.*

Mepcham. *Willielmus Courtney Archiepiſ. de ſpeciali licentia Regis Ricardi ſecundi, Anno regni ſui nono, fecit appropriari eccleſiam de Mepeham monachis eccleſiæ Chriſti Cantuar.*

Godmerſham. A^o D. Mcccxcvij. *Dom. Thomas Arundell Cantuar. Archiepiſc. de licentia ſpeciali Regis Ricardi* 2^di, *fecit appropriari eccleſiam*

eccleſiam de Godmerſham monachis eccleſiæ Chriſti Cantuar. ad fabricam eccleſiæ Chriſti prædictæ.

A° D. Mcccc°. *Idem Archiepiſcopus, de licentia ſpeciali regis* Weſtwell. *Hen. 4ti. regni vero ſui Anno 2do. fecit appropriari eccleſiam de Weſtwell monachis eccleſiæ Chriſti Cantuar. ad habendum vacationem eccleſiæ de Aldermancherche London, ad opus eccleſiæ Chriſti prædictæ.*

De eccleſiis de Weſterham & Weſtclyve vide cum maneriis de Weſterham Weſtclyve. *Weſtfarlegh & Terſtane, ut ſupra patet.*

Here the Record ends: much ſooner (I confeſſe) then it ſhould. For a multitude of benefactors there were, both before and after this time that are here omitted. But (I take it) theſe were all or the moſt of the chiefe, and it would have beene an endleſſe worke to have mentioned all. In which regard, I hope, it will not be expected that I ſhould perfect the Catalogue. I paſſe therefore from it,

And now am come to my Catalogue of the { 1 Archbiſhops, 2 Priors, 3 Archdeacons } of the Church. 5. Particular.

Beginning with the Archbiſhops, let me ſet before you in the firſt place, a few things very fit to be premiſed. *viz.*

1. The Antiquity of Archbiſhops in generall, and the cauſe of their firſt Inſtitution.
2. The Antiquity of our Archbiſhops in particular, with the number of Archbiſhops in *England*, in former time, and at this day.

FOr the firſt (the Antiquity of Archbiſhops, &c.) I ſhall not need take much paines to ſearch it out. For truth is, the Antiquity both of the name and office of an Archbiſhop is already ſo fully laid downe and proved to my hand by the worthily admired Author of the Defence of the anſwer to the Admonition, and ſo vindicated and cleered from the aſperſion of Antichriſtianiſme (wherewith ſome late turbulent Innovators have beene pleaſed falſly to ſtigmatize

matize them) and by his learned pen, who fetcheth and deriveth them (ſo venerable is their Antiquity) from before the time of the Goſpells publike embracing by any Prince, or in any Kingdome, and (if I miſtake him not) the Office, though not the Name, from the Apoſtolike times; and Biſhop *Bilſon* alſo, Biſhop *Downham*, and many others, as the learned well know, have ſo laboured in this argument, that if I ſhall further proceed in the obſerving of the Antiquity of Archbiſhops, I ſhall but, as it were, *actum agere*. And therefore will it ſuffice that *remiſſivè*, I referre the reader to theſe mens Learned Labours, whom I have choſen to cite, becauſe the vulgar, whoſe onely information I here intend, can more eaſily both purchaſe and peruſe them, their workes like themſelves ſpeaking Engliſh. The learned, I know, can further ſatisfie themſelves in the point from *Bertherius* in his *Bithanôn*, and *Morinus* of late, in *Eccleſiaſticæ Exercitationes*, not to mention divers others. Of the former alſo, he may ſee thoſe men anſwered, who (reliſhing nothing but a *Presbyterian-Vtopian parity* in the Miniſtery) under the pretence of zeale for the Reformation (as they terme it) of diſorders in the Church-government by Archbiſhops &c. kick and carpe at the ſame, and upon occaſion which un-offered they take of the report of thoſe, who to ſhew the originall of Archbiſhops in the Church, ſay that they ſucceeded in the places of the *Archiflamines* (certaine heathen High-Prieſts, or Arch-Prieſts, which had the overſight of the manners of the *Flamins*, heathen Prieſts likewiſe, as Judges over them: of whom *Duarenus*[n], *Alexander ab Alexandro*[o], and our Countryman[p] *Fox* with others make mention) collect and conclude thus. "That the miniſtery of the Goſpell was framed by "example of idolatrous and heatheniſh functions. Of my fore-cited Authors the Defender of the Anſwer to the Admonition chiefely takes theſe men to taske. After what manner he encountreth their arguments would be too prolix here to relate, and becauſe his larger diſcourſe is, in my opinion well abridged and epitonized by M^r *Maſon*:

[n] *Tract. de Beneficiis.*
[o] *Genial. Dier.*
[p] *Acts &c. Monum.*

I have choſen rather to preſent you with theſe words of his. *Sed id demum* (ſaith he[q]) *illos peſsimè habet quòd Epiſcopi noſtri atque Archiepiſcopi ſedes ſuas ad Flaminum atque Archiflaminum Ethnicorum numerum aptatas habuiſſe dicuntur. verum quid obſecro inde naſcetur incommodi, ſi pulſis Idolorum cultoribus, veri Dei adoratores ſuccedunt? Neque enim ulli loci Epiſcopatibus erigendis aptiores quam maximæ & frequentiſsimæ Civitates. Ipſi Apoſtoli in nobiliſsimis urbibus in quibus fuerant, aliquando Flamines & Archiflamines aut ſacrorum Præſides eorum non diſsimiles Epiſcopos conſtituerunt, &c.* Thus farre M^r *Maſon.*

[q] *De Miniſterio Anglican. lib. 2. cap. 3. pag. 79.*

Some learned men (I am not ignorant) there have beene and are, which will by no meanes yeeld, that the Sees of our Biſhops and Archbiſhops were adapted to the number and places of the Flamins and Arch-flamins, arguing very ſtifly againſt it, by name Biſhop *Godwin* in his Treatiſe *of the Converſion of Britannie*, preceding his Catalogue of Biſhops, *Fol.* 26. and ſome others. But put caſe it be granted that they were ſo, and let theſe Cavillers (which diſtaſting our *Ariſtocracy* (for ſuch is our Church government[r]) and deſirous, as it ſeemeth, of an *Anarchy*, a Church like to *Plinies Acephali*, all body and no head) be allowed their ſo much deſired premiſſes; yet ſtill a *non ſequitur* will attend on their concluſion. For were it (think they) a good collection to ſay that becauſe there is now a Miniſter of the Goſpell placed, where in the Popes time there was a maſſing Prieſt: *Ergo* the Miniſtery of the Goſpell is framed by the example of maſſing Prieſts? If they cannot juſtly ſay ſo of Miniſters, neither can they of Biſhops and Archbiſhops. For the reaſon is the ſame in both. As much to this purpoſe the ſaid Author of the Defence &c. hath it *Fol.* 321. Agreeable whereunto is that of Biſhop *Hall*[s]. *Chriſtianity* (ſaith he) *came in the roome of Iudaiſme, was it therefore derived from it?* I leave the judicious reader to give the anſwer.

[r] *Downings Diſcourſe Concluſ. 1. §. 6.*

[s] *Apology againſt Brownists. Sect. 46.*

And ſo enough of this, onely pray we that *Anarchy* never get poſſeſſion of our Stage, leſt Confuſion ſhut up the

Scene. And that maugre the malice of all turbulent Innovators, our Church may ſtill glory in this (the commendation given her by the late learned *Iſaac Caſaubon* [t]) that ſhe, *Inter vel exceſſu vel defectu peccantes mediam viam ſequitur.* And may continue to deſerve that *Encomium* given her of divine *Herbert* [u].

[t] *Exercitationes.*

[u] The Temple.

I joy deare Mother, when I view
Thy perfect lineaments and hiew,
Both ſweet and bright.
Beauty in thee takes up her place,
And dates her letters from thy face,
When ſhe doth write.
A fine aſpect in fit aray,
Neither too meane, nor yet too gay,
Showes who is beſt.
Out-landiſh lookes may not compare;
For all they either painted are,
Or elſe undreſt.
She on the Hills, which wantonly
Allureth all in hope to be
By her preferr'd,
Hath kiſs'd ſo long her painted Shrines,
That even her face by kiſſing ſhines,
For her reward.
Shee in the Valley is ſo ſhye
Of dreſſing, that her haire doth lye
About her eares.
While ſhe avoides her neighbours pride,
Shee wholly goes on th'other ſide,
And nothing weares.
But, deareſt mother (what thoſe miſſe)
The meane thy praiſe and glory is,
And long may be.
Bleſſed be God, whoſe love it was,
To double moate thee with his Grace,
And none but thee.

So much of the Antiquity of Archbiſhops.

The

The cauſe of their firſt Inſtitution followes. And it was briefely this. As the whole *Hierarchie* was firſt invented and inſtituted, *ut Auguſtæ illius ac divinæ Civitatis, quam eccleſiam vocamus, unitas ac tranquillitas melius conſervetur.* So *Duarenus* [x], who there proceeds to ſhow the further utility of the Hierarchicall order: ſo conſequently the finall cauſe of ordaining an Archbiſhop (a principall member of that Hierarchicall body) was to promote and advance the Churches peace. This the often alleaged Author of the Defence, &c. well knowing, ſaith, that it is the chiefe and principall office of an Archbiſhop, *To keepe Vnity in the Church, to compound contentions, to redreſſe hereſies, ſchiſmes, factions, &c.* as he gathereth out of Saint *Cyprian*, as you may read *Fol.* 355. And ſo I have done with my firſt Particular.

[x] *De ſacr. eccleſ. Miniſter. & Benefic. lib. 2. cap. 9.*

AND come now to the other (*The Antiquity of our Archbiſhops in particular, &c.*) In the world (as I read in a French Author [y], a Civilian, who hath noted it out of the *Provinciale omnium univerſi orbis Eccleſiarum*, a booke ſo called, in which as he relateth all the Archbiſhoprickes in the whole world with their Suffraganes are particularly reckoned up) there are to the number of an hundred and thirty Archbiſhoprickes. For the truth of this relation (becauſe it is a thing not ſo eaſily proved as publiſhed) *ſit fides penes autorem.* But ſure I am that We in this Kingdome acknowledge onely two Archbiſhops to be in this our Engliſh-Orb at this day; albeit in time paſt, namely from the converſion of King *Lucius* unto Chriſtianity foureteen hundred yeares agoe and upwards, unto the coming of *Auguſtine* (the Monk ſent from Rome) into *England*, happening above one thouſand yeares ſince, that is, for the ſpace of about 400. yeares together, there were in this our Iland, three Archbiſhops, to wit of *London*, *Yorke* and *Caerleon*. To *Caerleon* the Churches of *Wales* were ſubject; *Yorkes* province was *Scotland* and the North of *England*; and laſtly, *London* had Juriſdiction over the reſt of the Kingdome [z]. In which three

[y] Gualterus.

[z] *Antiq. Brit. pag. 6. Acts &c. Mon. tom. 1. pag. 96. Lamb. Peramb. pag. 62. Catal. of BB pag. 183.*

three principall Cities of the Realme (as *Fox* and *Lambert* affirme) were before *Lucius* time, and in his reigne alſo untill his converſion, three Arch-flamins, who were by *Fugatius* or *Faganus*, and *Damianus* or *Dimianus* (teachers or Preachers ſent by *Eleutherius* then Biſhop of *Rome* into this Iland for the converſion of the King and people thereof) turned into Archbiſhops, about the yeare of our redemption 180. Who, from and after that their plantation continued their Archiepiſcopall ſeats there, untill ſuch time as *Auguſtine* came over and was intertained of *Ethelbert* the Kentiſh King, in the time of the Saxon Heptarchy. For at that time (according to that prediction of *Merlin*. *Dignitas Lovedonia adornabit Doroberniam*) at the prayer of the Citizens of *Dorobernia* (as Mr *Fox* [a] hath it) the Archbiſhoprick of *London* (whoſe chaire ſtood at Saint *Peters* in *Cornhill*) was by *Auguſtine* and *Ethelbert* tranſlated from thence to *Canterbury*. Other reaſons for the tranſlation of it are given by the Author of the *Antiquitat. Brit* [b]. You ſhall have his words. *Sed Auguſtinus &c.* But *Auguſtine* (ſaith he) whether for *Ethelbert* the Kentiſh King, and his kinde Hoſts ſake, whether becauſe *London* was not *Ethelberts*, but *Seberts* his Nephew, whether in charity or good will to the Kentiſh-men for their kinde intertainment of him, or whether in regard that *Kent* was the prime and chiefe province of Britanny, to the Dominion and Empire of whoſe King, the reſt of the Kings were ſubject &c. But Maſter *Lambert* [c] ſaith flatly (if we may beleeve him) that *Auguſtine* by great injury ſpoiled *London* of this dignity of the Archbiſhops chaire, beſtowing the ſame upon *Canterbury*. Indeed it appeares, that Pope *Gregory* intending *London* for the Metropolitan Seate of *Auguſtines* Archbiſhopricke, ſent him his Pall thither. But *Auguſt.* for many reaſons (wherein you ſee Authors are divided) placed the ſame at *Canterb.* Whereof afterwards the Popes, *Boniface*, and *Honorius*, in their ſeverall letters, the one to *Iuſtus*, the other to *Honorius* ſucceſſors of *Aug.* gave their expreſſe approbations. The firſt thus [*], *Id ipſum præcipientes firmamus*,

[a] *Tom. 1. pag. 108.*

[b] *Vbi ſupra.*

[c] *Vbi ſupra.*

[*] Malmesb. *de geſtis Pontificum lib. 1. pag. 208.*

us.

ut in Dorobernia civitate ſemper in poſterum Metropolitanus totius Britanniæ locus habeatur; omneſque provinciæ regni Anglorum præfati loci Metropolitanæ eccleſiæ ſubjiciantur, immutilatâ & perpetua ſtabilitate decrevimus. The latter in theſe words*. *Tuæ ergo jurisdictioni ſubjici præcipimus omnes Angliæ eccleſias & regiones: & in civitate Dorobernia Metropolitanus locus & honor Archiepiſcopatus & caput omnium eccleſiarum Angliæ ſemper in poſterum ſervetur; & à nulla perſona per aliquam malam ſuaſionem in alium locum mutetur.* Which thing, for the honour of *Auſtin* it pleaſed the wiſdome of this Nation afterwards to eſtabliſh and confirm; witneſſe this paſſage in certain letters of *Kenulfus* King of Mercia to Pope *Leo**. *Nam quia beatæ recordationis Auguſtinus, qui verbum Dei (imperante beato Gregorio) Anglorum genti miniſtrabat, & glorioſiſsimè eccleſiis præfuit Saxoniæ, in eadem civitate diem obiit, & corpus illius in eccleſia beati Petri Apoſtolorum principis (quam ſucceſſor ejus Lawrentius ſacravit) conditum fuiſſet; viſum eſt cunctis gentis noſtræ ſapientibus, quatenus in illa civitate Metropolitanus honor haberetur, ubi corpus ejus pauſat, qui his partibus fidei veritatem inſeruit.* But enough of this matter; It is now time that I come to my Catalogue. Wherein I purpoſe, beſide their names, to repeat little of what others have written of the Archbiſhops, unleſſe in a brief collection of their more memorable acts and places of buriall, adding what things of note I finde omitted of others, with ſome pertinent obſervations.

* *Ibidem. Pag.* 109.

* *Idem. De Geſtis Regum Anglor. l.* 1. *pag.* 31.

Auguſtine. 1. *Anno*

Auguſtine (you ſee) was the firſt Archbiſhop of *Canterbury*. Whoſe whole ſtory is become ſo trite and vulgar that it needs no repetition. Wherefore let other mens copious diſcourſe of him and his acts excuſe my ſilence of either. *Dom.* 596

Lawrence. 2.

Lawrence ſucceeded *Auſtin*, as it was appointed by *Auſtin* before his death, and ſate till 616: and then died. 611.

Mellitus. 3.

Mellitus ſucceeded him, and died in the yeare 624. Of the miraculous preſervation of our city from the fury of 619.

Anno Dom. the flame, by whoſe prayers and preſence, you may reade in *Bede's eccleſ. Hiſt. lib. 2. c. 7.*

Iuſtus. 4.

624. Whom *Iuſtus* ſucceeded, governed the See 10 yeares, and then died.

634. Diviſion of Pariſhes. *Honorius* ſucceeded *Iuſtus*. This Archbiſhop is famous for his diviſion of the Kingdome into Pariſhes. For I reade, that about the yeare of our redemption 636. this man firſt began to divide England into Pariſhes: that ſo (ſaith my Author [d]) he might appoint particular Miniſters to particular congregations. I reade, that *Euariſtus* the firſt Biſhop of Rome, who ſuffered martyrdome under *Trajan* the Emperour, about the yeare 110. did the like in Rome [e]. And that *Dionyſius*, that bleſſed Martyr, Biſhop of Rome *circa annum* 266. did attempt to do the like throughout the whole Chriſtian world [f]. I finde no queſtion made of any of theſe three diviſions of Pariſhes ſave onely of that of our *Honorius*; which M[r] *Selden* in his *Hiſtory of Tithes* flatly denieth. His arguments you may finde examined and anſwered by his Animadverſioner, to whom for brevity-ſake I referre you, and come to the Hiſtory of the Councell of Trent, the Author whereof delivers his opinion in the generalitie of the point in hand thus. "The diviſion of Pariſhes (ſaith "he [g]) was firſt made by the people, when a certain number "of inhabitants, having received the true faith, built a tem- "ple for exerciſe of their Religion, hired a Prieſt and did "conſtitute a Church, which by the neighbours was called "a Pariſh; and when the number was encreaſed, if one "Church & Prieſt were not ſufficient, thoſe who were moſt "remote did build another. In progreſſe of time, for good "order and concord a cuſtome began to have the Biſhops "conſent alſo. Thus he. And ſo I return to our Archbiſhop who ſate almoſt 20 yeares, and died in the yeare 653.

[d] *Antiq. Brit. in in ejus vita.*

[e] Pet. Greg. Tholoſ. *de Republic. cap. 4. num. 5.*

[f] *Id.* Tholoſ. *ubi ſupra.*

[g] *Lib. 6. pag. 498.*

Deuſ-dedit, or *Adeodatus*. 6.

655. Him next ſucceeded *Deuſ-dedit* or *Adeodatus*. He continued Archbiſhop about ſix yeares, and dying was buried (as all his predeceſſors were) in the Church porch of S. *Auguſtines*.

Theo-

Theodorus. 7. *Anno Dom.*

Theodorus ſucceeded him. Amongſt his other deſignes for the advancement of learning, he founded the ſchool at *Canterbury*; wch I have on a former occaſion mentioned: In his time and chiefly by his endeavors learning ſo flouriſhed in this Iland, that from a Nurſery of *Tyrones* it became a peculiar ſeminary of Philoſophy [h]. He continued Archbiſhop two and twenty yeers, and dying *anno Dom.* 690. was buried within the Church of S. *Auſtins* Abbey, becauſe the porch was full before, all his predeceſſors (ſix in number) being (as I told you) buried there. In memory of them all were compoſed and ingraven in marble certain verſes, which *Wever* hath already publiſhed both in Latine and Engliſh [i]. 668.

[h] Malmeſb. *De Geſtis Reg. lib.* 1. *pag.* 11.

[i] Ancient funerall Monum. *pag.* 248.

Brithwald. 8.

Theodores next ſucceſſor was *Brithwald*, ſometime Abbat of Reculver. No Archbiſhop continued ſo long in this See as he, either before or ſince his time. He ſate 38 yeares and a half. Dying then, in the yeare 731. he was buried at S. *Auſtins* with his predeceſſors. He held a Synod at *Clift* and another at a place then called *Bacanceld*, ſince *Backchild* and now *Bapchild*, an obſcure village upon the rode neare Sittingbourne in Kent. 692.

Tatwyn. 9.

Tatwyn ſucceeded him, and ſate 3 yeares. died in the yeare 734. and was buried at *Canterbury*. 732.

Nothelmus. 10.

Nothelmus ſucceeded *Tatwyn*. He was one of venerable *Bedes* Intelligencers for his Eccleſiaſticall ſtory [k], and dying in the yeare 741. was buried alſo at *Canterbury*. 736.

[k] *Vide Præfat. Bedæ.*

Cuthbert. 11.

Cuthbert was his Succeſſor. This man was the firſt that obtained Church-yards for this Kingdome. For you muſt know there was a law amongſt the Romanes, borrowed of the Grecians, and inſerted into their *Twelve Tables*, that none ſhould be buried or burned within any town. *Hominem mortuum in urbe nè ſepelito neve urito.* So that all were buried either in the fields, along the high way-ſide (to put paſſengers 742. Church-yards

passengers in minde of their mortality) upon the top or at the feet of mountains. And this kinde of interrement by generall custome was used both of Jewes and Gentiles, as you may finde at large illustrated by *Wever* in his Monuments. Hence was it that *Augustine* the first of our Archbishops procured the ground, on part whereof he afterward erected his Abbey, lying without the City, for a place of sepulture for the Kings of Kent, himself and all succeeding Archbishops of that See.

Cicero making mention of this law, gives this reason for it. *Credo* (saith he) *vel propter ignem, vel periculum.* But [1]*Hospinian* out of *Durand*, *Vlpian* and others, shewes the reason of it more at large. It was a custome (saith he) in times of old that men and women were buried in their own private houses or gardens; but afterwards for the noisome savour and contagious stink of the dead carcasses so interred, it was inacted that all burialls should be without Towns and Cities, in some convenient place appointed for that purpose. And however that this order was observed by the Gentiles upon this reason onely, *scilicet ut in urbibus mundicies servaretur, et aer minus inficeretur, ex cadaverum putrescentium fœtore*; yet the true Christians, and such as by their lively faith were adopted the children of God, had a further mystery in this their manner of interrments: for by the carriage and buriall of the dead corps without their City-walls, they did publikely confirme and witnesse, that the parties deceased were gone out of this world to be made free denizens of another City, namely Heaven, there to remain with the blessed Saints in eternall happinesse.

[1] *Wever.* Of ancient funer. Monuments *pag.* 7.

This order or custome of buriall without cities continued amongst the Christians untill the time of *Gregory* the Great, for as then the Monks, Friers and Priests (saith my foresaid Author) began to offer sacrifice for the souls departed. So that for their more ease and greater profit, they procured first that the places of sepulture should be adjoyning unto their Churches. Upon this reason out of the said

Gregory[m].

Gregory [m]. *Cum gravia peccata non deprimunt* (ſaith he) *tunc prodeſt mortuis ſi in eccleſiis ſepeliantur: quia eorum proximi quoties ad eadem ſacra loca veniunt ſuorumque ſepulturam aſpiciunt, recordantur & pro eis Domino preces fundunt.* Anciently (ſaith *Onuphrius Panvinius* [n]) the bodies of the dead were buried onely without Cities in cœmiteries or ſleeping places (as the word ſignifies) untill the reſurrection. But perſecution being ended, and peace given to the Chriſtian Church, the manner grew in uſe to bury within Cities, at the entrance into their ſacred Temples, yea and afterwards in the very Churches themſelves. Now our Archbiſhop *Cuthbert* happening to be at Rome, and ſeeing of theſe burialls, obtained from the Pope a diſpenſation for the making of Cœmiteries or Churchyatds within Townes or Cities throughout England.

[m] 13. quæſt. 2. c. xvij.

[n] *In lib. de Ritu ſepeliendi mortuos.*

By this time you may ſee when the old cuſtome of burying without City-walls ceaſed, and burying in Churches and Church-yards both here and elſewhere began, and may gueſſe at the cauſe of the frequency of burialls in Churches in former times. A thing thus tartly reproved of *Baldvinus* the Civilian. *Poſtea tamen* (ſaith he [o], having ſpoken before of the prohibition of ſuch burialls) *Chriſtianorum Principum indulgentiâ res eò evaſit ut multi in ipſis, etiam divorum templis atque ſacellis loculiſque ambitioſè ſepeliri vellent, quam ſuperſtitionem dicam an impudentem ambitionem Gratianus, Valentinianus & Theodoſius reprimere conati ſunt, edito hoc reſcripto. Nemo Apoſtolorum vel Martyrum ſedem humanis corporibus exiſtimet eſſe conceſſam &c.* So he. But enough of this.

[o] *Ad LL. 12 Tabularum.*

Now return we to our Archbiſhop, *Cuthbert*. Who five yeares after his tranſlation to this See, to wit *anno* 747. by the counſell of *Boniface* Biſhop of Mentz, called a Convocation at Clift beſide Rocheſter, to reforme the manifold enormities wherewith the Church of England at that time was over grown. The conſtitutions whereof you may reade of elſewhere. He procured of *Eadbert* King of Kent, that the bodies of all the Archbiſhops deceaſed, from thence-

Anno Dom. forth ſhould not be buried at S. *Auguſtines* (as heretofore) but at Chriſt-Church. And dying, his funeralls were there ſolemnized accordingly.

Bregwyn. 12.

759. As alſo were the funeralls of his next ſucceſſor *Bregwyn*, who ſate onely 3 yeares and died *Anno* 762.

Lambert. 13.

764. *Lambert* ſucceeded *Bregwyn*. From Abbat of S. *Auſtins*, he was by the Monks of Chriſt-Church choſen for their Archbiſhop, aſſuring themſelves he would now be as earneſt a defender of their liberties, as he had been heretofore an oppugner in behalf of S. *Auſtins* about the buriall of the Archbiſhops, for which being Abbat he had contended with *Bregwyn* his predeceſſor: but their hopes failed them; for perceiving his end to approach, he took order to be buried in S. *Auſtins*, and was (ſaith my Author) very honorably interred in the Chapter houſe there. In his time *Offa* King of Mercia erected a new Archbiſhoprick at Litchfield, and obtained of the Pope authority for *Eadulfus* Biſhop there to govern the Dioceſſes of Worceſter, Leiceſter, Sidnaceſter, Hereford, Helmham and Dunwich. So that *Canterbury* had left unto him for his Province onely theſe, London, Winchеſter, Rocheſter, and Sherborne. But

Archbiſhoprick at *Litchfield.*

Athelard. 14.

793. *Athelard*, his Succeſſor, prevailed with (*Offa's* ſucceſſor) *Kenulph*, and *Leo* the third then Pope, to quaſh this new Archbiſhoprick, and to reduce all *in ſtatu quo prius*. He ſate 13 yeares, and then dying was buried in Chriſt-Church:

(By his means King *Offa* became an eſpeciall benefactor to this Church, as by his charter there appeares; which, if it be authentick, and may be credited (as I ſee not why to queſtion it) diſcovers an errour in the computation and accompt which the current of our Hiſtories and Chronologies do make of the beginning both of *Offa's* reigne and this Archbiſhops government: wherefore, and becauſe it is otherwiſe remarkable, I have thought fit wholly to tranſcribe

transcribe it, as you may finde in my Appendix *Scriptura* 1ª.) *Anno Dom.*

Wlfred. 15.

As his ſucceſſor *Wlfred* likewiſe was, who died in the yeare 830. In his time the Monks of his Church died all to five [p]. 807.

[p] *Liber eccleſ. Cantuar.*

Theologild or *Fleologild.* 16.

After *Wlfred*, *Theologild* or *Fleologild*, ſometimes Abbat of *Canterb.* was Arcbiſhop for the ſpace of 3 moneths, and dying was buried alſo in Chriſt-Church. One named *Syred* ſucceeded him, but being taken away before he had full poſſeſſion, is not reckoned amongſt the Archbiſhops. 832.

Celnoth. 17.

Celnoth ſucceeded and continued Archbiſhop 38 yeares, died *anno* 870. and was buried in Chriſt-Church. He brought Clerks into his Church in aid of thoſe 5 monks that ſurvived the mortality before ſpoken of in *Wlfred* [q]. 832.

[q] *Lib. ſupradict.*

Athelred. 18.

Athelred was Archbiſhop after *Celnoth* 18 yeares, and died *anno* 889. and was buried in the ſame Church. He expelled thoſe Clerks out of his Church which his predeceſſor brought thither, and made up the number of his Monks again [r]. 871.

[r] *Lib. memorat.*

Plegmund. 19.

Plegmund ſucceeded him, and ſate Archbiſhop 26 yeares, and dying *anno* 915. was buried alſo in his own Church. 889.

Athelm. 20.

Athelm ſucceeded, and ſate nine yeares, died *anno* 924. and was buried with his predeceſſors. 915.

Wlfhelm. 21.

Wlfhelm ſucceeded *Athelm.* He continued 10 yeares, and died *anno* 934. 924.

Odo. 22.

Odo ſirnamed *Severus* ſucceeded him and ſate 24 yeares. Dying then he was buried on the South-ſide of the high Altar, in a tombe built after the form of a *Pyramis.* Biſhop *Godwyn* in his catalogue conceives it to be the tombe of touchſtone (ſuch are his words) ſtanding in the grate neare 934.

the ſteps that leade up to S. *Thomas* Chapell. And there indeed accordingly, ſhall you finde a table hanging, epitomizing the ſtory of his life and acts. Not without a great miſtake doubtleſſe. For firſt the modern Church is not the ſame that ſtood in *Odo's* dayes, or when he died: that (I think) is made plain enough before. Secondly this tombe is not built *Pyramis*-wiſe, or after the form of a *Pyramis*. Thirdly it is cleare by Archbiſhop *Parkers* report, and by the words alſo of the ſame Biſhop *Godwin* in his foreſaid Catalogue, that this was and is the tombe of Archbiſhop *Sudbury*, who was ſlain by the Rebells in *Ric.* 2. time, whoſe body (they ſay) was intombed on the South-ſide of S. *Dunſtan's* altar (*Godwin* addes) a little above the tombe of Biſhop *Stratford*. Now this is the next and onely tombe above *Stratfords*, and S. *Dunſtan's* altar (as ſhall appeare unto you) ſtood hard by. But hereof no more, till I come to ſpeak of Archbiſhop *Sudbury*.

Odos tombe miſtaken.

Dunſtan. 23.

Anno Dom. 961.

Dunſtan ſucceeded *Odo*, ſate 27 yeares, and then dying was buried in Chriſt-Church, that is (and ſo it muſt be underſtood of all his predeceſſors ſaid to be there buried) in the old Church, not in the modern. For his piety and miracles in his life time (ſo they ſay of him) he was (like his predeceſſor *Odo*) canonized a Saint after his death; and his reliques of ſuch high account, even in thoſe times, that [f] Archbiſhop *Lanfranc*, when he built the Church of new in the Conquerours dayes, very ſolemnly tranſlated his corps from its firſt ſepulchre into his new Church, and there of new intombed it (with the Pontificalls, wherewith, according to the times, it was apparelled, and a plate of lead bearing an inſcription to ſhew upon inquiry whoſe body it was) neare unto the high Altar on the South-ſide. And from thenceforth the tombe became called the altar of S. *Dunſtan*, and the ſteps leading to it the ſteps of S. *Dunſtans* altar. Whoſo obſerves the pavement on the South-ſide of the ſteps between *Stratford* and *Sudburyes* monuments with the guilded work on the wall and pillar there, ſhall

[f] Harpſfield. *Hiſt. eccleſ. Angl. in ejus vita.*

ſhall eaſily diſcerne ſome ſuch thing had thence, as queſtionleſſe this Altar was at the purging of the Church of ſuch things at or ſhortly after the Reformation.

Whileſt it was ſtanding there, ſuch high eſtimation was had of this Saint and his reliques, and ſo beneficiall they became to the place that enjoyed them, by the offerings to his altar, that the Monks of Glaſtonbury (amongſt whom he was brought up) in *Hen.7.* time, began to boaſt and give out that they had them in poſſeſſion, being tranſlated thither from *Canterb.* (as *Capgrave* in the life of *Dunſtan* affirms) in the yeare 1012. Hereupon theſe Monks built him a Shrine[t]. and by that and other meanes the ſtream of benefit formerly running to Chriſt-Church became turned to Glaſtonb. This at length ſo troubled the Archbiſhop of *Canterb.* and his Monks, that bethinking themſelves of a ſpeedy remedie, they reſolve on a ſcrutinie to be made in his Tombe or Altar; by opening thereof to ſee whether really his corps, his reliques, were there incloſed or not. The ſcrutiny is made, and the ſearchers finde for the Chriſt-Church Monks. Whereupon *Warham* the then Archbiſhop forthwith directs and ſends his letters to the Abbat and Monks of Glaſtonb. ſtraightly charging them to deſiſt from all other jactitation of their poſſeſſion of S. *Dunſtan's* reliques, which letters he was fain to iterate, before they would obey; ſo loth they were to forgo their *Diana.* A Record of the ſcrutiny is kept in *in Archivis eccleſiæ*, a true copy whereof you ſhall finde in my Appendix *Scriptura duodecima.* It is a pretty relation, and worth your reading.

[t] Harpsfield. *ubi ſupra.*

Scrutiny in S. *Dunſtans* tombe.

Aethelgar. 24. *Anno Dom.*

After *Dunſtan* ſucceeded *Aethelgar*, who continued in the See onely one yeare and three moneths. Dying then he was buried in his own Church. 988.

Siricius. 25.

Him *Siricius* ſucceeded, ſate foure yeares, died *anno* 993. and was buried at *Canterbury.* 989.

Aluricius aliàs Alfricus. 26.

Aluricius or *Alfricus* ſucceeded next, died 1006. and 993.

Anno Dom. was buried firſt at Abingdon, but was afterward removed to *Canterb.*

Elphege. 27.

1006. *Elphege* ſucceeded him, and ſate ſix yeares. He was moſt barbarouſly murthered by the Danes in the yeare 1011. at what time they both ſpoiled the Church and City, and tithed the Monks and other people therein, whereof our Chronicles are ſo very full, that I forbear it further relation, onely crave favour to give you the deſcription of it out of *Henry* of Huntington[u]. Who thus ſadly tells. "*Anno undecimo &c.* In the eleventh yeare (ſaith he) when the "Danes had done preying on the North ſide of Thames, "they beſieged *Canterbury* the *Metropolis* of England, and "by treachery took it. For *Almar* whom before Archbi-"ſhop *Alfege* had reſcued from death, betrayed the ſame. "Entring therefore they took *Alfege* the Archbiſhop, "*Godwyn* the Biſhop, *Lefwyn* the Abbat, and *Alfword* the "Kings Provoſt, the Clerks alſo with the Monks, the men "with the women, and ſo returned conquerors to their "ſhips. But you might have ſeen an horrid ſpectacle, the "face of an ancient and moſt beautifull City all brought to "aſhes, the carcaſſes of the citizens thick ſtrawed in the "ſtreets, dying both ſoile and River black with bloud, the "weeping and howling of women and children which were "to be led away captive, the chieftaine of faith, and foun-"tain of doctrine of the Engliſh hurried about in fetters[x]. Thus he. Our Archbiſh. *Elphege* being by thoſe bloudy miſcreants thus baſely butchered, was buried firſt in S. *Pauls* Church in *London*, afterward conveyed to *Canterb.* by the command of King *Knute*, and interred in his own Church. He was afterward made a Saint, and had an Altar proper to him ſtanding by that of his predeceſſor *Dunſtan*, both neare unto the high altar that now is, as is cleare by theſe words in Archbiſhop *Winchelſeys* Statutes. *De redditibus verò* (ſay the ſame) *magno altari & duobus altaribus vicinioribus, viz. ſanctorum Dunſtani & Elphege &c.*

[u] *Hiſtor. lib. 6.*

[x] A fuller relation of this out of *Oſborne* the Monk of *Cant.* is to be ſeen in my Appendix. *Scriptura* xxxj.

Living.

Living. 28.

Anno Dom.

Living ſucceeded *Alphege*, and having been Archbiſhop about 7 yeares, died in the yeare 1020. 1013.

Agelnoth. 29.

Agelnoth was his Succeſſor. Who when he had ſate Archbiſhop 17 yeares and upwards, in which interim of time he perfected the work of his Churches repair that had been deſtroyed and burnt by the Danes, as formerly I have ſaid, died *anno* 1038. I reade that the Monaſtery of Reculver, built by one *Baſſa*, in the time of *Egbright* (the 7th King of Kent in ſucceſſion after *Hengiſt*) whereof *Brithwald* that was afterward Archbiſhop was (as we reade) ſometimes Abbat, was in the yeare 949. given to Chriſt-Church by King *Edred* [y]. Notwithſtanding which donation I finde it ſtill continued a Monaſtery undiſſolved unto this Archbiſhops time, but the governour of it turned from an Abbat to a Deane, as, with ſome further diſcovery of that Monaſteries then eſtate and condition, and ſomewhat elſe alſo of Antiquaries obſervable, by a certain Charter of this our Archbiſhop concerning that Monaſtery, to be found in my *Appendix*, will appeare, *pag.* 261. 1020. *Reculver.* [y] *Lib. eccleſ. Cantuar.*

Eadſin. 30.

Eadſin ſucceeded *Agelnoth.* He continued Archbiſhop almoſt 11 yeares, and died in the yeare 1050. was buried in his own Church, and after his death made a Saint. 1038.

Robert. 31.

Robert ſirnamed *Gemeticenſis* ſucceed *Eadſin.* He died and was buried in the Abbey of *Gemetica* where he was brought up, having been Archbiſhop about the ſpace of 2 yeares or ſcarcely ſo much. 1050.

Stigand. 32.

Stigand was his Succeſſor. He was depoſed by the Conquerour, whom (if *Spot*, S. *Auſtins* Chronicler, ſay true) with *Egelſine*, the then Abbat there, he incountred as a ſtout champion for the Kentiſh liberties, whereof you may reade your fill elſewhere. He lies buried at *Wincheſter*, dying 1069. 1052.

Lan-

Anno Dom. 1070.

Lanfranke. 33.

Stigand being thus deprived, *Lanfranke* was conſecrate Archbiſhop. He cauſed the Sees of many Biſhops, that were before and untill then in countrey-villages to be removed from thence into Cities, according to the Canon. *Diſtinct.* lxxx. *per totum.* So that a City with us (*Weſtminſter* excepted) hath ever ſince been and yet is known, by having in it a Biſhop, and a Cathedrall Church. *Plures igitur Civitates haud numerarunt noſtri Majores, quàm Epiſcopatus*, ſaith Sr *H. Spelman* [z]. And not onely here, but elſewhere alſo is this a note whereby to diſtinguiſh and diſcerne a City from a Town or Village, as you may learn from the *Interpreter*, who for inſtance in this point, alleadgeth that of *Caſſaneus in Conſuetud. Burgund. c.* 15. where he averreth that within the territories of France are 104 Cities, and giveth this (ſaith he) for his reaſon, becauſe there are within the ſame ſo many Biſhopricks. But return we to our Archbiſhop.

Biſhops See the note of a City.

[z] Gloſſar. *in verb. Burgus.*

Cowell.

Beſides his new building of the Cathedrall with the Monaſtery, and a Palace for himſelf and his Succeſſors (whereof before) he built alſo the Priory of S. *Gregories* without the Northgate of the City of *Canterb.* and by it the Hoſp. called S. *Iohns*, as alſo that other of S. *Nicholas* at *Herbaldowne*: all which he endowed with competent revenues, as hath been fully ſhewed already. And did many other good and pious acts, whereof (as alſo of the former) you may finde mention in the *Antiquit. Brit.* and the Catal. of Biſhops, in his life and elſewhere. He contended at *Windſor* with *Thomas Norman* Archbiſhop of *York* for the primacy, and there, by Judgement before *Hugo* the Popes Legate, recovered it from him. So that ever ſince the one (that is, he of *Cant.*) is called *Totius Angliæ Primas*; and the other *Angliæ Primas*, without any further addition. There happened afterward frequent controverſies between the ſucceeding Archbiſhops of both Provinces about the Primacy, and for the ones bearing up the croſſe in the others Province: all which differences *Wever* [a] hath concatenated in a

Title of *totius Angliæ Primas.*

[a] Of ancient funerall Monum. *pag.* 305.

continued

continued diſcourſe, whither I referre you. This *Lanfranc* was the man that ſetled the Mannors both of the See and the Priory. .i. both of the Archbiſhop and the Monks in that manner as they are recorded in Doomſday-book, which for Antiquity-ſake, and as a monument which the curious that way haply may deſire to ſee, my Appendix ſhall make publick. To the Prior and Monks of his Church, for their better future obſervance of S. *Benets* rule and order, from which by the remiſſeneſſe and neglect of former times, he found in them a deviation, he preſcribed in writing certain ordinances, which intituled *Decret' Lanfranci pro ordine ſancti Benedicti*, you may finde publiſhed in the latter end of *Reyners Apoſtolatus Benedictinorum*. This Archbiſhop having ſate 19 yeares, and then dying was buried at *Cant.* in his own Church. But his monument not now extant; however *Wever* tells he found his body to be interred there by a Table inſcribed which hangs upon his Tombe. Erroniouſly. For there is neither Tombe nor Table of his there.

Archbiſhop and Monks Mannors. *Vide pro ſcriptu. 14°. in Appendice.*

Anſelme. 34.

Anno Dom. 1093.

Anſelme ſucceeded *Lanfrank*, who died in the 16 yeare of his government, and was buried firſt at the head of his predeceſſor *Lanfrank*, but afterward (ſaith *Malmeſbury* [b]) *Dignius mauſoleum in Orientali porticu accepit*; he was removed to the Eaſt end of his Church. That (I take it) is his monument on the South-ſide of *Beckets* Chapell, and on the ſame ſide of the Black Prince his Tombe, whereon *Theobald's* table hangs. But of this ſee more in *Theobald.* Almoſt 400 yeares after his death, by the procurement of *Iohn Morton* one of his Succeſſors he was canonized a Saint. For the finding of a light before whoſe Tombe, King *Stephen* [c] gave unto the Monks the Mannor of Berkeſore neare Shepey in Kent. He built (as I have already told you from *Thornes* report) the Nonnery of S. Sepulchres by *Canterb.* The preceding ſtory of the Churches Fabrick will further informe you of his piety. Other things I paſſe over as obvious enough elſewhere.

[b] *De Geſt. Pontifi. lib. 1.*

Anſelmes Monumente.

[c] *Lib. Eccleſ. Cant.*

Anno Dom. 1114.

Ralfe or *Rodulph*. 35.

Ralph or *Rodulph* ſucceeded *Anſelme*, ſate eight yeares, and then died, to wit *anno* 1122. and was buried in the middle of the body of Chriſt-Church in *Canterb. in medio aulæ majoris eccleſiæ decenter ſepultus*, ſaith *Edmerus*. Howbeit (ſaith Biſhop *Godwyn*) I ſee not any monument or other ſigne of his ſepulture there at all. But no marvell, becauſe the modern nave or body of the Church was built long ſince this Archbiſhops time. His buriall place was in the elder, the former body of the Church which Archbiſhop *Sudbury* (as I told you) took down, and was ſithence rebuilt.

Old Epitaphs rare in England.

Beſides it is hard to finde a monument, much leſſe an Epitaph ſo ancient any where in England. That age (it ſeems) was not very ambitious of either. The ancient cuſtome was to put *laminam plumbeam* a plate of lead with the interred parties name inſcribed on it, into the ſepulchre with the corps *. So had Archbiſhop *Dunſtan*. So alſo *Richard*, *Beckets* immediate Succeſſor. But *Simon Iſlip* (of the Archbiſhops) is the firſt that hath an Epitaph upon his tombe in the whole Church. About his time (I take it) they firſt became common and frequent. *Hæc obiter*. This our Archbiſhop gave a penny a day out of his Mannor of Liminge in Kent to Herbaldowne Hoſpitall for ever, which gift his Succeſſor *Theobald* renewed and confirmed [d].

* *Vide* Mat. Paris. *ad Ann. Dom.* 1257. *pag.* 1258. *Lond. Ed.*

[d] *Rotul. Hoſp. de Herbald.*

William Corboyl. 36.

1122. *Wm Corboyl* ſucceeded *Ralfe*, and died in the yeare 1136. having ſate almoſt 14 yeares, and lieth buried in his own Church: the particular place I finde not; haply it was in the old body. He is famous for the new building of this Church (whereof before) as alſo of S. *Martins* by Dover. Of which pleaſe you to heare Archdeacon *Harpsfield* ſpeak. *Erant in eo ſacello* (ſaith he ſpeaking of S. *Martins*) *antiquitus Canonici quos ſeculares appellant. Quorum eccleſia cum in medio oppidi, parvi illius quidem ſed populoſi conſiſteret, canonicique eccleſiæ ſacra penſa perfunctorie obirent, illiuſque bona per luſtra, libidines & luxuriam profunderent & conſumerent: Guiliel. diligenter meditatus ſecum eſt, qua potiſſimum ratione*

S[t] *Martins* by Dover.

huic

huic malo occurreret. Aedificat itaque novam extra muros oppidi ecclesiam, cum cæteris domibus ad habitationem monasticis viris accommodis &c. Out of this Monastery, *Richard*, a successor of this Archbish. was taken and chosen to the See. Anno Dom.

Theobald. 37.

Theobald succeeded *William*. He departed this life in the yeare 1160. when he had sate Archbishop 22 yeares. He was the first of the Catalogue that had the title of *Apostolicæ Sedis Legatus* conferred upon him, to wit in the yeare 1138. Which title was retained untill Archbishop *Cranmers* time. But then the Popes authority finding its deserved ruine in our clearer and better understanding, a decree passed in the Synod (*Anno* 1534) that laying aside that title, they should be styled, I use now my Authours own words) *Primats* and *Metropolitans* of all England [a]. This our Archbishop perceiving his end to approach made his Will, and gave all his goods unto the poore: and dying was buried in his own Church, in the South-part of S. *Thomas* Chapell, in a marble Tomb joyning to the wall (saith Bishop *Godwyn*) and accordingly there hangs a table lately made, of him and his acts. But with what warrant give me leave to make question. The table I know follows Bishop *Godwyn*. And sure I am that none that have written his life beside *Godw.* (before him I mean) have authorised this report of his. The particular place of his buriall hath no mention amongst them, nor yet in his Will, which I have seen too. Besides this, and the probability that it is Archbishop *Anselmes* tombe (as you may see before) another unlikelihood there is it should be *Theobalds*, and that is this. It hath no Inscription or Epitaph upon or about it, whereas his had, and it was this (as *Weever* sayes)

1138.

Title of *Apostolicæ Sedis Legatus.*

[a] Parker. in vita Cranmer.

A mistake about *Theobalds* tombe.

Hic jacet Theobaldus Cantuar. Archiepiscopus, ob morum placabilitatem atque constantiam, Hen. 2. valde gratiosus, affabilis, veridicus, prudens & amicus firmus, in omnes liberalis, & in pauperes munificus, qui suæ tandem senectutis & languidæ vitæ pertæsus anteactam vitã morti persolvit. Anno Dom. 1160. *cujus* 22. *annis sedisset. Anima ejus requiescat in pace. Amen.*

Now if you will have my opinion where this Archbiſhop was buried: I ſhall tell you that I think it was in the old body of the Church, whoſe demolition and new erection is the very cauſe (as I conceive) we now miſſe ſo many of thoſe elder monuments.

[f] *Lib. Eccleſ. Chriſti Cant.* Fevetſham.

Clarenbald [f] the firſt Abbat of *Feverſham* (in the yeare 812. called the Kings *little town of Fefreſham. In partibus ſuburbanis Regis oppidulo Fefreſham dicto*, as it is in a Charter of *Kenulph* King of *Mercia*, made to *Wulfred* the then Archbiſhop received benediction of this *Theobald in præſentia Reginæ Matildis quæ prædictum monaſterium de Feverſham incepit & terris aliiſque donis ditavit*: *Clarenbald* firſt having obtained his and his fellows releaſe from the *Cluniacs*, to be clearely abſolved from ſubjection to that order, being now to live under the rule of S. *Benet* in *Feverſham* Abbey: whereof in Chriſt-Church a record is kept to this effect, *viz.* that at *Clarenbalds* benediction by Archbiſhop *Theobald*, were firſt read publickly *litera abſolutoria Petri Abbatis Cluniacenſis, & B. Prioris S. Mariæ de Caritate, quæ prædictos Clarenbaldum & Monachos qui ſecum venerant de Bermondeſeia ab omni ſubjectione & obedientia eccleſiæ Cluniacenſis abſolvebant, nè viz. eccleſia Cluniacenſis aliqd' ſubjectionis in eundem Clarenbald. ſive in ſucceſſores ejus vel aliqd' juris in Monaſterio de Fever. calumpniare poſſet in poſterum.* Thus the Record. Mr *Cambden* then (*ſalva ejus Reverentiâ*) is miſtaken in ſaying that King *Stephen* founded this Abbey for the Monks of *Clugny*.

The ſame Records (being thus fairly occaſioned, let me note it by the way) furniſh me with a Catalogue of the names of divers Abbats as well of that place, as of ſeverall other Abbeys in the Dioceſſe that receiving benediction from the Archbiſhop made profeſſion of obedience to him and his Church, which I have thought not impertinent here to inſert.

Profeſſiones

Profeſsiones.

Feverſham.		*Baxley.*	
Clarenbaldi primi Abbats, Theobaldo.		*Lamberti.*	
Guerrici.	*Richardo.*	*Thomæ.*	*Theobaldo.*
Algari.		*Iohannis.*	
Petri.		*Willielmi.*	
Petri.	*Bonifacio.*	*Dioniſii.*	
Iohannis.		*Walteri.*	
Petri de Herdeſlo.		*Simonis.*	
Oſwardi.		*Roberti.*	*Bonifacio.*
Clementis.		*Gilberti.*	

St Radegund.		*Langdun.*		*Combwell.*
Hugonis.	*Huberto.*	*Richardi.*	*Huberto.*	*Iohannis.*
Henrici.		*Iohannis.*		
Richardi.		*Roberti.*		
Iohannis.		*Willielm.*	*Huberto.*	
Henrici.		*Willielm.*	*Bonifacio.*	
Willielmi.		*Rogeri.*		
Roberti.	*Waltero.*			

I paſſe from *Theobald* and come to his ſucceſſor.

Thomas Becket. 38. *Anno Dom.* 1161.

Whoſe whole ſtory our Chronicles and tradition withall have made ſo trite and vulgar, that leſt I be checked with a *Nil dictum quod &c.* I forbear to relate it, onely I ſhall deſire to ſay ſomewhat of his buriall, tranſlation and ſhrine, and to ſhew what the quarrell was he ſo ſtoutly (ſtubbornly I ſhould ſay) defended.

Being moſt barbarouſly murthered, upon Tueſday the 28 of *December* 1170. his body was buried firſt in the Undercroft. But the revolution of 50 yeares, having brought about his Jubilee (to wit in the yeare 1220:) and being firſt matriculated by the Pope a glorious Saint and Martyr; his body with great ſolemnity, was taken up and laid in a moſt ſumptuous ſhrine at the Eaſt end of the Church, at the *Becketts* Tranſlation.

charge of *Stephen Langton* his Succeſſor, whereof I reade as followeth. *Adveniente igitur tranſlationis die, præſente maximâ multitudine tam divitum quam pauperum; Pandulphus Apoſtolicæ ſedis Legatus, Cantuarienſis & Remenſis Archiepiſcopi, Epiſcopique atque Abbates quamplurimi, cum Comitibus & Baronibus prædictam capſam, præſente Rege Henrico tertio, ſuper humeros ſuos ſuſceperunt, & in loco quo nunc honoratur cum omni gaudio collocaverunt.*

The ſolemnity of this Tranſlation happened upon or about the 7th of *July*. Hence (I take it) the occaſion and originall of our (as we call it) *Beckets* Fair at *Cant.* beginning to be holden annually on the 7th of that moneth.

His Faire.

For, as Sr *Hen. Spelman* [g] is of opinion, that Fairs began and came up by the flocking of Chriſtians to the place for the ſolemnizing of ſome feſtivall, ſuch either as the feaſt of the Churches dedication or other the like; and ſaith it is eaſie to conjecture to what Saint the place hath been commended, by the Fair-day: So I am perſwaded that this Fair which we hold at *Canterb.* annually on the 7th of *July* (as that other on the 29th of *December*) firſt came up as a means to gather the greater multitude thither for the celebration of the Anniverſary ſolemnities of *Beckets* tranſlation, on the one, and his paſſion (as they uſed to terme it) on the other of thoſe dayes. And (for ſo my author addes) as Fairs were greater, as the Church and town were of more eſtimation: So however theſe our Fairs at *Canterb.* are now ſo ſmall as not at all conſiderable, yet aſſuredly time was when they were of greater requeſt, and might juſtly boaſt of great reſort as any elſewhere: the decay of them and of the trading of our city participating of both one cauſe, namely the defacing of the ſhrine we now treat of, and the demoliſhing of ſuch religious houſes as were ſometime ſtanding in and about the City, the magazins of reputed holy reliques, the incentives unto all ſorts of people in thoſe times for their frequent viſitation of them. Whence that of Mr *Lambert* [h]. *To tell the truth* (ſaith he) *little had all theſe caſualties of fire and flame been to the decay of this Town* (ſpeaking before

[g] Gloſſar. *in verb. Feriæ.*

Faires.

Whence the decay of *Canterbury.*

[h] Perambulation of Kent. in *Canterburie.*

fore of the often firing of *Canterb.*) *had not the diſſolution and finall overthrow of the religious houſes alſo come upon it. For where wealth is at command, how eaſily are buildings repaired? and where opinion of great holineſſe is, how ſoon are cities and towns advanced to great eſtimation and riches? And therefore no marvell if after wealth withdrawn, and opinion of holineſſe removed, the places tumbled headlong to ruine and decay.* Thus he.

The ſo ſeaſonable application of theſe obſervations will be plea good enough (I truſt) for this digreſſion. And in that hope I returne to our Archbiſhop, or rather to his Shrine. Whereof let me firſt give you *Eraſmus*, then *Stowe's* deſcription. *Auream thecam* (ſaith the former[i]) *theca contegit lignea, ea funibus ſublata opes nudat inæſtimabiles, viliſſima pars erat aurum, gemmis raris ac pragrandibus collucebant, nitebant ac fulgurabant omnia, quadam ſuperabant ovi anſerini magnitudinem. Prior candida virga demonſtrabat contactu ſingulas gemmas, addens nomen Gallicum, pretium & authorem doni. Nam præcipui Monarcha dono miſerant.* Thus he. "It "was built (ſaith *Stow*[k]) about a mans height all of ſtone, "then upward of timber plain, within the which was a cheſt "of iron, containing the bones of *Thomas Becket*, ſkull and "all, with the wound of his death, and the piece cut out of "his ſkull laid in the ſame wound. The timber work of this "ſhrine on the outſide was covered with plates of gold, da-"maſked and emboſſed with wires of gold, garniſhed with "broches, images, Angels, chaines, pretious ſtones, and "great orient pearls, the ſpoil of which ſhrine (in gold and "jewells of an ineſtimable value) filled two great cheſts, "one of which ſix or eight ſtrong men could do no more "then convey out of the Church: all which was taken to "the Kings uſe, and the bones of St *Thomas* (by command-"ment of the Lord *Cromwell*) were then and there burned "to aſhes, which was in *September*, the yeare 1538. *Hen.* 8. 30.

Becket's ſhrine.

[i] *Peregrinatio relig. erg.*

[k] Annals in *Hen.* 8.

This Shrine had a Clerk and other retainers that conſtantly gave their attendance upon it[a]; and need enough

[a] *Liber compt' Eccleſ. Chriſti Cant.*

in

in regard both of the treaſure that was about it and alſo of the continuall offerings thereunto by ſuch as either of viſitation or in pilgrimage made their approaches to it: Which offerings amounted to a great value by the yeer, as I gueſſe by the accompts thereof for certain yeares which I have ſeen, ſhewing that from about 200 *lib. per annum* which they aroſe unto about 300 yeares ſince; within a ſix or eight yeares following they were grown to be more then trebled. But (by the way) when the Accomptant comes to Chriſts altar (the high altar) that's diſpatched with a blank or a *Nil: ſummo altari Nil.* So much had that Shrine obſcured this altar. The leſſe marvell that the Church dedicated to Chriſt, gave place (as it did) to the name of St *Thomas*, and that the prints of their devotion in the marble ſtones who crept and kneeled to his Shrine remain to this day; therein but royallists (as I may call them) or imitators of ſovereigne example, if we but conſider with what reverence ſome of our Kings mention both him and his ſhrine. *Cujus pretioſum corpus (Hen. 6.* words of him to the Monks of the place) *in eccleſia veſtra prædicta gloriosè tumulatum extitit. In cujus eccleſia Metrop. corpus beati Thomæ martyris ad quem devotionem gerimus ſpecialem, honorificè feretratur*, ſayes *Ed.* 4. in his Charter to our City.

Beckets Jubilee

It may not be omitted that this Saints Jubilee was kept every fifty yeares from and after his death: becauſe ſuch multitudes flocked to the City to ſolemnize the ſame as is ſcarce credible; witneſſe this record kept of one happening in the yeare 1420. which I here commend to your peruſall, tranſcribed from a book of the City chamber.

De anno Iubileo apud Cant.

MEmorand' quòd anno ab incarnatione Domini 1420. *& anno Regni illuſtriſſimi Regis & principis Hen. 5. à conqueſtu Angliæ octavo, tempore Willielmi Bennet & W^mi Ickham tunc Balivorum Cant. Henrici Chichele tunc Archiepiſcopi Sedis Cant. & Iohannis Woodneſberwe ad tunc Prioris eccleſiæ Chriſti Cant.*

Cant. die dominica in feſto tranſlationis ſancti Thomæ Martyris extitit apud Cant. annus Iubileus in eccleſia Chriſti Cant. qui tunc extiterat ſextus annus Iubileus à tranſlatione prædicti Thomæ Martyris glorioſi. Cujus quidem jubilei ſolemnizatio incepit ad horam duodecimam in vigilia dicti feſti, & continuavit per 15 dies continuos proximò & immediatè ſequentes; quo tempore idem Rex & princeps illuſtriſſimus fuit in Francia cum ſuo honorabili exercitu ad obſedion' villæ Millon' quæ diſtat à Civitate Pariſienſi triginta milliaria. Qui quidem verò Ballivi prælibati univerſaliter præceperunt civibus Civitatis illius ſufficientiam domorum ad herbigandum & ad hoſpitandum populum ad tunc pro ſalute animarum ſuarum adipiſcenda venturum, divina gratia ſuffragante, tam infra Civitatem prædictam, quam infra ſuburbia Civitatis ejuſdem habentibus, quòd eſſent parati in lectis & aliis populo prædicto neceſſariis: Ac etiam præceperunt univerſis vitellariis dictæ Civitatis, viz. Tabernariis, Pandoxatoribus, Piſtoribus, Carnificibus, Piſcinariis, Cocis & hoſpitatoribus quòd ordinarent contra tempus prædictum victualia populo prædicto tunc ſuffectura, qui quidem populus ut æſtimabatur ad tunc attingebant ad numerum Centum millia hominum & mulierum tam Angliginentium quam alieniginentium exterorum viz. Hibernicorum, Wallicorum, Scotticorum, Francorum, Normannorum, Garniſientium & Gerniſientium, ad eandem Civitatem, pro gratia prædicta habenda ad tunc affluentium, pace verò & tranquillitate inter populum prædict' opitulatione Dei omnipotentis ſuæque glorioſiſſimæ genetricis Dei Mariæ, precibus quoque glorioſi Martyris Thomæ ſociorumque ejus ſanctorum Curiæ celeſtis, veniendo, morando & redeundo, toto tempore Iubilei illius habitis & optentis. Qui quidem vitellarii ordinarunt victualia pro populo prædicto copioſa, ita quòd lagena vini rubii de Vaſconia tunc vendebatur ad octo denarios, & lagena vini albi ad ſex denarios, & duo panes levati vendebantur ad unum denarium, & omnia alia victualia, Domino diſponente, de bono foro extiterunt; per quæ Civitas prædicta & totus Comitatus Kanciæ exinde per totam Angliam favente altiſſimo magnum & diutinum revera optinuerunt honorem.

Thomas Chirch fecit & ſcripſit, & ad hoc per plenam Cu-

riam de Burgemoto, tam per Ballivos, Aldermannos, xij *Juratos, cum* xxxvj *hominibus in numero conſueto, ſpecialiter requiſitus fuerat, & in forma prædicta redegit in ſcriptis.*

Becket our Cities Patron.

Our City of *Canterb.* (it ſeems) of old pitched upon this S. *Thomas*, for it Patron and tutelar Saint: and therefore cauſed theſe verſes to be cut about the ring of her old common ſeale.

Ictibus immenſis Thomas qui cerruit enſis,
Tutor ab offenſis urbis ſit Canturienſis.

And, which is more, borrowed a part of the City armes retained to this day (if I miſtake not) from his coat, which is three *Corniſh* choughs proper. It is obſervable beſide, that as by meanes of his fame and the great account of his martyrdome and miracles the name of Chriſt Church became changed to S. *Thomas* Church; ſo the common ſeale of the Church, from the new dedication thereof by Archbiſhop *Corboyl* untill then uſed, upon his martyrdome was changed, and on the one ſide of it that repreſented with theſe verſes circumſcribed.

Eſt huic vita mori pro qua dum vixit amori
Mors erat & memori per mortem vivit honori.

This was the Churches third common ſeale, and was not altered afterward untill the new foundation by *H.* 8.

So much for this Archbiſhop; the legend of whoſe miracles, were it utterly loſt, might eaſily (I think) be repaired from the windowes on each ſide of the place where his ſhrine ſometime ſtood abounding altogether with the ſtory thereof.

I come now to his quarrell, which was the defence of the Clergy, and their liberties, their exemption eſpecially from ſecular judgement or triall. The ſhadow of which priviledge we ſtill retain; and call it Clergy. For your better underſtanding whereof, and conſequently of the quarrell *Becket* died in, my *Appendix* ſhall treat unto you of theſe 5 particulars.

Clergy.

Vide in fine libri.

1. *The nature and qualitie of the priviledge, what it is, and whence it came.*

The

The form and manner how it is put in practice. 2.
The antiquity thereof in this land. 3.
The extent of it. 4.
The declining of it by degrees and reſtrained condition thereof, with us, at this day. 5.

I may not here forget our Archbiſhops foundation and erection of an ancient Spittle which we have at this day in our City, and is called *Eaſtbridge* or *Kingsbridg*-hoſpitall, whereof enough before in proper place.

To conclude, the Monks (it ſeems) glorying and priding themſelves in nothing more then this of *Beckets* Martyrdome (for ſo they calld'd his murther) or at leaſtwiſe conceiving their Church in no one reſpect ſo famous and renowned as in that, and not ſatisfied with the reſemblance or repreſentation of it in that their forenamed common ſeale; nor knowing better how, either to perpetuate the memory of it, or to make it more generally known abroad then thus: at or about what time that their common ſeal was renewed, contriving another ſpeciall ſeal, *ad cauſas*, (that is, as I conceive, chiefly for matters concerning Juriſdiction, which, *ſede vacante*, devolved into their hands) did inſculp it alſo in the ſame. And now to diſtinguiſh this from that their more uſuall and common ſeale, they vary the inſcription on both ſides of it; that on the forepart, about the ring (containing within it the figure of the Church and *Beckets* Martyrdome) being this † *Sigillum eccleſiæ Chriſti Cantuarie ad cauſas*: whileſt that on the reverſe, about the ring (within which are three ſmaller rings or circles having in each of them an head or face like to the picture of our Saviours) was this. *Deus pater. Deus filius. Deus ſpiritus ſanctus.* An inſcription probably intended to help preſerve the then decaying memory of the Churches ancient name and dedication to the Trinity. This undoubtedly is that ſeale, which ſome, from ('tis like) the triple viſage, and that Trinitarian inſcription in the reverſe, have miſtaken for our Cathedralls firſt ſeale, whereof before in my 1. Particular of the Church-Survey.

A Seale *ad cauſas.*

Anno Dom. *Richard.* 39.

1171. *Richard* firſt a Monk of this Church, afterwards Prior of Dover, ſucceeded *Becket*, and dying *anno* 1183. his body was honourably interred in Chriſt-Church, in the then Lady-chapell: not in that which now ſtands, but in a more ancient one included within the old body of the Church, as is before ſhewed more at large.

Baldewin. 40.

1184. After *Richard* ſucceeded *Baldewin*. He died in the holy land, whither he would needs attend the King (*Ric.* 1.) when he had been Archbiſhop even almoſt 7 yeares, and was buried there. Between the Monks of *Cant.* and him there was great debate and ſtrife about the Colledge which he firſt intended and attempted to erect at *Hackington* by *Canterb.* and afterwards at *Lambhith*: but was croſſed in both, as you may finde at large elſewhere. He firſt laid Wales to the Province of *Cant.*

Reginald. 41.

1191. *Reginald Fitz-joceline* ſucceeded *Baldwin*, but died within fifteen dayes after his confirmation, and after his election. 49.

Hubert Walter. 42.

1193. Then ſucceeded *Hubert Walter*. He it was that firſt deviſed our aſſize of bread, our weights and meaſures of wine, oyl, corn &c. He compaſſed the Tower of London with a ſtrong wall and deep mote, ſo as the water incloſed the ſame quite round, which before that time could never be brought to paſſe, and performed many other great works of ineſtimable charge: ſuch as his eccleſiaſticall revenues alone could never have inabled him to do, had not other helps from his ſecular offices been adjoyned. For at one time, beſides that he was Archbiſhop, and the Popes Legate *á latere*, he was Lord Chancellor, Lord chief Juſtice, and High immediate governour under King *Ric.* 1. of all his dominions both in Wales and England. And having been Archbiſhop almoſt 12 yeares, died at his Mannor of *Tenham*. And was buried *July* 13. 1205, in the South-wall of Chriſt-church, beſide

beſide the Quire. His tombe is there extant at this day, and is (I take it) the moſt ancient one (except *Anſelmes*) that the Church viſibly affoords. From the ſituation whereof, let me give you this note, that the ancienteſt tombes in Churches are ſo or alike ſituate, namely in or along by the Church-walls. For the honor of his Church, I may not omit his crowning there of King *Iohn* and Queen *Iſabel* his laſt wife, *anno* 1201. Ancient tombs.

Stephen Langton. 43 *Anno Dom.* 1206.

Stephen Langton ſucceeded *Hubert*. He was made a Cardinall, and ſate Archbiſhop 22 yeares, and dying *Iuly* 9. 1228. was buried in his own Church, in the Chapell of S. *Michael*; where you may finde his monument. The firſt dividing of the Bible into Chapters, in ſuch ſort as we now account them, is aſcribed to him, of ſome [m], but denied of other [n]. This man changed the Pariſh Church of *Olecombe*, now called *Vlcombe*, into a collegiate Church. The *Ordination* whereof is extant in the Records of Chriſt-Church, where I have ſeen it. The head of which Church or Colledge was ſtyled *Archipresbyter*, by which name one Sr *Benjamin*, in the vacancy of the See by Archbiſhop *Peckham's* death, in the yeare 1293. preſents to the then Prior of Chriſt-Church one Sr *Iohn Elmeſtone* a Prieſt, with deſire of his admiſſion *in minorem Canonicum eccleſiæ prædictæ, juxta ordinationem bonæ memoriæ Domini Stephani quondam Cantuar' Archiepiſcopi &c.* as I have it from the ſame Records.

[m] Parker & Godwin, in ejus vita.
[n] Spelman. Gloſſ. verb. Heptateuchus. Vlcombe.

In this Archbiſhops time five marks *per annum* was holden a competency for a Vicars ſtipend (at *Halſtow*, anciently called *Halegeſtow* ſignifying the *Holy place*, a Vicarage being erected and indowed by Archbiſhop *Hubert*, the Vicars ſtipend there was rated accordingly;) and thereupon that conſtitution, *Quoniam autem de officio Vicarii, in Provinciali*, was agreed upon and made, for the eſtabliſhing of that rate as ſufficient. Indeed five marks in thoſe dayes was as much as ten pound in theſe. However, it ſeems it was a great deale cheaper world in thoſe dayes, and all ſaleable Vicars ſtipend

Anno Dom. things were then of farre leſſe price then now, when foure times five marks of ours, nay foure times five pounds of ours is now the ordinary, and yet (in reſpect to the chargeable ſtate of theſe dayes) but reaſonable and moderate ſtipend for a Curate. Would you know the reaſon? It is then ſhortly this; the greater abundance of money now then heretofore. For (as Sr *Henry Savill* noteth upon *Tacitus*) the exceſſive abundance of things which conſiſt meerly on the conſtitution of men; draweth neceſſarily thoſe things which nature requireth, to an higher rate in the market. *Captâ ab Auguſto Alexandriâ* (ſaith *Oroſius*) *Roma in tantum opibus ejus crevit, ut duplo majora quam antehac rerum venalium pretia ſtatuerentur.* Thus he. And ſo I leave this Archbiſhop.

Richard Wetherſhed. 44.

1229. *Richard Wetherſhed* ſucceeded *Stephen Langton*: who enjoyed the honour but a little while to wit, two yeares or thereabouts, and died at S. *Gemma* in his return from Rome, where he was buried.

S. *Edmund.* 45.

1234. S. *Edmund* ſucceeded him, who died *anno* 1242. eight yeares after his conſecration, and was buried alſo in forrein parts. He married King *Hen.* 3. to Queen *Eleanor* at *Canterbury* in the yeare 1236.

Boniface. 46.

1244. *Boniface* ſucceeded S. *Edmund*. He died in Savoy (his own Countrey) in the yeare 1270. ſomewhat more then 26 yeares after his conſecration. He performed two things not unworthy of memory, he payed the debt of 22 thouſand marks that he found his See indebted in. And built a good-

Maidſtone Hoſp. Hoſpitall at Maidſtone, called the new works, and indued with revenues valued at the ſuppreſſion at 159 *lib.* 7^s 10^d. (*William Courtnay* his ſucceſſor long afrer tranſlated the ſame in a Colledge of ſecular Prieſts. Biſhop *Godwin* addes a third thing, at the belief whereof I ſomewhat ſtick; and that is his perfecting and finiſhing that moſt ſtately Hall of the Lord Archbiſhops palace at *Cant.* with the buildings adjoyning:

adjoyning: unleſſe it may be thus made good, to wit, by his paying the debt which his predeceſſors by building the ſame had run themſelves into. And indeed in that ſenſe he was wont to vaunt himſelf the builder of it. *Prædeceſſores mei* (ſaith he) *iſtam aulam cum magnis expenſis fecerunt, bene quidem fecerunt, ſed expenſas ad illam conſtruendam niſi de pecunia mutua non invenerunt, videtur quidem mihi, quòd ego illam feci, quia illorum debita perſolvi*[o]. [o] Antiq. Brit. in ejus vita.

Robert Kilwardby. 47. *Anno Dom.* 1272.

Robert Kilwardby ſucceeded *Boniface.* He built the Black Friers in London, being himſelf of that order. Having been Archbiſhop about the ſpace of ſix yeares he was made a Cardinall, and then reſigning his Archbiſhoprick gat him into Italy, and died and was buried at *Viterbium.* Being yet Archbiſhop in the yeare 1277. by his kinde and gentle perſwaſion he appeaſed the Citizens of *Canterb.* eagerly bent upon revenge in a very ſtrange way to be taken of the Monks of Chriſt-Church, for refuſing them their aid in that impoſition of finding and ſetting forth twelve horſemen to ſerve in the Kings intended warre againſt *Lewelyn* Prince of Wales, laid upon the City, whereof before in the Black Friers I have ſpoken. Black Friers London.

John Peckham. 48.

John Peckham ſucceeding *Kilwardby:* and continned in the Chaire 13 yeares, and almoſt an half. In which time he founded the collegiate Church at *Wingham* in Kent, or rather changed the Pariſh-Church there into a Collegiate. The head of which Colledge was called *Præpoſitus*, a Provoſt. The ordination of which Præpoſiture, together with this our Archbiſhops letters for the dividing of *Wingham* Church into foure Pariſhes, dated *anno* 1282. are extant in the Records of Chriſt-Church, where I have ſeen them. Now *Wingham* it ſelf (the mother Cuurch) *Aſh*, *Goodneſtone*, and *Nonington* (Chapells to it) were the 4 Pariſhes. *Overland* and *Richborough* were Chapells to *Aſh*, and *Wimingſwold* a Chapell to *Nonington.* This Colledge of ſecular Canons (for ſuch the founder placed in it) 1278. Wingham.

was

was valued at the time of the ſuppreſſion at 84 *lib.* of yearely revenues. *Collegium in Cantia Wengamenſe* (*Harpsfields* words of this foundation) *ejus potiſſimum opera conſtitutum eſt, ſed ſeminarium ejus beneficii à Roberto deceſſore ejus profectum eſt: Qui à Gregorio Pontifice impetrabat, ut liceret eccleſiam parochialem Wengamenſem in eum uſum convertere.* The City of *Canterb.* went to ſuit with this Archbiſhop about limits and liberties, of which heretofore in my ſurvey of Weſtgate ſtreet. Amongſt other of his labours (as I have it from *Gavantus* his *Theſaurus ſacrorum rituum*) he compoſed an office for Trinity-Sunday, called *Officium Sanctæ Trinitatis.* It was received by the Church of Rome, and in uſe about the yeare 1290. but for the difficulty and obſcuritie of the ſtyle was ſithence abrogated.

Peckhams tombe.

Leaving theſe things I come now to the place of this Archbiſhops buriall. He was buried (ſaith Biſhop *Godwin*) in his own Church, but in what particular place I finde not. Archbiſhop *Parker* (it ſeems) found it not neither, for he mentions it not. By a Record in the Church of the time of the death and place of the buriall of this Archbiſhop which I have ſeen, it appeares he was laid *in parte Aquilonari, juxta locum Martyrii beati Thomæ Martyris.* I feare the Author of the *Tables* hath done him ſome wrong in hanging Archbiſhop *Vfford's Table* upon that which (I take it) is rather *Peckhams* tombe then his, that namely in the corner of the *Martyrdome* next unto *Warham*, which the *Table*-writer upon (it ſeems) Biſhop *Godwin's* conjecture, takes for granted to be *Vffords* tombe. But (as I conceive) the coſt beſtowed on that monument (however the Archiepiſcopall effigies which it hath is framed of wood) being built ſomewhat *Pyramis*-like, and richly overlaid with gold, which is not yet worn off, gainſayes it to be *Vffords.* For I reade [p], that dying before he was fully Archbiſhop, having never received either his pall or conſecration, and that in the time of that great plague which (as *Walſingham* reports) conſumed nine parts of the men through *England*; his body without any pomp or wonted ſolemnity was carried to *Canterb.*

[p] *Antiq. Brit. in vita* Vfford.

Canterb. and there ſecretly buried by the North-wall, beſide the wall of *Thomas Becket*. But I paſſe to his Succeſſor. *Anno Dom.* 1294.

Robert Winchelſey. 49.

Robert Winchelſey ſucceeded *Peckham*. In the Record of whoſe inthronization, I finde mention of three Sub-Deacon-Cardinalls of the Church which did aſſiſt the then Prior in that action. Such (it ſeems) the Church had at that time. Of the like ſometimes in S. *Pauls* Church *London*, S. *Hen. Spelman's Gloſſary* will inform you *in verbo Cardinalis*. But I come to the Archbiſhop, who kept poſſeſſion of the Chaire about the ſpace of 19 yeares, and died in the yeare 1313. Much might be ſaid of his admirable liberalitie and charitie to the poore, but hereof Archbiſhop *Parker*, and from him, Biſhop *Godwin* and others have ſaid enough already. And I paſſe over his whole life, and come to his buriall place, which is not now extant by any monument of him in the Church. But certain it is he once had one there, and it ſtood (ſay thoſe Authors) beſide the Altar of S. *Gregory* by the South-wall. This obſcure deſcription of the ſituation at length I came to underſtand thus. Firſt I read in ſome Records of the Church a gift *ad luminare troni qui eſt contra imaginem Salvatoris contra altaria Sanctorum Iohannis Evangeliſtæ & Gregorii Papæ*. To ſhew me where theſe altars ſtood, comes after to my ſight the mention of *Altare Sancti Iohannis Evangeliſtæ in Auſtrali cruce*. Which laid to the former I perceive theſe altars ſtood in the South croſſe-Ile of the Quire, the one under the one, the other under the other Eaſt-window thereof, more aſſured of it by viewing the oppoſite wall, where are tokens of ſomething (moſt likely that throne) once affixed to it, but now had away. By the South-wall then of this Croſſe-Ile ſometime ſtood this Archbiſhops tombe.

Sub-Deacon-Cardinals at Chriſt-Church.

Winchelſeyes tombe.

About 13 yeares after his death, *Thomas* then Earle of *Lancaſter*, implored his Canonization at the Popes hands, but without ſucceſſe for theſe reaſons. *Scire te volumus* (ſaith the Pope to him [q]) *quod Romana mater eccleſia non conſuevit ſuper tanta cauſa præſertim præcipitanter aliquid agere, quin*

Endeavours for his Canonization.

[q] *Liber Eccleſ. Cant.*

quin potius tale negotium ſolempnis examinationis indagine ponderare, propter quod ſi negotium ipſum crediderit promovendum, oportet quod illud coram fratribus noſtris in Conſiſtorio per ſolempnes perſonas ex parte Prælatorum Cleri & populi Anglicani vitam, merita, atque miracula ipſius Archiepiſcopi atteſtantium ſpecialiter deſtinatas ſolempniter proponatur, ſupplicatione ſubjuncta, ut inquiſitio hujuſmodi de vita mirabili, miraculis etiam & meritis glorioſis perſonis idoneis committatur, ut juxta exitum inquiſitionis ipſius canonizatio fieri debeat vel omitti &c. Hereupon his immediate Succeſſor (*Walter Reynolds*) and his Suffragans, *anno* 1326., all joyned in petition to the Pope for his *Canonization*, directing their letters to him for that purpoſe under their ſeverall hands and ſeales: which it ſeems were never ſent, for the originall is yet remaining in the Cathedrall. *Vidi, inſpexi.* And I do not reade that he was ever canonized. Yet for his vertues, the common people would needs eſteem him a Saint. And I finde treaſurers of the Church accompt divers yeares for offerings to or at his tombe. Therefore it was afterwards pulled down. In the Records both of the Cathedrall, and of the Hoſpitall

His Statutes. of *Herbaldowne* I have ſeen new Statutes of his making, namely ſuch as he made and gave to either, upon and after his Viſitation of each place. It was he that firſt erected perpetuall Vicarages in the mother Church of *Reculver*, and the Chapells to it (*Hearne* and St *Nicholas*) and endowed them, as I finde by an authenticall copy of the ordination of thoſe Vicarages which hath come unto my hands.

Prohibitions. For the maintenance of the Churches liberties, and eccleſiaſticall Juriſdiction, he mainly oppoſed prohibitions grown frequent in his dayes, and cauſed the Clergies grievances to be drawn into Articles: whereof ſee the *Antiquitates Britannicæ* in his life. *pag.* 211. See alſo *pag.* 215. in the life of his Succeſſor *Reynolds*; and if you would know what good courſes have from time to time ſithence been taken to reſtrain *Prohibitions*, ſee the ſame Author *pag.* 216. in the life of the ſame *Reynolds. pag* 286. in the life of *Stafford. pag.* 294 in the life of *Bourgchier*, in which laſt place you

you may finde this worthy queſtion properly, by my rendred Author, ſubjoyned. *Cum itaque* (ſaith he) *omnis Laicorum Iudicum in Prælatos querimonia, tum cum Romana Curia poteſtas etiam Regibus ipſis terrorem incuſsit; ſola hæc fuit, qd̄ niſi pleræque cauſæ ab eccleſiaſtico foro amputentur, appellationibus à regia cognitione ad populum perferantur: quid nunc dicere poſſunt cum prælati Regiam authoritatem & divino verbo ſanctiùs, & ſua juriſdictione multò peritiùs tueantur quam Cauſidici? &c.*

To return to our Archbiſhop. He married King *Ed.* 1. to his ſecond wife *Margaret* in his Church at *Cant.* whoſe nuptiall feaſt (ſaith *Stow*) was kept in the great Hall of his Palace.

Walter Reynolds. 50.

Walter Reynolds ſucceeded *Rob. Winchelſey*, who when he had ſate Archbiſhop 13 yeares and ſomewhat more, died and was buried in the South-wall of *Chriſt-Church* neare the Quire, where his tombe is as yet extant. At his inthronization (ſee the ſtate of it in thoſe dayes) *Bartholomew* Lord *Badleſmere* tendered himſelf to the Earl of *Gloceſter* chiefe Steward, to ſerve in the office of Chamberlaine to the Archbiſhop, for (or in reſpect of) his Mannor of *Hatfield* by *Charing*[1]. This occaſionally induced, let me ſet before you in this place the fees which by ancient Record in the Cathedrall appeare to have belonged to the Earle of *Gloceſter* in reſpect of his office of Steward and Butler to the Archbiſhop of *Canterbury* on the day of his inthronization: and they were theſe.

[1] *Lib. eccleſ. Cant.*

Earle of *Gloceſter.*

Iſta pertinent ad feod. Comitis Glovernia pro officio ſeneſcalli, die intronizationis cujuſlibet Archiepiſcopi Cantuar. ſi tamen ſummonitus fuerit, & venerit ad faciendum ſervitium ſuum & non aliter.

Idem Comes habebit de Archiepiſcopo vij *robas de ſcarleto.*

Item xxx *ſextarios vini.*

Item l. *libras ceræ ad luminare ſuum proprium per totos feſto.*

Item liberationem feni & avenæ ad lxx *equos per* 2. *noctes tantum.*

Item diſcos & ſalſaria qua aſſidebit coram Archiepiſcopo ad primum ferculum.

Item poſt feſtum perendinationem trium dierum cum l. *equis tantum, ſumptibus Archiepiſcopi, ubi idem Comes eligere voluerit de proximis maneriis dicti Archiepiſcopi ad ſanguinem minuendum.*

Iſta pertinent ad feod. ejuſdem Comitis, pro Officio Pincernar. die ſupradicto, ſi tamen, &c.

Idem Comes habebit vij *robas de ſcarleto.*

Item xx *ſextarios vini.*

Item l. *libras cere.*

Item liberationem feni & avene ad lx *equos per 2 noctes tantùm.*

Item cuppam qua ſerviet coram Archiep. die feſti.

Item omnia dolia evacuata.

Item habebit ſex dolia ſi tot potata fuerint viz. ſubtus barram, in craſtino feſti computo recepto, & licèt plura dolia ſic potata fuerint, ſex tantùm inde habebit, & reſiduum Archiepiſcopo remanebit.

Et nota quòd in intronizatione Roberti de Kilewardby Archiepiſcopi, prædict' Comes habuit primò prædicta feoda: & tunc habuit unum mantellum cum penula. Et poſtea in intronizatione I. de Peckam Archiepiſcopi habuit duos mantellos.

Iſta maneria tenet prædict. comes pro dicto officio ſeneſcalli faciend. viz. Tonebregg, cum caſtro & handlo cum pertinen. & totam leucatam.

Iſta maneria tenet prædict. comes pro officio Pincernar. viz. Bradeſtede. Vieleſton. Horſmandenne. Melton & Pectes.

See more of this (if you pleaſe) in Mr *Lamberts* Perambulation of *Kent* in *Tunbridge*.

Caldecote. Thorchelt. To returne to our Archbiſhop. He gave unto his Covent (ſaith Biſhop *Godwin*) the Mannor of *Caldcote*, and the Wood of *Thorlehot*. Now the Charters of this gift I have ſeene in the Church Records, dated *Anno* 1326. In which the Archbiſhop gives to the Prior and Covent *maneriũ noſtrum* (as his words are) *de Caldecotes juxta Cant. cum boſco*

boſco noſtro de Toreholt: and that by conſent of the King and Pope. In the Popes licence the ſituation and value of the thing, together with the uſe which the Covent meant to make of it, and for which they begged it of the Archbiſhop, is thus expreſſed. *Cum tu* (the Pope ſo writes to the Archbiſhop) *inter alia menſæ tuæ Archiepiſcopalis Cant. bona, unum modicum receptaculum vocat' Caldecote juxta Civitatem Cant. ſcituat', cum quadam terra eidem adjacen' valoris decem librarum vel circiter ad menſam eandem ſpectan' obtinere noſcaris, quod utique receptaculum cum terra prædicta, iidem Prior & Capitulum ac dilecti filii monachi eccleſiæ tuæ Cantuarien. ſanguine minuti, & ceteris laboribus fatigati ibidem interdum propter loci vicinitatem recreari valeant, multum affectant per te ſibi concedi, & in uſus eorum perpetuos aſſignari, &c.* In this paſſage give me leave to take notice of two things, to ſhew what they meane and were. The firſt is that of *Sanguinis minutio*, the other is the worke or labour what it was that the Monkes employed themſelves about. For the former (*ſanguinis minutio*) it was *apertio venæ ad minuendum ſanguinem.* So *Reyner* in his *Onomaſticum.* And was uſed of the Monkes partly (I ſuppoſe) to keepe their bodies under, and partly phyſically and for their health-ſake, to evacuate corrupt and bad humours contracted, ſome may thinke, by their unwholeſome dyet, feeding moſt what upon fiſh, and courſe fare; and true it is, by their order they were to abſtaine from eating fleſh; yet heare what *Polydor Virgil* ſaith of that matter. *Item à carnibus* (ſaith he) *perpetuò ſe abſtinent, niſi cum ægrotare cæperint. Vnde monachi* (marke now) *qui hodie continenter carnibus veſcuntur, quorum numerus ubique gentium extra Italiam ingentiſsimus eſt, perpetuò ægrotent neceſſe eſt, niſi velint impudenter fateri ſe contra ſuas leges facere*[t]. So that I conceive they did thus evacuate not ſo much for unwholeſome as for full and high feeding, and much eaſe withall, a courſe of life contrary to that of the Primitive Monkes, who fared hardly, and not onely lived by their labour, but uſed it as a principall meanes of their Mortification[t].

Sanguinis minutio.

De Invent. Rer. lib. 7. cap. 2.

Vide Eraſ. *Colloq. In Ichthyophagia. Fatetur, & defendit hoc* Haius *in Aſtronicx. tiallo. quæſtio. 2 pag. 130. &c.*

[t] Crecceliu*s de Orig. & fund. Monaſtic. ord. cap. 1.*

Monkes employment.

As for the other point, their worke or labour wherein they employed themſelves, and were occupied, it was of divers kinds. The *Ceremoniale Benedictinum* thus ſets them forth. *Opera autem quibus ſe occupare debent, ſunt hæc: videlicet ſcribere libros, aut rubricare, velligare, pergamenum & alia neceſſaria præparare, & his ſimilia &c.* No longer to digreſſe this *Caldecote* Mannor ſometime lay partly in the old Parke and there-away, about *Cockar-barne*, as they now call it for *Caldcote-barne*.

Hapsfield.

And now returne we to our Archbiſhop. To the Nonnes of *Davington* by *Feverſham* which my Author thinkes were French-women, he gave and preſcribed rules or ordinances in the French Tongue, for their more eaſie intellect. He amerced the Preſident of S. *Bertins*, for leaſing out, without his privity, the fruits of *Chilham* Parſonage which belonged to the Priory of *Throuleigh*, a Cell to S. *Bertins*, and one of thoſe that in the generall ſuppreſſion of Priors aliens by *Hen. 5.* was diſſolved. And ſo much for this Archbiſhop, except I ſhall remember his appropriation of the Parſonages of *Farlay* and *Sutton* to the Hoſpitall at *Maidſtone* of his Predeceſſor *Boniface* foundation, and his like appropriation of the Parſonage of *Walderſhire* to *Langdon* Abbey, unto which about the ſame time King *Ed. 1.* gave the Parſonage of *Tong*.

Priors aliens.

Anno Dom. 1327.

Simon Mepham. 51.

Simon Mepham ſucceeded *Walter Reynolds*; and continued Archbiſhop five yeares and ſomewhat more, and dyed *Anno* 1333. at *Mayfield* in *Suſſex*. His body was conveighed to *Canterb.* and laid in a Tombe of Black-Marble upon the North-ſide of S^t *Anſelmes* Chapell: that ſo called at this day, for when he was buried there, it had another name. The Record of the place and manner with the time of his buriall kept in the Church ſaith he was laid in *Quadam capellâ ſancti Petri nuncupata ex parte auſtrali ſummi altaris*. His Tombe is that whereon by error Archbiſhop *Sudburies* Table now hangs.

Saint *Peters* Chapell.

Mephams Tombe miſtaken.

Iohn

Iohn Stratford. 52.

His Succeſſor was *Iohn Stratford* who having ſate Archbiſhop about 15. yeares, dyed and was buried in a Tombe of Alabaſter on the South-ſide of the high Altar, beſides the ſteps of St *Dunſtans* Altar. By the Table hanging whereon you may eaſily finde it. 1333.

Iohn Vfford, or *Offord.* 53.

Him ſucceeded *Iohn Vfford* or *Offord.* But he never received either his Pall or Conſecration. Of his buriall I have ſpoken before in *Peckham.* 1348.

Thomas Bradwardin. 54.

Thomas Bradwardin ſucceeded, but within five weekes and foure dayes after his conſecration he dyed, ſo that he was never inthronized at all. He was buried in S^t *Anſelmes* foreſaid Chapell, by the South-wall. 1348.

Simon Iſlip. 55.

Simon Iſlip was his next Succeſſor. Amongſt many other acts of his piety, he gave unto his Covent to the uſe of their Elemoſinary, the Churches or Parſonages of *Monkton* and *Eaſtry*; ſay the Writers of his life. Yet I finde theſe very Churches with others formerly appropriated to them for that uſe, to wit by Archbiſhop *Richard*, *Beckets* immediate Succeſſour, as you may finde before in my Survey of the *Almnery*. Both relations true. For the Church Muniments informe me that theſe Parſonages were taken from the Church by Archbiſhop *Baldwin*; that *Richards* immediate Succeſſor in and upon the quarell that was betweene him and his Monkes (whereof before) and ſo they continued, at leaſt at the Archbiſhops diſpoſe, untill this *Simon Iſlip*, with the Kings licence, did reſtore, reunite and annexe them againe unto the Church: ſhortly after which guift of his Vicars perpetuall were ordained and indowed to each Church; Copies of the ordination and dotation of which Vicarages I have ſeene in the Liegers of the Church, where they are fairely regiſtred. But to our Archbiſhop againe. With his conſent *Buckland* Parſonage was appropriated to the Priory of *Dover*, as was the Parſonage there to *Bilſington* 1349. *Monkton. Eaſtry. Hapſfield.*

ton Priory. He dyed *Anno* 1366. after he had beene Archbiſhop 16. yeares and upwards: and was ſometime buried under a faire Tombe of Marble inlaid with Braſſe in the middle, and neare the upper end of the Body of his Church, ſithence removed and ſet betweene the two next Pillars on the North-ſide thereof. The times were very mortall, by the raging of the plague, when he came firſt to the See, as from *Walſingham*, is noted by *Harpesfield*, with this note of his upon it. *Cum verò* (ſaith he) *propter hanc hominum animaliumque ceterorum peſtilentiam, agri paſsim inculti, vaſti, & deſerti jacerent, & poſſeſſores ſolitis redditibus deſtituerentur; coacti ſunt non modo de ſolita penſione remittere, ſed etiam agros omni ruſtica facultate inſtructos colonis locare. Quod & ſi à laicis poſſeſſoribus, ad rem attentioribus obſervari fere deſitum eſt, in prædiis tamen cœnobiorum, Epiſcoporum & collegiorum mos ille frequens, ad noſtra uſque tempora, maximo colonorum emolumento perduravit.*

Great mortality.

Note.

Simon Langham. 56.

Anno Dom. 1366. *Simon Langham* ſucceeded *Iſlip*. Who ſate only two yeares, dyed *Anno* 1376. was firſt buried at *Avinion* (where he dyed) in the Church of the *Carthuſians* (whoſe houſe he had founded;) but afterward at *Weſtminſter* (where he had beene firſt a Monke, afterward Prior, and laſtly Abbat) in a goodly Tombe of Alabaſter.

William Wittleſey. 57.

1368. *William Wittleſey* ſucceeded *Langham*, who having continued in the See, almoſt ſeven yeares, dyed in the yeare 1374. and was buried almoſt over againſt (his Uncle) *Simon Iſlip*, betweene two Pillars on the South ſide of the body of the Church, under a faire Marble Tombe inlaid with Braſſe, as his Table will direct.

Simon Sudbury. 58.

1375. Him next ſucceeded *Simon Sudbury*: who being barbarouſly murthered by the Rebells in *Rich.* 2. dayes, *Anno Domini* 1381. his body after all ſtirres ended was carried to *Canterbury*, and there honourably interred upon the South-ſide of the Altar of St *Dunſtan*, the next above the Tombe of

Sudbury his Tombe miſtaken.

of Archbiſhop *Stratford*, and is that (as in *Odo* I told you) whereon *Odo's* Table hangs. The place (I take it) or neare it where his predeceſſor St *Elpheges* Altar-Tombe ſometimes ſtood. That as there was but little or no difference betweene them, in the condition either of their lives or deathes, they being both Archbiſhops of the place and both unworthily murdered (I might ſay martyred) by the outrage of the people, a rabble of cruell aſſaſſinats, of Danes the one, of Domeſtickes the other, little better then divels incarnate both, ſo there might alſo be little or no diſtance in their ſepulchres or reſting places after death. He built the Weſt-gate of our City together with the greateſt part of the Wall betweene it and the Northgate, commonly called by the name of the Long-Wall. A great worke (ſaith my Author) no leſſe neceſſary and profitable unto the City then coſtly and chargeable unto the builder. *Leland.* The Maior and Aldermen once a yeare, uſed to come ſolemnely to his Tombe to pray for his ſoule in memory of this his good deed to their City. To remedy and remove which piece of ſuperſtition (I take it) his Epitaph (ſome tokens whereof are yet diſcernable) was torne and taken from his Tombe at or ſince the Reformation. *Wevers* Monuments hath this fragment of it.

Sudburiæ natus Simon jacet hic tumulatus
Martyrizatus nece pro republica ſtratus.
Heu ſcelus infernum, crux, exitiale, nefandum
Præſulis eximii corpus venerabile dandum
In rabiem vulgi------

William Courtney. 59.

William Courtney ſucceeded *Simon Sudbury*, and having ſate twelve yeares lacking one moneth, dyed *Anno* 1396. at *Maidſtone*. Where he pulled downe the old worke firſt built by *Boniface* his predeceſſor for an Hoſpitall, and building it after a more ſtately manner tranſlated it into a Colledge of ſecular Prieſts, which at the time of the ſuppreſſion was valued at 139^l. 7^s. 6^d. by the yeare. This Archbiſhop lyeth buried (ſaith Biſhop *Godwyn*) upon the South-ſide of *Thomas* 1381. *Maidſtone* Colledge.

Beckets ſhrine, at the feet of the blacke Prince in a goodly Tombe of Alabaſter. But what ſayes *Wever? It was the cuſtome of old* (ſaith he) *and ſo it is in theſe dayes for men of eminent ranke and quality, to have Tombes erected in more places then one; for example and proofe of my ſpeech, I finde here in this Church a Monument of Alabaſter at the feete of the blacke Prince, wherein both by tradition and writing, it is affirmed that the bones of* William Courtney (*the ſonne of* Hugh Courtney, *the third of that Chriſtian name, Earle of* Devonſhire) *Archbiſhop of this See lyes intombed. And I finde another to the memory of the ſame man at* Maidſtone *here in* Kent, *wherein (becauſe of the Epitaph) I rather beleeve that his body lyeth buried.*

Contradiction about the place of *Courtneys* buriall.

Thus he. His place of burial appointed of him in his Will extant in Chriſt-Church was the Cathedrall at *Exceter*, where he had ſometime beene a Prebendary, and where he requeſted the Biſhop of the place to bury him. Afterwards lying on his death bed and having changed his mind in this point; and holding his body (as he then declared) unworthy of buriall in his Metropolicall or any other Cathedrall or Collegiate Church, he wills it to be buried in the Church-yard of his Collegiate-Church at *Maidſtone, in loco deſignato Iohanni Boteler armigero ſuo* (as his owne words are.) Thus you ſee his Will ſends us to ſeeke his buriall place at *Exceter*. His after declaration on his death bed, to the Cimitery of his Collegiate Church at *Maidſtone*. His Monument in that Church ſayes he lyes there, and this in Chriſt-Church, that he is in none of the three but here. And that I take to be the trueſt. For I finde in a Lieger Book of Chriſt-Church, that the King (*Rich.* 2.) happening to be at *Canterb.* when he was to be buried (upon the Monkes ſuite, 'tis like) overruled the matter, and commanded his body to bee there interred.

Clergy armed and rated.

This Archbiſhop upon the overture of an intended invaſion by the French, directs his letters to the then Commiſſary of *Cant.* to arme the Clergy of the City and Dioceſſe after theſe rates and proportions[a]. A benefice exceeding 100 markes to finde a man and two Archers, a benefice

[a] *Ex Regiſtro Courtney.*

nefice exceeding xl^{l}. to finde two Archers, a benefice of xx^{l}. one Archer, and for thoſe under xx^{l}. to finde *Loricas*, coates of male and other ſmaller armes. Here, as from a fit occaſion, let us obſerve by the way the alteration of the times in point of martiall and military weapons. The Bow, (the long Bow) and the Bow-man, we all know, were thoſe which did the deed, and bare away the Bell in martiall brunts in former times, the Bow then the prime weapon for offenſive ſervice, and the chiefeſt inſtrument warre knew wherewith to try the maſtery; the Gun, and Gun-ſhot being but of late (though too ſoone heaven knowes whilſt earth rues) invented: and yet ſo cryed up and magnified, by Martialliſts eſpecially, that the Bow the whileſt is quite rejected with contempt as uſeleſſe, and doomd and deemd at beſt as onely fit for men of peace in way of recreation to ſport withall. Now being grounded in a good opinion of *Archery* my ſelfe, and not unwilling to vindicate the under valuation of it with other men, I deſire here to recommend unto my reader a worthy and judicious Elogie one commendation of (*Englands* ancient glory) *Archery*; not my owne, nor yet any meere *Mercurians*, one able to judge only by theoreticall ſpeculation, but a learned diſciples both of *Mars* and *Mercury*, one equally experienced in both warfares, the armed and gowned; Maſter *Iohn Bingham* I meane, in his Notes upon *Aelians Tactiks*, where he playes the part of a moſt excellent advocate for diſcarded *Archery*. The Booke is now ſomewhat deere and ſcarce, and therefore to ſave their labour and coſt (of ſearching the originall) who can endure to ſee deſpiſed *Archery* commended according to it worth, I ſhall preſent them with a true Copy of that whole paſſage *verbatim*, as there it lyes, *pag.* 24. and ſo forward. It is ſomewhat long; for avoyding therefore of too great an interruption and digreſſion here, I have given it a place in my Appendix, where you may finde it, *Scriptura* 15^{a}. Craving pardon for this digreſſion, I return to our Archbiſhop.

Archery.

A worthy commendation of it.

He had the Bailiffes of *Canterbury* in queſtion for medling

Medling in Church matters by Laics punished.

in and with eccleſiaſticall matters, as the puniſhment of *Adultery* and the like, and made them to ſubmit *ſub pœna interdicti Civitatis.* He had the Serjeants of the City alſo in *coram*, for bearing their Maces and uſing their authority within the precinct of his Church. But at the petition of the City they were diſmiſſed, provided that for time to come they leave their Maces without the utter-gate when they come to the Church, or within the precinct. He had the Bailiffes of *Romney* alſo in *coram*, for medling in Church-buſineſſe, who obſtinately rebelled and ſought and thought to ſecure themſelves by a prohibition, but were deceived, for the Archbiſhop gat it reverſed, and (ſaith the Record) made that unadviſed Towne ſubmit. He obtained[x] of *Ric.* 2. foure Faires for the Church at the foure principall feaſts of peregrination in the yeare, *viz.* one on the *Innocents*-day, on *Witſon*-Eve another, on the Eve of *Beckets* tranſlation a third, and the fourth and laſt on *Michaelmas*-Eve, to hold for nine dayes next following every of them, and be kept within the ſite of the Priory.

[x] *Liber Eccleſ. Cant.*

Thomas Arundell. 60.

1396. *Thomas Arundell* next ſucceeded after *Courtney.* Who ſate one moneth above 17 yeares, and dyed *Anno* 1413. He lyeth buried (as his Table will ſhew) on the North-ſide of the body of *Chriſt-Church*, where doubtleſſe he ſometime had a farre better Monument then now remaines of him.

Arundels Monument.

His Chantery.

For his Will appoints out his buriall thus. *In Monumento meo novo quod ad hoc licèt indigniſsimè conſtrui & fieri feci in oratorio meo in navi ſanctæ Cant. eccleſiæ, infra Cantariam meam perpetuam duorum Capellanorum ibidem ordinatam, &c.* But Chantery and Monument are both gone, a bare grave-ſtone levelled with the floore, with the braſſe all ſhamefully torne away being onely left; whereas you may know there ſometimes ſtood a Chapell (like to that I ſuppoſe of Biſhop *Kemp* on the North-ſide of the Body of *Pauls*) wherein both the Archbiſhop lay fairely intombed, and his two Chanterists did daily celebrate, which had for their ſtipend x^l. a peece yearely out of *Northfleet* Parſonage: and their dwelling

dwelling or Manſion which was built for them by himſelf *ex auſtrali parte eccleſiæ*, and contained in length 80. and in breadth 60 foot meaſured. I ſuppoſe it yet ſtanding, and to be one of thoſe preſent buildings on the South-ſide of the *Church-yard*. The *Chapell* (as I learn from the report of the *Chantery Prieſt* thereof) was taken down and ſold away by *H.* 8. his Commiſſioners. This Archbiſhop [y] confirmed the foundation of the Colledge of *Bredgare*, to which the Pariſh Church there was in his time converted by *Robert* then Parſon thereof. In the yeare 1413. what yeare this Archbiſhop died I finde [z] him an *Inhabitant* in the Caſtle of Leeds in *Kent*, which in a decree or ſentence which he gave between his *Monks* and the *Covent* of S. *Gregories* by *Cant.* dated at that place, the ſame yeare, he calls his own *Caſtle*. *Dat'* (ſaith he) *in Caſtello meo de Ledes.*

[y] *Harpſfield.* *Bredgare.*

[z] *Walſingham.* *Leeds-caſtle.*

Henry Chicheley. 61.

Anno Dom. 1414.

Henry Chicheley ſucceeded next after *Thomas Arundell*. He ſate 29 yeares, and dying *anno* 1443. was laid in a very fair tombe built by himſelf in his life time, ſtanding on the North-ſide of the Presbytery. It is the tombe which was lately repaired and beautified by the *All-ſouls*-colledge men, whoſe founder he was. His table will direct you to it. *Lindewood* dedicating his *Provinciall* to this Archbiſhop ſtyles him *Dei gratia, Cantuarien' Archiep.* And no marvell for 600 yeare before, his predeceſſor Archbiſhop *Athelard* uſeth the ſtyle, writing himſelf thus. *Ego Aethilheardus, gratia Dei humilis ſanctæ Dorobernenſis eccleſiæ Archiepiſcopus &c.* The like [a] was uſuall in the ſtyles of other Archbiſhops. And not onely *Archbiſhops*, *Biſhops*, and *Dukes*, in times paſt uſed the ſame in their titles, but alſo Abbats, Priors, Earls, yea the meaneſt Magiſtrates and Legates ſomtimes, Earls eſpecially which had *Iura Regalia*; and mitred *Abbats*. But Kings in the mean ſeaſon diſdaining and diſpleaſed at it, and challenging it as the ſymboll and proof of their (ſave under God) independent Majeſty, by little and little it became either wholly omitted or elſe altered, as our Archbiſhops into *providentia divina*, or *permiſſione divina*

Dei gratia.

[a] D. H. Spelman. *Gloſſar. in verb. Dei gratia.*

vina. Mr *Selden* will inſtruct you more at large in this matter, if you peruſe the 1. *part of his titles of Honor cap.* 7. § 2. Unto whom let me adde a pertinent diſcourſe hereof. The author of it, *Roverius*, in his *Illuſtrations* upon the *Hiſtory of S. Iohns Monaſtery at Rheims pag.* 618. *Fecerant* (ſaith he) *liberæ electiones, & Pontificiæ exemptiones, ut horum temporum Abbates* (ſpeaking of the yeare 1192.) *ſe Dei ſolius gratiâ conſtitutos cenſerent, atque inter dignitatis titulos hunc etiam annumerarent. Neque verò hoc primùm ſæculo natus eſt hic ſenſus, cum anno jam* Mxxx. *Gandenſis Abbas S. Bavonis ſic ſcriberet. Otgina Comitiſſa Othelboldus gratiâ Dei Abbas, & annis pluſquam centenis antè Abbas S. Galli; Chriſti favente gratia Harmotus Abbas, & Chriſti diſponente providentia, aut largiente clementia, Crimaldus Abba. Verum ii, qui amantiores erant humilitatis religioſæ, non facilè comperiuntur hoc uſi ſermone. Neque enim vel Cluniacenſis ullus, vel Bernardus Claræ vallenſis, vel Gofridus Vindocinenſis, vel Lupus Ferrarienſis id ſibi uſquam tituli arrogarunt. Nam ſive ea voce ſignificetur Præfectura Deo ſoli debitam, ſubditamve eſſe, ſive Monaſterio beneficium à Deo impertitum, quòd vir talis fuerit Præfectus, ſive Abbati gratiam à Deo factam, quòd ſit Præfectus, non poteſt non aliquid continere ſenſus, quam humilitatem religioſam deceat, ſublimioris, cùm id de ſeipſo Abbas profitetur, qui nec ſatis verè poteſt affirmare ſupremum ſibi jus eſſe, vel ſacrarum, vel temporalium rerum ſui Monaſterii, nec ſatis dimiſsè ſua in Monaſterium merita jactare, nec ſatis tutò Præfecturam, quæ graviſsimum onus eſt pro divino favore habere. Itaque ſapientiſsimi quique, & ſi aliis hunc titulum tribuunt, nunquam tamen ſibi, dignum videlicet rati, ut de aliis ſentiant, quod de ſe non auſint. Quamobrem ſuſpicari licet has voces pluribus Abbatum chartis, actiſque publicis non tam illorum quam pragmaticorum uſu, ac inſtituto invectas, dum Abbates inducunt de ſeipſis eo loquentes modo, quo ipſi pragmatici ſibi de illis ſentiebant loquendum. Quanquam videri etiam poſsit has voces à Librariis in antiqua interdum ſcripta ex ſui ſæculi moribus intruſas. Vix enim ante ſecundam Regum Franciæ ſtirpem, aut Reges ſupremam poteſtatem rerum civilium, aut Epiſcopi rerum ſacrarum his*

verbis

verbis expreſſerunt. Sanè & Epiſcopi, & Abbates aliqui invidiam titulo præclarè aliquando emollierunt, aut potius ſunt interpretati, dum ſe permiſsione, aut conceſſione Dei Epiſcopos, vel Abbates dixere &c.

Iohn Stafford. 62. *Anno*

Iohn Stafford ſucceeded. Sate almoſt nine yeares, and dying *anno* 1452. was buried in the *Martyrdome*, under a flat marble ſtone inlaid with braſſe. *Dom.* 1443.

Iohn Kemp. 63.

Iohn Kemp ſucceeded next. He continued not in the See above a yeare and an half. The Pariſh Church of *Wy* in *Kent* where he was born, he converted into a Colledge, in which he placed *ſecular Prieſts* to attend divine ſervice, and to teach the youth of their Pariſh. Their Governour was called a *Prebendary*. This Colledge at the ſuppreſſion was valued at 93 *lib.* 2ˢ by the yeare. It was ſurrendred *anno* 36. *Hen.* 8. This Archbiſhop, with his two next Succeſſors were *Cardinalls*. 1452. *Wy* Colledge.

Thomas Bourgchier. 64.

Thomas Bourgchier ſucceeded *Cardinall Kemp*, continued Archbiſhop 32 yeares, and dying *anno* 1486. was buried upon the North-ſide of the high Altar in a marble tomb. He gave to his Succeſſor by his Will 200 *lib.* in recompenſe of dilapidations. He had a Chantery. The revenues whereof were ſu rendred with the Priory to the King (*H.* 8.) 1454.

Iohn Morton. 65.

Iohn Morton ſucceeded. Thirteen yeares he enjoyed the Archbiſhoprick, died the yeare 1500. He lieth buried in the Lady-chapell of the *Vndercroft* under a marble ſtone. Howbeit a goodly tombe is erected in memory of him upon the South-ſide of the *Chapell*. 1487.

Henry Deane 66.

Henry Deane ſucceeded, who died *anno* 1502. the ſecond yeare after his tranſlation, and was buried in the *Martyrdome*. 1501.

William

William Warham. 67.

Anno Dom. 1504. *William Warham* ſucceeded *Henry Deane.* The pomp and ſtate of whoſe entertainment and inthronization you may reade of at large elſewhere. He continued Archbiſhop 28 yeares, and died at S. *Stephens* neare *Canterb.* in the houſe of *William Warham* his kinſman, Archdeacon of *Cant.* and was laid in a little Chapell built by himſelf for the place of his buriall upon the North-ſide of the *Martyrdome*, and hath there a reaſonable fair tombe, where he founded a perpetuall Chantery of one Prieſt daily to ſay maſſe for his ſoul, but the diſſolution of the *Priory* ſuppreſſed it, and ſeized the revenues thereof to the Kings uſe. *Eraſmus* [b] (upon whom this Archbiſhop beſtowed the Parſonage of *Aldington* in *Kent*) ſo commends him for his humanity, learning, integrity and piety, that (as he concludes) *nullam abſoluti præſulis dotem in eo deſideres.*

[b] *Peregrinatio Relig. erg6.*

Thomas Cranmer. 68.

1533. *Thomas Cranmer* ſucceeded, being conſecrated Archbiſhop *anno* 1533. and ſuffered moſt unworthy death at *Oxford anno* 1556. He was the man deſigned to ſucceed in the Chair by his predeceſſor, who though he foreſaw and foretold too, that a *Thomas* ſhould ſucceed him, who (as my Anthor ſaith, ſlandereth I ſhould ſay) *per laxam & remiſſam vitæ licentioris indulgentiam populo conceſſam, perque prava dogmata, magis Cantuarienſem, omnemque reliquam Angliæ eccleſiam deformaret, quàm eam olim Thomas Martyr ſuo martyrio amplificaſſet; admonuitque nepotem, ut ſi quis forte Thomas, eo vivo ea ſede potiretur, ne ulla ratione in illius famulitium ſe aſcribi pateretur &c.* Yet to ſee, he pitches upon this man (a *Thomas*) in his choice of a ſucceſſor. *Waramus autē* (ſaith the ſame Author) *eum ipſum Thomam, de quo tam malè ominabatur, quique primus ex omnibus Cantuariæ Epiſcopis hæreſim* (ſo he ſlanders our religion) *in eam ſedem invexit, ſucceſſorem ſibi ſortitus eſt.*

Harpsfield. Warhams evill preſage of a *Thomas.*

Reginald Poole 69.

1555. *Reginald Poole* otherwiſe and more vulgarly called *Cardinall Pooole* ſucceeded. Two yeares and almoſt eight moneths

moneths he continued Archbiſhop, and died even the ſame day that Queen *Mary* did. His body was (and lies) intombed on the North-ſide of *Beckets* crown, where his monument is extant. He was the laſt Archbiſhop that was buried in *Chriſt-church*. Their burialls there have been ever ſince diſcontinued; a thing the whileſt to ſome ſeeming very ſtrange, that of all the Archbiſhops ſince the *Reformation*, not one hath liked to be buried there, but all, as it were with one conſent, declined their own *Cathedrall* (the ancient and accuſtomed place of Archiepiſcopall ſepulture) and chooſing rather an obſcure buriall in ſome one private Pariſh Church or other. Buriall of the Archbiſhops in Chriſt-Church diſcontinued.

Matthew Parker. 70. *Anno Dom.*

Matthew Parker ſucceeded *Cardinall Poole* in the Archbiſhoprick, held the ſame 15 yeares and 5 moneths and deceaſed *anno 1575*. Beſides a multitude of pious acts, he beſtowed upon the reparation of his Palace at *Canterb.* one thouſand foure hundred pounds. He lies buried in the Chapell of *Lambeth houſe*. Amongſt other his works, with the help no doubt of other able Antiquaries, he wrote the lives of his predeceſſors, the Archbiſhops of *Canterb.* intituling his book. *De Antiquitate Britannicæ Eccleſiæ &c.* Whereof *Cuiacius* (having occaſion to make mention of it[c]) gives this commendation. *Sunt multa* (ſaith he) *in eo auctore præclara, nomen ejus ignoratur, & liber tantum exſtat in Anglia, unde accerſitur, & accerſitus eſt magno pretio.* 1559.

[c] *Ad cap. quæſtionte. de Appellationib.*

Edmund Grindall. 71.

Edmund Grindall ſucceeded, and ſate ſeven yeares and almoſt an half, and died and was buried at *Croydon*. He was a very grave man, and gave to our City *C. lib.* to be imployed upon a ſtock to ſet the poore on work. 1575.

Iohn Whitgift. 72. 1583.

Iohn Whitgift ſucceeded and continued Archbiſhop ſomewhat above 20 yeares. In which mean ſpace he built the *Hoſpitall* and *School* at *Croydon*. After the finiſhing whereof[d], the French Lieger Embaſſador, *Boys Siſi*, inquiring what works the Archbiſhop had publiſhed, and receiving Hoſp. and School at *Croydon*.

[d] *S. George Paul*, in his Life.

answer that he had written onely in defence of Church government, but it being incidently told him that he had founded an *Hospitall* and a *School*. *Profecto* (saith he presently) *Hospitale ad sublevandum paupertatem, & Schola ad instruendum juventutem sunt optimi libri quos Archiepiscopus conscribere potuit.* He lieth buried at *Croydon*.

Richard Bancroft, 73.

Anno Dom. 1604. *Richard Bancroft* succeeded and sate 6 yeares or thereabouts, died *anno* 1610. A man of singular wisdome, and very zealous in defence both of Church-liberties and discipline.

George Abbot. 74.

1611 *George Abbot* succeeded, he sate Archbishop 22 yeares. In which space of time he bestowed great summes of money in building and indowing of an *Hospitall* at *Guilford* in *Surrey*, the Town wherein he was born, and afterwards buried. He began also to shew himself a speciall benefactor to our City: witnesse the goodly conduit which he built for the common good and service of the same. A work as of great charge to the Author, so of no lesse benefit to the City. He died in *July Anno Domini* 1633.

Guilford Hosp.

Conduit at *Canterbury*.

William Laud. 75.

After whom succeeded the present Lord Archbishop his Grace, by name *William Laud*, by title *Primate* of all *England*, and *Metropolitan*, one of the LL. of his Majesties most honourable privie Councell, and *Chancellor* of the *Universitie* of *Oxford*. Of whom to speak, is not a task for my pen. I leave it to posterity hereafter, and to better abilities to set forth his constant piety, great wisdome and spotlesse justice. Howbeit, what all men take unto themselves a libertie to speak of him, I shall be bold to commemorate, namely those famous works of his that so much praise him in the gate: As his care, his cost, his encouragement to the repair of what all men despaired as much to see repaired untill he undertook it, as ever they did to see it finished [d], when *Mauritius* first began to build it, S. *Pauls* Church in *London*. Another, that never to be forgotten gift of his to the

Stow. Eadmer.

the *Vniverſity-library* of *Oxford*, of an innumerable multitude of choice and rare Manuſcripts, with his great care and coſt, gathered from all parts not onely of this Kingdome, but alſo of the whole world. A third, the flouriſhing of the ſame *Vniverſitie* by his meanes in a twofold way; one, in the *government* of it, by his late new *Statutes*; the other, in *buildings*, at S. *Iohn's* firſt, at his own proper coſt and charges; and by his example and furtherance, in other Colledges, ſuch buildings all and ſo goodly, as none did ever expect, and all do now admire to ſee raiſed.

Now that *Providence*, which by the meanes of a moſt pious and prudent *King* ſent him unto us, grant we may long enjoy him, and afterwards tranſlate him from the cares of the Church militant here, to the joyes of that triumphant one above.

If any ſhall deſire to ſee the ancient form of our Archbiſhops inthronization, he may finde it in my *Appendix*, tranſcribed from a Record of that of Archbiſhop *Winchelſeys*, kept in the Church, and (as it may be ſuppoſed by the generall title of it) intended for a precedent in this kinde. And ſo having done with the firſt part of my intended *Catalogue*, to wit concerning the *Archbiſhops* of *Canterb.* I proceed to the ſecond, *viz.*

Inthronization of the Archbiſhop of *Cant.* the form of it. *Vide proScriptura 16. in Append.*

A Catalogue of the Priors of Chriſt-Church, with a brief touch of the contemporary Monks of note.

VNtill the Conquerours time, I finde no mention of any *Prior* of *Chriſt-Church*. *Henry* brought hither by Archbiſhop *Lanfrank*, being the firſt I meet with. Aforetime (it ſeems) he that held the place was called *Decanus eccleſiæ*. So it is intimated by Archbiſhop *Parker* in the life of *Agelnoth*, who tells alſo that *Celnoth* the Archbiſhop, almoſt 200 yeares before, was firſt *Deane* of the Church. A Saxon Record of this Church makes mention of one *Aethelwine* a Deane alſo in the ſame Archbiſhops time, and another Record tells of another, one *Godric* in Archbiſhops

Stigands dayes, whom the book of *Doomſday* makes mention of. Further then thus I am not inſtructed in the names of thoſe *Deanes:* wherefore I muſt paſſe them over and come to the Priors.

Henry. 1.

Anno Dom. 1080. Whereof (as I ſaid) *Henry* was the firſt: Sometime Abbat of *Cane* in *Normandy:* from thence brought hither by *Lanfrank*, and made Prior of this Church. Afterwards he became Abbat of *Battell* in Suſſex [c], and ſo died.

[c] Reyner. *Apoſt. Benedictin.*

Ernulphus, or *Arnulphus.* 2.

1104. *Ernulphus* or *Arnulphus*, firſt a *Monk* of the Church, afterward became *Prior*, ſucceeding *Henry:* then was preferred to the *Abbatſhip* of *Peterborough*, and laſtly had the Biſhoprick of *Rocheſter* given him by his Predeceſſor in that See, *Ralfe*, the Archbiſhop of *Canterb.* you may reade more of him in the *Catalogue* of BB. in *Rocheſter*, and in *Fox* his *Acts* and *Monuments* you ſhall finde a letter directed to him and others about *Prieſts* marriages.

Conradus. 3.

1108. *Conradus* a *Monk* alſo of the place ſucceeded *Ernulphus*, made *Prior* as his Predeceſſor by Archbiſhop *Anſelme.* Of whom, and of *Henry* Predeceſſor to them both, *Edmerus* maketh this mention. *Res Monachorum* (ſaith he, ſpeaking of *Anſelme*) *poſuit in diſpoſitione ſuorum, conſtituens eis in Priorem, poſt Henricum, Ernulphum, poſt Ernulphum, Conradum* (*ipſius loci Monachos*) *ad quorum nutum negotia eccleſia cuncta referrentur.* Which is all I reade of him.

Elmerus or *Ailmerus.* 4.

1112. *Elmerus* or *Ailmerus* ſucceeded *Conradus.* He was firſt alſo a *Monk*, afterwards *Prior* of *Chriſt-church*, and continued *Prior* eighteen yeares, dying in the yeare 1130. He was contemporary with *Edmerus* and *Alexander*, both famous Monks of the place, great ornaments to the Church, and very deare both of them unto Archbiſhop *Anſelme.* This Prior wrote divers Treatiſes mentioned of *Pitſeus*, who will further inform you both of him, and thoſe his Coæquæans. Here by the way to do *Balæus* right, let me note it once for all,

all, that *Pitſeus* for theſe and many other like things which I ſhall have occaſion to cite him for, is but *Balæus* his Plagiary; yet I rather quote him then *Balæus*, becauſe his Booke is more common and eaſie to get. *Pitſeus Baleus his Plagiary.*

Gosfridus. 5.

The next Prior after *Elmerus*, was *Gosfridus*, who (as I have it from the Continuer of *Florence* of *Worceter*) in the yeare 1128. was at the ſuite of *David* of Scots, by the conſent of the Archbiſhop (*William Corboyl*) choſen Abbat of the Monaſtery of *Dunfermelin* in *Scotland*. *Vir. religionis eximiæ* (my Authors owne words) *Cantuariæ Prior Gosfridus nomine, Rege Scotorum David petente, & Archiepiſcopo Gulielmo annuente, Abbas eligitur ad locum in Scotia qui Dunfermelin dicitur. Ordinatus eſt autem ab Epiſcopo eccleſiæ ſancti Andreæ.* A petition to this purpoſe of the ſame Scottiſh King is extant to this day amongſt the Records of the Cathedrall, where I have ſeene and read it. 1128.

Ieremias. 6.

Ieremias (a Monke alſo of the place) ſucceeded *Elmerus*. Of whom I reade in the Acts and Monuments, that Archbiſhop *Theobald* falling out with him for certaine cauſes betweene them, for which the Archbiſhop taking ſtomach againſt him would lay the ſentence of *Interdiction* againſt him: The Prior, to ſave himſelfe, made his appeale to Pope *Innocent*. The Archbiſhop provoked the more by that, depoſed him from the Priorſhip, and placed one *Walter* in his roome. *Ieremias* notwithſtanding making his complaint and appeale to *Rome*, obtained letters from the Pope to *Henry* Biſhop of *Wincheſter*, being the Popes Legat; by the vertue whereof he againſt the heart of the Archbiſhop was reſtored, and *Walter* diſplaced. Nevertheleſſe, the ſaid *Ieremy*, not willing there to continue with diſpleaſure of the Archbiſhop, ſhortly after of his owne accord renounced his Priory, and *Walter* againe was received in his ſtead. Thus Maſter *Fox*. Biſhop *Godwyn* in his Catalogue, in the life of Archbiſhop *Theobald*, writing of this matter, by miſtake affirmes him to have beene Prior of Saint *Auſtins*. That he 1130.

is herein miſtaken you ſhall plainely perceive both by *Matthew Paris. pag.* 103. *London edition.* and by Archbiſhop *Parker* in the life of *Theobald*, if you pleaſe to conſult them; of whom the latter tells, that this *Ieremy* had given him in conſideration of his ſurrender of the Priory 100 markes. Theſe things happened (you ſee) in the time of Pope *Innocent* the ſecond, who dyed *Anno* 1143. This Prior is mentioned by *Harpesfield* in the ſtory of the new worke of *Dover* by *Corboyl*.

Walterus. 7.

1143. *Walterus* (as you ſee) was made his Succeſſor. I finde him ſirnamed *Duruſdens*, in Engliſh *Durdent*, or Hard-tooth. *Pitſeus* in his *Appendix* to his Catalogue of *Engliſh-Writers*, mentions one of the name, this very Prior in all probability; and gives him a large *Enconium*, for his great learning, eſpecially in divinity, and mentions ſome of his works: you may reade more of him in the ſtory of the ſtrife betweene Archbiſhop *Theobald* and *Sylveſter* the 45. Abbat of Saint *Auſtins*, about his conſecration, oppoſed of this Prior in the yeare 1151. recorded in the Acts and Monuments, *part.* 1ª. *pag.* 307.

Walterus parvus. 8.

1151. *Walterus* (to diſtinguiſh him from his predeceſſor) ſirnamed *Parvus* ſucceeded, whom I know onely by his name, and the time in which he lived.

Wibertus. 9.

1160. And ſo muſt I ſay of his next ſucceſſor *Wibert*, ſaving that his buriall place is lately come to my knowledge by this inſcription in Braſſe on a grave-ſtone in the Chapter-houſe. *Hic jacet Wibertus quondam Prior hujus eccleſiæ.*

Odo. 10.

1170. *Odo* ſucceeded *Wibert*, and was Prior in Archbiſhop *Beckets* dayes. After whoſe death (ſaith Maſter *Fox*[a]) there was a great ſtirre between the King (*Hen.* 2.) and this Prior about the choice of a new Archbiſhop. *For the King* (ſaith my Author) *ſeeing the Realme ſo oftentimes incumbred by thoſe Popiſh Archbiſhops, and fearing leaſt the Monkes of Canterbury ſhould*

[a] Acts and Monum. *vol.* 1. *pag.* 307.

ſhould elect ſuch another as would follow the ſteps of Thomas Becket, *moſt humbly with cap in hand, and curteſie of knee, deſired* Odo *the Prior, that at his requeſt, and for contentation of his minde, ſuch a one might be elected whom he would appoint (appointing and naming a certaine Biſhop, which was a good ſimple man after the Kings liking;) but the Prior diſſemblingly anſwering the King againe that he neither could nor would without the conſent of the Covent give promiſe to any man: in fine, contrary to the Kings ſo humble requeſt, agreed to the election of another, which was the Prior of* Dover *called* Richard *Anno* 1173. *who continued in that ſeat eleven yeares.* Thus *Fox.* His Covent and he (as the ſame Author reports) fell out about his tranſlating the reliques of Saint *Dunſtan.* This doubtleſſe is the man whom *Pitſeus* mentions, and calls St *Odo.* A man (ſaith he) of approved vertue, and eminent learning. From Prior of this Church he was tranſlated and preferred to be Abbat of *Battell,* ſaith the ſame *Pitſeus.* One *Sampſon Dorobernenſis,* a man famous alſo for his piety and learning, was his equall in time, and companion in place, being a Monke of this Church about the yeare 1170.

Benedictus. 11.

Benedictus ſucceeded *Odo.* And in the yeare 1177. was a party to the compoſition made betweene him and his Covent on the one ſide and the Abbat and Covent of S^t *Auſtins* on the other, touching the houſes and ground on the South-ſide of the Church-yard of *Chriſt-Church,* by the *Campanile* ſometime ſtanding there, exchanged by S^t *Auſtins* with *Chriſt-Church* for other like elſewhere, whereof before in my Survey of the precinct. See more of him you may in *Pitſeus,* who ſaith that from this Priory he was tranſlated to the Abbey of *Peterborough,* and therefore is knowne by the ſirname of *Petriburgenſis,* and dyed about the yeare 1200. 1177.

Herlewinus. 12.

Herlewinus ſucceeded *Benedictus,* and was Prior in the dayes of Pope *Alex.* 3. (who dyed 1181.) for I finde him direct his Buls to this Prior by name, commanding that the *Offerings* of the Church ſhould be diſpoſed of in *reſtauratio-* 1180.

nem

nem eccleſiæ, &c. Extreme Age having indiſpoſed him for government he gave over his place, and had to his Succeſſor

Alanus. 13.

1181. This *Alanus* (*Harpesfield* ſaith) was firſt a Canon of *Beneventum*, but Engliſh-borne, afterward Sacriſt or Sexton of this Church, then Prior, and laſtly made Abbat of *Teuxbury*. He wrote much; the particulars of whoſe labours you may finde in *Pitſeus*. Being Sexton he was very intimate with Archbiſhop *Becket*. But afterward when he was Prior he oppoſed himſelfe againſt *Baldwin*, both in his election, and in his proceedings afterwards: by whoſe policy, becauſe he could not winne him to his ſide, under the pretence of his preferment he at length procured his removall from this Priory to the Abbatſhip of *Tewksbury*: where he lived till the yeare 1201. and then dyed. He was doubtleſſe a ſtrict and ſtout prelate. For I reade [a] that in the yeare 1181. when, in a Proceſſion at *Chriſt-Church*, one Sr *Robert Mortimer* an excommunicate perſon for his contumacy, *quia noluit juri parere, ſuper injuria quam fecerat Cantuar. eccleſiæ de quadam paſtura, quam abſtulit manerio eorum quod dicitur Depeham:* intruded himſelfe into the company: this Prior, *Alan*, eſpying of him there, informes the Archbiſhop, who was then preſent, of it, and that a ſecond time becauſe the Archbiſhop would have connived at it; the Archbiſhops ſervants diſſwading the Prior becauſe of the Kings diſpleaſure. At length becauſe the Prior ſaw the Archbiſhop would take no notice of it, he tells him that ſith he will not uſe his authority without, he will uſe his owne within the Church. And accordingly being entered the Church and at maſſe, the Prior requires the Covent to ſurceaſe, who obeyed, and ſo the excommunicate to his ſhame was by ſtrong hand caſt out of the Church, and then they proceeded in their devotions. You may ſee more of this Prior in the ſtory of the troubles happening betweene Archbiſhop *Baldwyn* and the Monks of his Church recorded in the Acts and Monuments. *vol.* 1. *pag.* 308.

[a] *Lib. eccleſ. Chriſti Cant.*

Honorius.

Honorius. 14. *Roger Norris.* 15. *Osbertus.* 16. Anno

Honorius ſucceeded *Alanus:* of whom and of his next Dom.
Succeſſor *Roger Norris*, as alſo of *Osbertus*, or *Osbernus* his 1185.
next Succeſſor, you may reade in that ſtory I laſt mentioned: where it is ſaid that *Honorius* died at *Rome*, whither he was ſent to oppoſe *Baldwyn* in his project for the Colledge at *Hackington:* And that *Roger* was made Prior in his ſtead: 1189.
by *Baldwyn* who obtruded him upon the Monks, whereupon in their treaty for conditions of peace and compoſition, one article was, that this Prior ſhould be depoſed; And accordingly he was ſo, and at the requeſt of the Archbiſhop promoted to be Abbat of *Euſham*, and with conſent of the King and Covent *Osbernus* deſigned and made Prior, who 1190.
had before taken part with the Archbiſhop,: but continued not long in the place; for the Monks not pleaſed with him, after *Baldwins* death, removed him again. About this time one *William Stephens* (or *Gulielmus Stephanides*) a famous Monk, lead his life in this Monaſtery, of whom you may reade a large *Encomium* in *Pitſeus.*

Gaufridus or *Galfridus.* 17.

Gaufridus or *Galfridus* ſucceeded *Oſber.* Letters or Bulls 1192.
like to thoſe above mentioned ſent by Pope *Alex.* to *Herlewin* his predeceſſor, and as were alſo directed by Pope *Vrban* 3. to *Honorius* the *Prior*, I finde inſcribed to this *Prior* by Pope *Innocent* 3. I meet alſo with certain letters of his and the Covent, whereby, with conſent of *Hubert* the Archbiſhop, and at the petition of Mr *Firmin* then *Cuſtos* or keeper of that houſe, they take the leprous Hoſpitall of S. *Iacobs* neare *Cant.* into their cuſtody and protection, as I have more at large made appeare unto you in my ſurvey of that *quondam* Hoſpitall. In this mans time the controverſie between the *Monks* and the *Suffragans* of the Province, about the choice of the Archbiſhop was decided by the decree of Pope *Innocent* 3. and the ſame Pope by another decree and letters to the Archbiſhop diſcarded ſecular Clerks out of the Church and Monaſtery. Contemporary with this *Prior* was the famous *Gervaſius Dorobernenſis* a

S. *Iacobi.* Reyner. *Apoſtol. Benedict.* pag. 97. & 107.

Monk of this Church a great Hiſtorian and Antiquary, as *Pitſeus* will inform you: as alſo of *Nigellus Wireker* another like Monk: and chantor of the Church, on whom my Author, from *Leland* beſtows a moſt ample commendation for his piety and excellent indowments.

Iohn Sittingbourne. 18.

Anno Dom. 1206. *Iohn* (from I ſuppoſe the place of his birth) ſirnamed *Sittingbourne* ſucceeded, and was *Prior* in the time of the Churches troubles about the election of a new Archbiſhop to ſucceed *Hubert*, the Story whereof is obvious, and was with his Monks, 64 in number, by King *Iohn* on that occaſion ſent into baniſhment. Whoſe places he cauſed to be filled with certain Monks out of S. *Anſtin's* Abbey: But the ſtorm at length being after 7 yeares baniſhment, blown over, they were called home, full reſtitution was made both to him and them every way, and 1000 *lib.* given them for recompenſe of all detriments as our Stories witneſſe, together with a Charter of *Reſtitution*, which becauſe our ſtories have it not, I have thought good to annex and adde as a Corollary to the ſtory, and I finde it to be of this tenor, in a Lieger of the *Church.*

Monks baniſhed.

Matt. Paris pag 315. *Lond. Editio.*

Iohannes Dei gratia Rex Angliæ, Dominus Hiberniæ, Dux Normanniæ & Aquitanniæ & Comes Andeg. Omnibus Vicècomitibus, & Forreſtariis, & Ballivis ſuis ſalutem. Præcipimus volentes quòd Priorem & Monachos Cant. pacifiè habere permittatis omnes libertates & liberas conſuetudines ſuas in Ballivis veſtris ſicut habuerunt tempore inchoatæ diſcordiæ inter nos & ipſos. Teſte meipſo apud Winton xx° *die Iulii.*

1234. This Prior afterwards, to wit in the Vacancy by the death of *Richard* the great, was deſigned to the Archbiſhoprick by the free election of the Chapter, but going to *Rome* for confirmation, though the Cardinalls deſigned for his examination gave teſtimony to the Pope of his fitneſſe and ſufficiency: yet the Pope perſwading him it was a Province (or office) of too great care and difficulty for him to manage being an aged plain man, he humbly renounced the election,

Fox Acts and Mon. vol. 1. pag. 356.

election, and craved licence to return home, and S. *Edmund* afterward filled the Chaire by the Popes proviſion.

Rogerus de la Lee. 19. *Anno*

Rogerus de la Lee ſucceeded *Iohn Sittingbourne.* I finde him and his Covent in the yeare 1242. enter into compoſition with the Abbat and Covent of S. *Auſtins* touching divers matters then in difference between them, eſpecially maritime rights and cuſtomes at *Miniſtre* and *Sandwich*, a copy whereof you may finde in my *Appendix Scriptura* 17. *Dom.* 1234.

Nicholaus de Sandwico. 20.

Nicholas of *Sandwich* ſucceeded: but I finde nothing of him more; Unleſſe that be (as its like enough to be) his *Epitaph* or *Inſcription*, which I lately holp to diſcover, being in ſomewhat a ſtrange and unwonted character, after the old faſhion, cut into the ſtone at the foot of a buttreſſe, on the South-ſide of *Beckets*-chapell, a little within the Cœmitery Gate, and, if read, runnes thus. 1244.

Reſpice: care: mere: rogo: defuncti: miſerere:
Sandwicenſis: vivens: frater: memor: en: ſis:
Qui: nunc: in Limo: :e: ſtricte: jacet: ymo:
Dic: Pater: hinc: & : Ave: Deus: hunc: & : protegat: a: ve:
Omni: ne: baratri: penas: ſibi: ſentiat: atri:
Set: celi: ſolio: requieſcat: in: agmine: pio:
Omnis: orans: ita: letetur: perpete: vita, Amen.

That is as like to be either his predeceſſors or ſucceſſors *Epitaph*, which on the contrary ſide of the *Chapell* is in the like character and manner cut into the wall, the briefeſt one ſhall ſee, being no more but

Hic requieſcit Rogerus.

Hard by which, on a Buttreſſe is a Sub-Priors *Epitaph*, ſometime legible, but now obſcured for the moſt part by the foundation of the little Chapell put up between that and the next buttreſſe to it.

Rogerus de Sancto Elphego. 21.

Roger. de S. Elpheg. was the next Prior. I finde him a 1258.

benefactor to the Chapell now the *Deanes*; for in ſeverall windows of it, you may reade *Rogerus de Sancto Elphego, dedit hanc feneſtram.*

Adam Chillenden. 22.

1263. *Adam Chillenden* is ſaid to be the next Succeſſor in the Priory. With the Abbat of S. *Auſtins*, the *Prior* of S. *Gregories* and others, he was by the Kings writ *anno* 1269. 53. *Hen.* 3. declared quit and free from tallage with the City, under this form, as I finde in *Thorne*.

Tallage.

Anno Domini Mcclxix°. *fuit declaratum quòd Abbas non debet talliari in Civitate ſub tali forma. Rogerus Abbas ſancti Aug. Cant. Prior eccleſiæ Chriſti Cant. & Prior ſancti Gregorii, & magiſter Hamo Doge perquiſiverunt breve Domini Regis direct' Baronibus de ſcaccario quòd Vicecomes Kanc' venire faceret 6. de diſcretioribus hominibus villæ Cant. & 6. tam milites quam alios liberos & legales homines de vicineto ejuſdem villæ per quos rei veritas melius ſciri poterit ad certificandum eoſdem Barones ſi prædicti Abbas &c. & eorum predeceſſores unquam talliari conſueverunt ratione tenementorum quæ habent in Cant. vel non. Et poſtea venit inquiſitio per Rogerum de Northwood, Ricardum de Pontefracto milites & alios qui dixerunt ſuper ſacramentum ſuum quòd prædicti Abbas & Priores nunquam talliari conſueverunt cum Burgenſibus ejuſdem villæ ratione tenementorum ſuorum prædictorum. Dixerunt etiam quòd anteceſſores prædicti Hamonis Doge ratione mercandiſarum ſuarum quas fecerunt in eadem Civitate talliari conſueverunt, ſed ipſe non quia nullas exercuit mercandiſas & ideo conceſſum eſt quòd prædicti Abbas et Priores ab hujuſm' tallag' ſint quieti. Vnde H. Rex Vicec. Cantii ſic. Conſtat nobis per inquiſitionem quam nuper fieri fecimus quòd Abbas & alii ſuperiùs nominati nunquam conſueverunt talliari ratione tenementorum ſuorum quæ habent in eadem villa, quando cives ejuſdem Civitatis talliati fuerunt. Ideo tibi præcipimus quòd de demanda quam facis per ſummonitionem ſcaccarii noſtri prædictis Abbati et Prioribus de tall' ratione tenementorum ſuorum quæ habent*

ibidem

ibidem pacem habere permittas: Et averia ſua ſeu catalla ſi quæ capta fuerint occaſione prædicta eis deliberari faciat &c. I have no more to ſay of this Prior, except I ſhould mention his election to the Archbiſhoprick, the paſſages and effect whereof I had rather you ſhould acquaint your ſelf withall (gentle Reader) from the *Acts* and *Monum. vol. 1. pag.* 439.

Thomas Ringemer. 23.

Thomas Ringemer ſucceeded. In his time certain of the *Monks* of his Covent, leaving the *Monaſtery*, diſperſed and ſeated themſelves abroad in the rurall and countrey poſſeſſions of their houſe, and appropriating to themſelves, and converting to their private uſe the fruits of the ſame, ſpent their daies in worldly pleaſures and delights, contrary to the canons and rules of monaſtick diſcipline. Whom this *Prior*, an honeſt & pious man, called home, & provided that for time to come, the poſſeſſions of the *Monaſtery* ſhould be commended to the care and managing of truſtie laicks, and not of the *Monks*. Herein he had to friend the then Archbiſhop *Iohn Peckham*, who took his part, and affoorded him his help and furtherance in the buſineſſe. Notwithſtanding, he found the *Monks* very reluctant and averſe to reformation, who being impatient of an unwonted reſtraint, complotted to diſplace the one (the *Prior*) and with their calumnious aſperſions ſought the others infamy. Of certain (ſaith my Author) this Archbiſhop and *Robert Harpſfield.* his next Succeſſor, inacted many decrees very uſefull and conducing to the regulating of the *Monks* and keeping them within the compaſſe of monaſtick diſcipline. And whereas (ſaith he) 30 of the duë and ancient number of the Monks was decreaſed and wanting, the ſame *Robert* reduced them to their full number. But this *Thomas*, our *Prior*, betook himſelf to the *Ciſtertian* diſciple at *Beaulieu*, and afterwards becoming more rigid to himſelf turned *Anchoret*. *Peter Ikham* a Kentiſhman, and (as my author thinks) a *Canterb.* man born, a famous *Hiſtorian* and *Antiquary*, was

1270.

contemporary with this *Prior*, of whom ſee more (if you pleaſe) in *Pitſ.*

Henricus de Eaſtry. 24.

Anno Dom. 1285. *Hen. de Eaſtry* ſucceeded *Tho. Ringemer*, and continued *Prior* 37 yeares. A fair time, in which I finde Record of many worthy acts done both in and about the *Church* and *Monaſtery*, and alſo in their Demeſnes abroad, which therefore I may juſtly intitle to this Prior: whereof I may not forget the repair of the Quire and Chapter-houſe which coſt 839 *lib.* 7ˢ 8ᵈ. and the *Novum clocarium longum verſus North* in the yeare 1317. a Steeple ſometime ſtanding on the *North-ſide* of the Church ſithence either with age decayed, or by ſome alterations or new buildings defaced. He built alſo a new Grange at *Berton*, where in his time to wit *anno* 1302. I finde the Church had a Gaol or Priſon. For (as the Story* goes) one of Chriſt-Church Berton that yeare killing another there, and being by the Churches Officers impriſoned in the *Gaol* there: the Bailiffs of the City go to *Berton*, and by ſtrong hand take the priſoner thence, and commit him to the Town Gaol: but after treaty and ſight of the Church Charters of *Infangtheſ &c.* they reſtore him; who at the next aſſiſes at *Maidſtone* was tried, convicted, condemned, and hanged at the Church-gallowes at *Hollingborne.*

Berton.

* *Liber eccleſ. Cant.*

To return to our *Prior*. I finde [b] that in his time the Church was plentifully furniſhed with Vines, as at *Colton*, *Berton*, *S. Martins*, *Chertham*, *Brooke* and *Hollingbourne*, all Mannors of the ſame. They had to all or moſt of their Mannors a domeſtick Chapell, to each of them almoſt, a new one of his making, and a Bertary. The totall of the charge of his 37 yeares works is recorded to be 2184 *lib.* 18ˢ. 8ᵈ. In his time a ſuit or at leaſt a complaint or preſentment was brought by the City againſt him and the Chapter, for building foureſcore ſhops toward *Burgate*, and for ſtopping up the way between *Queningate*, and *Northgate*. But in the one, the latter, they defended themſelves by the Charter of

[b] *Lib. eccleſ. Cantuar.*

Vines.

of *Hen.* (whereof before:) And for the other, by the Jury it was found that although they had made ſhops opening to *Burgate*, yet upon their own ſoile, and without prejudice to the City, becauſe the Church did not demand nor had any ſtallage for them. In the liſt of the Churches family in this Priors time, a *Notary* makes one of the company. The *Prior* (I take it) for the time being alwayes had one, and uſed him (among other imployments) chiefly as his *Amanuenſis* or Scribe for the diſpatch of ſuch buſines as was brought before him by delegation from the See of *Rome*. For thus I finde him petitioning the *Pope* for his authoritie to create Notaries, as it is in a Lieger of the Church. Notarie.

Significat ſanctitati veſtræ Prior eccleſiæ Chriſti Cant. quòd per ſedem Apoſtolicam frequenter committuntur eidem Priori Cauſæ & negotia audienda & diſcutienda, ac etiam Delegatorum ſententiæ exequendæ: propter quæ neceſſarium eſt ſibi uſus & officium Tabellion' & quia in Civitate & Dioc. Cant. rariſsimè haberi poteſt copia tabellionum: ſupplicat ſanctitati veſtræ Prior prædictus quòd placeat vobis gratioſè concedere ſibi poteſtatem faciendi duos Tabelliones.

But the preſent *Prior Henry*, in the yeare 1306. makes it his ſuit to an *Imperiall Count Palatine*, who by a priviledge annexed to his dignity, hath power to make notaries, to authoriſe him by letters of deputation to create three. Whereunto he condiſcended: whoſe letters or licence together with the Inſtrument or faculty of a Notariſhip by vertue thereof granted I purpoſe in my *Appendix* to tender to their peruſall who would know the courſe of that age in this point of creating *Notaries*. They even as little differ in tenor as in time, with thoſe of Mr *Seldens* ſetting out in his *Titles of Honor. par.* 2. *c.* 1. §. 44. But (by the way) this way of creating *Notaries* is ſo long ſince diſuſed and left, and that originally for this reaſon *viz. Eo quòd Regnum Angliæ ab omni ſubjectione imperiali ſit liberrimum*, as it is in *Ed.* 2. conſtitution or writ made for the future diſcarding that courſe of creating Notaries, and directed and ſent to the *Vide pro Scriptura* † 16. *in Appendice.*

the Archbiſhop of *Cant.* and the *Maior* of *London*, whereof you may reade more at large in the ſame Author, both in the quoted place, and alſo *Part.* 1. *c.* 2. §. 5. And indeed *Notaries* were ſcarce and rare in this Kingdome long before *Ed.* 2. time, as you may finde by thoſe 2 Legatine Conſtitutions of *Otho*: *Cap. Quanto.* and *Cap. Quoniam tabellionum.* in the preface to each. And for that cauſe, and for ſupply of that defect, it was thought requiſite, for the credit of publick Inſtruments to invent and have recourſe to *authentick ſeales.* Whence thoſe two *Legatine Conſtitutions*; the one commanding them to be frequently uſed, the other forbidding them to be at all miſuſed. Ever ſince which time the publick inſtruments of Biſhops and other Ordinaries have been juſtified, by ſuch authentick ſeales: and ſuch of them as going out under the Biſhops ſeale (for, as one ſaith [b] the certificate of any Ordinary under a Biſhop is of no credit nor will be received in the Kings Courts) uſe hath bin made of at the common law; for their ſeales ſake, have been of faith and reputed authentick. How true then their affirmation is which ſay that Eccleſiaſticall Courts are no Courts of Record comes fitly here in place to be inquired. Biſhops I know for certain (ſaith one) certifying *Baſtardy*, *Bigamy*, *Excommunication*, the *Vacancy* or *Plenarty* of a Church, *a marriage*, *a Divorce*, *a ſpirituall intruſion*, or whether a man be *profeſſed* in any religion, with other ſuch like are credited without further inquiry or controlment. Beſides a *Teſtament* ſhewed under the ſeale of the *Ordinary* is not traverſable. Thus Dr *Cowell in his Interpreter, in verb.* Record. Where he cites many authorities for proof hereof out of common law and lawyers books: whither I referre you, and return to our Prior. Who in the yeare 1285. entered into compoſition with the then Abbat of *S. Auſtins* touching a certain kay and houſe built by him or the preceding Prior at *Fordwich*, to the great diſtaſt of the Abbat, whereof more hereafter in my *Appendix*, where I will give you the full relation of it from *Thorne*, *viz. pag.* 275.

Authentick Seales.

[b] *Finch.* Of law *lib.* 4 *pag.* 238.

Courts of Record.

Priors Kay at *Fordwich.*

In

In his time, namely *anno* 1296. the Priory was a while in great diſtreſſe and worthily, for denying the King a ſubſidy, by example of the Archbiſhop (*Robert Winchelſey*) who made like deniall of payment thereof: *Vnde* (ſaith my Author[c]) *omnia temporalia ejus confiſcata ſunt, & quod horrendum eſt quicquid habebant Monachi ibidem infra portas ſua eccleſiæ, ſeiſita ſunt, ita quòd non haberent ad quod manus apponerent, pro vitæ neceſſariis niſi quod vicini eorum Religioſi, & alii mittebant eis intuitu charitatis, & hoc tam diu duravit, donec Prior & Capitulum neceſsitate compulſi redemptionem fecerunt &c.*

[c] Reyner, *in Append. ad Apoſtolat. Benedict. pag.* 62.

I will conclude my diſcourſe of this Prior with what I finde written by Archbiſhop *Parker* of him and his ſtout and faithfull diſcharge of his duty in maintenance of ſuch rights, and putting into practice ſuch power of Juriſdiction as in the vacancy of the See (by *Walter Reynods* death) devolved and appertained unto him and the Chapter. *Erat eo tempore* (ſaith he[d]) *Prior Cantuarienſis quidam Henricus, vir ut exiſtimari convenit, minus rerum uſu, quàm jure ipſo prudens, juriumque Cantuarien. Eccleſiæ vacante ſede quòd ab anteceſſoribus ſuis neglecta videbantur, explorator ſedulus atque ſagax, tum in gerendis eccleſiæ rebus aſsiduus atque ſolers. Hic paucis menſibus omnem illam intermediam Iuriſdictionem ante intermiſſam plenè exercuit atque renovavit. De Clericis ad eccleſiaſtica beneficia præſentatis & patronorum Iure diligenter inquiſivit, electiones confirmavit, inteſtatorum bona adminiſtranda commiſit, provocantium appellationes recepit, teſtamenta actis inſinuavit, ab executoribus & adminiſtratoribus rationes exegit, inter quos maximè Epiſcoporum defunctorum teſtamentorum executores, aut bonorum adminiſtratores interpellavit. Ita ut Iohannis Peckam (ut in ejus vita diximus) teſtamentum exequentes ad rationes reddendas coegit. Ad hæc viſitavit, procurationes percepit, Synodum celebravit, Clerum ex mandato Regio ad Parliamentum citavit, contumaces & in ſuam juriſdictionem committentes pœnis coercuit, beneficia vacantium ſedium contulit, ad hæc capas chorales, annulos & ſigilla à ſingulis Cant. provinciæ Suffraganeis Cant. eccl. vendicavit, omniaque ad*

[d] *Antiq. Britan. pag.* 217.

Archiepiſcopalem Iuriſdictionem per ſingulas ſpecies tam exquiſitè exercuit, ut nihil fuerit prætermiſſum præter Epiſcoporum conſecrationem, quam cum ſua authoritate peragere non poterat, Epiſcopo Londinenſi mandavit & injunxit, ut is ſuffraganeis Cantuariæ in Chriſti eccleſia die quodam ſtatuto congregatis Menevenſem & Bangorenſ' Epiſcopos tunc electos & ſua authoritate confirmatos conſecraret. Quibus ſic conſecratis in teſtimonium & fidem conſecrationis literas conventus ſigillo ſigillatus dedit &c.

Anno Dom. 1322.

Richard Oxinden. 25.

Richard Oxinden ſucceeded *Hen.* Who is the firſt of all the Priors (except *Wibert*) that hath any memoriall of his buriall in the Church: and that you ſhall finde to be in S. *Michaels* Chapell upon a plate of braſſe faſtened to and upon Eaſt-wall, bearing this inſcription

Hic requieſcit in gratia & Miſericordia Dei Richardus Oxinden, quondam Prior hujus Eccleſiæ, qui ob. Aug. 4. 1338.

Iohannes de Teneth (*Thanetenſis Pitſ.* calls him) a man famous for his piety and learning, was a Monk of this place contemporary with this our Prior, and *Chantor* of the Church (an office of great account in thoſe dayes:) you may finde him a witneſſe to *Henry* the preceding Priors Letters or facultie of *Notariſhip* before mentioned.

Chantor.

Robert Hathbrand. 26.

1338. *Robert Hathbrand* ſucceeded *R. Oxinden*, and having been *Prior* 32. yeares died, and was buried in the ſame Chapell with his predeceſſor, where he hath the like memoriall thus inſcribed.

Hic requieſcit in gratia & miſericordia Dei Dominus Robertus Hathbrand quondam Prior hujus Eccleſiæ, qui obiit xvij. *die Aug. Anno Domini* Mcclxx. *Cujus animæ propitietur Deus, Amen.*

In his time the *Monaſtery* being viſited with the Peſtilence then raging generally throughout the Kingdome, the whole Covent almoſt died of it. *Appledore* merſhes were inned in his time, to wit *anno* 1349. which coſt the Church 350. *lib*[r]. 1370.

Appledore merſhes inned.

* *Lib. Eccleſ. Cantuar.*

1370. *Richard Gillingham.* 27.
1376. *Stephen Mongeham.* 28.

Of theſe two, beſides their names and times in which they lived, as yet I finde not what to ſay.

Iohn Finch. 29. *Anno*

Of this Priors acts, or what he did living, I have ſeen no Monument but that of him dead you may finde in the *Martyrdome*, where he lies interred under this broken Epitaph. *Dom.* 1377.

Hic jacet Iohannes Fynch de Winchelſey quondam Prior hujus eccleſiæ qui obiit 9. die Ianuarii------ædificia conſtructa & plura alia collata bona------cujus animæ-----.

I have ſeen a Bull of *Pope Vrban 6.* to this Prior *de mitra, tunica, Dalmatica, cirothecis, cum annulo.* To theſe the Paſtorall ſtaffe and Sandalls were added and granted to his Succeſſor, and the ſucceeding Priors for ever, to be uſed by them in the abſence onely of the Archbiſhop. From this time (I take it) and becauſe theſe were badges of Epiſcopall power and ſtate, they and their Succeſſors were (and were called) *Lord-Priors.* *Stephen Birchynton* was a Monk of this Church in thoſe dayes. *Puſ.* calls him *Steph. Brickington*, and ſaith he wrote the lives of the Archbiſhops of *Cant.* all untill *Courtney*, and a *Catal.* of the Biſhops of *Ely*. 1378. Lord Prior.

Thomas Chillenden. 30. 1390.

Thomas Chillenden (whom Archbiſhop *Parker* by miſtake calls *Henry Chillenden*, and ſo doth Biſhop *Godwyn* from him) ſucceeded *Iohn Fynch.* Concerning this worthy Prelate I have (as occaſion was offered) ſpoken much already in my Survey of the *Church*, unto which he was a matchleſſe benefactor, and deſerves eternall memory for it: wherefore I will be ſparing of much further diſcourſe of him or his acts. He was a man well beloved of Archbiſhop *Courtney*, but more deare unto his Succeſſor *Arundell* (who made him his *Commiſſary* of *Canterb.*) and lies hard beſide him in the Nave or body of the Church, a ſtately pile and chiefly of his raiſing, as I have at large ſhewed you before: and what ſaith his *Epitaph*? Body of Chriſt-Church new built.

Hic jacet Dominus Thomas Chyllindenne quondam Prior hujus eccleſiæ, Decretorum Doctor egregius, qui navem iſtius eccleſiæ cæteraque diverſa ædificia, quamplurima quoque opera laudabilia de novo fieri fecit. Pretioſa inſuper----eccleſiaſtica, multaque privilegia inſignia huic eccleſiæ acquiſivit, qui poſtquam Prioratum hujus eccleſiæ Annis viginti. 25. ſeptimanis, & quinque diebus nobiliter rexiſſet, tandem in die aſſumptionis beatæ Mariæ Virginis diem ſuum clauſit extremum. Anno Domini 1411. *Cujus animæ propitietur Deus. Amen.*

William Gillingham, a Monk of this Church was Coætaneous with this *Prior*: of whom you ſhall finde great commendation given by *Piſ.*

Iohn Woodnesborough. 31

Anno Dom. 1411. *Iohn Woodnesborough* ſucceeded *Tho. Chillenden.* See this mans courteſie to the City by what here follows, taken from the Records of the Church.

Aid lent to the City by the Prior.

Memorandum quòd xij° *die Iulii Anno R. R. Hen 5. Angl. tertio, Dominus Iohannes Prior eccleſiæ Chriſti Cant. ad inſtantiam & ſpecialem rogatum Wmi Lane & Wmi Maſon Ballivorum Civitatis Cant. fact. per Ioannem Browne Plomer dictæ Civitatis Civem & armigerum ac plumbarium præfatæ eccleſiæ permiſit ſervientes ſuos cum villanis egredi cum armis & aliis inſtrumentis defenſivis ad augendum numerum & populum Civitatis. Quandam vigiliam in Civitate obſervatam pro gente Francorum qui revertebantur à Domino Rege de Suthampton verſus partes proprias poſtquam acceperant à Domino Rege quòd ad partes hujuſmodi diſponeret tranſmeare. Et pro parte dictorum Ballivorum & civium Civitatis per oraculum vivæ vocis dicti Iohannis Browne nuncii ſive procuratoris eorundem, Dompno Stephano de Sancto Laurentio Cellerario, ac Willielmo Moluſh tunc Cuſtodi ac capellano præfati Domini Prioris, ſub fidelitate eorum eſt infallibiliter repromiſſum, Quòd nuſquam pro iſto facto in hominibus noſtris aliquid juris vel clamei pro conſimilibus negotiis aliquid in poſterum ſuper nos aut homines noſtros futuris temporibus vendicabunt,*

dicabunt, & ſub hac conditione Dominus Prior ſupra dictus de familiaribus ſuis ipſis accommodavit xvj. *Lanc' cum omni apparatu honeſto ac* xxiiij. *architenentes ad decorem & laudem civium prædictorum. Hoc idem fecerunt penes Abbatem S. Auguſtini die & anno ſupradictis à quo* ix. *lanc' &* xxiiij. *architenen' ex præſcripto habuerunt.*

This man continued Prior about 17 yeers, and then dying was laid next above his predeceſſor *Chillenden*, in the body of the Church, with this Epitaph.

Eſt nece ſubſtratus Ion Wcodnesbergh tumulatus,
Hujus erat gratus Prior eccleſiæ numeratus;
Quem colie ornatus hic tantus ubique novatus,
Per loca plura datus ſit ſumptus teſtificatus:
Auctor erat morum, probitatis, laudis honorum,
Largus cunctorum, cunctis dator ille laborum,
Quique Prioratum rexit ſub ſchemate gratum.
Annos hunc plenos per ſeptenos quoque denos:
Quadrigentenis Mil. ejus bis quoque denis
Annis ſeptenis Domini nondum ſibi plenis.
------. cum tibi Chriſte ----- agone
Quem precibus pone radiantis ſorte corone.

Iohn Langdon a famous Monk of the place was contemporary with this *Prior*, of whom ſee further in *Pitſ.*

William Moluſh. 32.

William Moluſh ſucceeded *Woodnesb*: The tower now called *Dunſtan* ſteeple, built for the moſt part by Archbiſhop *Chichely* being finiſhed, this Prior in the yeare 1430. furniſhed it with a goodly bell remaining there till this day, and knowne by the name of bell *Dunſtan*, as the ſteeple alſo is from thence. The *Diameter* of that bell at the loweſt brim (ſaith my Author) is two yards and ſomewhat more. He alſo the year following beſtowed on the Church-Brewhouſe a great cauldron of the weight of v^{m} l. iiii^{c}. iii. quart', as I finde noted in a book of the *Church.* 1427. *Godwin.*

Iohn Salesbury. 33.

1437. This *Prior* lyeth buried at the upper end of the body of the Church with this Epitaph

Preteriens flere discas, & dic miserere,
Et ne subsannes, quia victus morte Iohannes,
Membris extensis jacet hic Sarisburiensis:
Sic non evades, vindice morte cades.
Hic prior ecclesiæ Doctorq; fuit Theoriæ:
Wulstani festo feria quarta memor esto
Mille quater centum x. v. dant documentum
Sint animæ merces, lux, decor & requies. Amen.

Iohn Elham. 34.

1440. He lyes next above his predecessour *Woodnesborough*, under a faire stone with this *Epitaph.*

Hic requiescit Dominus Thomas Elham quondam Prior hujus ecclesiæ, Qui cum Ann. 2. mens. 11. & 4. dieb. honorificè vixisset, 20, Febru. 1440. obdormivit in Domino.

Thomas Goldstone. 35.

1448. This man in behalfe of himselfe and his Covent appealed to the then Comissary of *Cant.* for Justice against a certaine foule mouthed abusive fellow, who (as he stands charged upon record) *anno* 1452. had called them *Whoresons* and *farting Monks.* He lyeth buried in the Lady-Chapell, but the brasse is almost all torne from his monument. *Iohn Stone* a most pious Monk of the place was contemporary with this Prior, of whom see *Pits.*

1468. *Iohn Oxney.* 36.

1471. *William Petham* 37.

William Selling. 38.

1472. Being a Monke of this Church, with leave of the Chapter he gat him over into *Italie*, studied at *Bononie*, and became a great Scholar. But of his affection to antiquities he gathered together where ever he came in *Italy* all the ancient Authors, both Greek and Latine, he could get, and brought them

them over into *England* and to *Cant.* Not long after his re- *Harpsfield.*
turne, by the common vote and ſuffrage of the Monks, he was choſen for their *Prior.* Shortly after his death by a fire which happened in the *Monaſtery* in the night time by the careleſneſſe of ſome drunken ſervants, thoſe brave Books (which *Lambert* by error ſaith were brought over by a Monk of Saint *Auſtins*) amongſt which were *Tullies* books *de Republica* ſo much deſired, and many other of great price, were brought to aſhes. *Hen.* 7. taking notice of his worth, ſent him Embaſſadour to the *Pope.* He died *anno* 1494. and lyeth buried in the *Martyrdome* with this Epitaph, which *Wever* hath curtaild. Priorie fired.

Hic jacet reverendus pater Wilhelmus Selling hujus ſacroſanctæ eccleſiæ Prior, ac ſacræ Paginæ profeſſor, qui poſtquam hanc eccleſiam per ann. 22. menſ. 5. & 24. d. optimè gubernaſſet migravit ad Dominum, die viz. paſſionis ſancti Thomæ Martyris, Anno 1494.

Doctor Theologus Selling Græca etque Latina
Lingua predoctus hic Prior almus obit
Omnis virtutis ſpeculum, exemplar Monachorum,
Religionis honor, mitis imago Dei.
Adde quod ingenii rivorum tanta cucurrit
Copia cunctorum quantula rara virum.
Regius orator cujus facundia mulſit
Romanos Gallos Orbis & ampla loca.
Hujus preſidio res iſta domeſtica rata eſt,
Et redimita annis plurimis egregie.
Pervigil hic Paſtor damna atque incommoda cuncta
A grege commiſſo fortiter expulerat.
Dum brevi tumulo latet hoc, tota Anglia famam
Predicat, & tanto lugeat orba patre.
Huc iter omnis habens, ſtet, perlegat & memor ejus
Oret ut aſcendat ſpiritus alta poli.

Thomas Goldſtone. 39.

Thomas Goldſtone ſucceeded *Selling.* He was a man alſo which had his Princes favour. For *Hen.* 7. ſent him Embaſ- 1495. *Harpsfield.*
ſadour

ſadour to *Charles* the French King. He is in nothing more famous then for his much building, and repairing of and about the Church, as (for inſtance) the new building of the Tower or Lantorne of the ſteeple now commonly called *Bell-Harry*-ſteeple, as alſo of the Church-gate (ſtately piles both) and many other like pious works, which are eaſie of diſcovery by the three gold ſtones, the two firſt letters of his name and ſirname, the *Miter* and *Paſtorall*-ſtaffe ſet up in many places about the *Church* and *Monaſtery*. He continued his government almoſt 25. yeares, and dying *anno* 1517. was laid by his immediate predeceſſor in the *Martyrdome*, with this *Epitaph*, which *Wever* alſo hath curtaild.

Hic jacet reverendus pater Thomas Goldſtone hujus ſacroſanctæ eccleſiæ Prior, ac ſacræ paginæ profeſſor, qui poſtquam hanc eccleſiam per annos 24. 8. menſ. & dies 16. optime gubernaſſet, migravit ad Dominum, 16. Septemb. Anno Dom. 1517. Cujus animæ, &c.

Tangite vos Citharam plangentes carmine, mole
Hic jacet occulta Religionis honos.
Occubuit Doctor Thomas Goldſton vocitatus
Moles quem preſens ſaxea magna tenet.
Arripit hunc patrem mors pervigilemque Priorem
Sic rapitur quoque lux iſtius eccleſiæ.
Grex ſibi commiſſus monachorum plangat eundem
Omiſſum Patrem, qui ſibi fautor erat.
Largus in expenſis fieri dat plura novata
Iſtius eccleſiam veſtibus ornat idem.
Sic fuit ad Regni laudem canit Anglia largus
Totus & is mitis pauperibus fuerat
O vos ſpectantes hujus jam funera patris,
Nunc eſtis memores fundite quæſo preces.
Requieſcat in ſancta Pace. Amen.

Thomas Goldwell. 40.

1517. *Thomas Goldwell* ſucceeded *Tho: Goldſtone*, and was the laſt Prior of the Church of *Cant.* governing the ſame untill the

the yeare 1540. at what time this *Priory* was diſſolved, and the *Prior* and Monks ejected and diſplaced by *Hen.* 8. who, in lieu of them, placed a Deane and twelve Prebendaries. The names of the *Deanes* it ſhall not be amiſſe here to ſet downe.

1. *Nicholas Wotton*, D^r. of Law.
2. *Thomas Godwyn*, D^r. of Divinitie.
3. *Richard Rogers*, Suffragan of Dover.
4. *Thomas Nevill*, D^r. of Divinitie.
5. *Charles Fotherby*, Batchelor of Divinitie.
6. *Iohn Boys*, D^r. of Divinitie.
7. *Iſaac Bargrave*, D^r. of Divinitie.

The Cathedralls fourth and laſt ſeale.

At the time of which new foundation of the Church by *Hen.* 8. the common ſeale thereof was againe changed and new made. The inſcription in the circumference whereof was this, on the one ſide. *Sigill. eccleſie Cathed. et Metrop' x. Cant. noviter erecte per regem Hen.* 8. On the other ſide: *Ego ſum via. veritas. et vita. anno incarnati. Chriſti.* 1540. Which was the Churches fourth and laſt common ſeale, and continueth ſtill in uſe, being not ſo large as the former, which former was much larger then the next precedent, which was alſo farre greater then the firſt, which firſt was much both of the ſame ſize and character with that leaden ſeale to S^t. *Auguſtines* bull or charter lately ſet out by S^r. *Hen. Spelman* in his Councells pag. 122. And now having ſo fit an occaſion, it will not be thought impertinent, I hope, if I preſent you with the inſcriptions on the common ſeales of that Abbey. Whereof I finde onely two. The one, the ſmaller of the two, a very old one, repreſenting on the one ſide both the names and pourtraicts of the bleſſed Apoſtles *Peter* & *Paul*, with this inſcription in the circumference. † *Hoc ſigillum factum eſt anno primo Henrici Regis Anglorum.* And on the other ſide, the effigies of an Archbiſhop in his pontificall habit (S^t. *Auguſtine* probably meant by it) with this inſcription in the circumference † *Sigill. eccleſie ſancti Auguſtini Cantuarie Anglorum Apoſtoli.* The other common

S^t. *Auſtins* common ſeales.

mon ſeale, the larger of the two, and of more curious work then the former, repreſenteth on the one ſide a Church, and in the middeſt of it, both the name and effigies of S^t. *Auſtin.* together with the Abbies armes * and ſome other embelliſhments, with this inſcription in the circumference.

* Being a Croſſe argent in a field ſable.

Anglia quæ domino fidet ſociatur amore
Hoc Auguſtino debetur patris honore.

On the other ſide, a Church alſo with the figures of both thoſe Apoſtles *Peter* and *Paul*, this with a ſword, the other with a key in his hand, and underneath, (if I miſtake not) the Chriſtening or baptizing of King *Ethelbert*, by *Auſtin*, with this circumſcription in the ring. *Sigillum monaſterii beatorum Apoſtolorum Petri et Pauli ſotiorum Auguſtini Anglorum Apoſtoli Cantuar.* But I will no longer digreſſe.

For a Corollary to this Catalogue, I pray my Reader to take notice that this *Prior*, was a *Lord-Prior*, a ſpirituall Baron of the Parliament, and the *Priory* whileſt it had exiſtence, poſſeſſed of great revenewes, being valued at the ſuppreſſion (but not to the worth) at 2489^l. 4^s. 9^d. The forme of electing and inſtalling this Prior, tranſcribed from the Church-records, he may finde in mine *Appendix.* And ſo this Catal. alſo being ended, I proceed to the third.

Vide p/o Scriptura 19. in Appendice.

A Catalogue of the Arch-deacons of Canterbury.

Originall of the Archdeaconry.

FOr your better underſtanding the originall of this Archdeaconry, take here, by way of preface or introduction to the enſuing catalogue, the words of Archbiſhop *Parker* [f] touching the ſame. *Extra Civitatem Cantuariæ* (ſaith he) *in parte orientali erat eccleſia ſancti Martini, ubi ſedes Epiſcopi erat, qui domi, vel in Comitatu ſemper manebat, & vices Archiepiſc. (qui Regis curiam frequentabat) per omnia gerebat. Monachos eccleſiæ Chriſti (ac ipſe Monachus) in obſequium accipiebat: ſolennitates in eccleſia Metropoli celebrabat, quibus peractis ad ſuaredibat. Hic & Prior eccleſiæ Chriſti (quem Decanum vocabant) in Synodis pari ornatu conſidebant. Atque*

[f] *Antiq. Britan. in vita Lanfranci.*

hic

hic mos usque ad tempora Normannorum perduravit, ejusque Episcopii præsul extremus fuit Godwinus. Quo mortuo anno scilicet 1065. Lanfrancus Episcopum Ecclesiæ beati Martini substituere renuit, dicens quòd in una Civitate duo Episcopi esse non deberent, cum revera in Civitate Episc. non fuit, sed extra civitatem. Is igitur loco Episcopi quendam Clericum suum Archidiaconum ordinavit, cujus rei ante mortem eum pœnituit. Thus he.

Let me further enlarge this matter unto you out of a Record of *Christ-Church*, which is somewhat more copious in the relation of it then the former, and is thus intituled. *Nota à quo tempore incepit primo ecclesia Cantuariensis esse Archidiaconus.* And then follows. *Memorandum quòd à tempore beati Augustini primi Archiepisc. Cant. usque ad tempus bonæ memoriæ Lanfranci Archiepiscopi, per* Cccl xij *annos nullus fuit Archidiaconus in Civitate vel Dioc. Cant. Sed à tempore beati Theodori Archiepisc. qui sextus erat à beato Augustino usque ad tempus prædi' Lanfranci fuit in ecclesia Sancti Martini in Suburbio Cant. quidam Episcopus authoritate Vitaliani Papæ à Sancto Theodoro ordinatus, qui in tota Civitate & Dioc. Cant. vices Episcopi gerebat, in ordinibus celebrandis, ecclesiis consecrandis & pueris confirmandis, & aliis officiis pontificalibus exequendis ipso absente. Idem etiam Episcopus omnimodam jurisdictionem in Civitate & Dioc. Cant. sede plena, authoritate Archiepisc. ipso absente & sede vacante in tota Provincia authoritate Capituli exercebat per* Cccxlix. *annos usque ad tempus Lanfranci prædict'. Postmodum tempore Lanfranci Archiepiscopi præfatus Episcopus in fata decessit. Sed idem Archiepisc. alium substituere non decrevit, sed postmodum concessit cuidam clerico suo, nomine Valerio, totam Iurisdictionem in Civitate Cant. tantum, exceptis & ecclesiis de patronatu Archiepisc. & causis matrimonial. de quibus se nihil intromittet. Et incepit idem Clericus tunc primò vocari Archidiaconus Cant. Contulit etiam eidem clerico domicilium extra Northgate juxta Monasterium Sancti Gregorii in quo continuò residebat usque ad tempus bonæ memoriæ Stephani Archiepiscopi per* Clix. *annos.*

Bishop of S. Martin.

By the premisses it seems cleare that *Lanfranc* erected

the *Archdeaconry* (and instituted the first *Archdeacon*) of *Canterb.* yet I read that *Almar* (or *Almarus*) the man so much (and if guilty, worthily) condemned in our Stories for betraying the City of *Canterb.* (besieged by the *Danes*) into their hands, in the reigne of King *Ethelred, anno* 1011. was Archdeacon of the Church of *Canterb.* so was likewise afterwards one *Haimo*, who, because of the troubled state of his countrey infested by the *Danes*, for a time, forsook his countrey, and gat him over into *France*, where he kept untill the times were more quiet and tolerable here at home, and then returning, was welcomed with this dignity. *Harpsfield* mentions both. But beside, long before either of these, I finde in two Saxon manuscripts in *Christ-Church*, the one a *Codicill*, or *Libell* dated *anno* 805. the other, the Record or memoriall of a *Synod* two yeares before, holden at *Clofeshoof* (*Cliff* beside *Rochester*) one *Wlfred* to subscribe with the Archbishop of *Canterb.* and others of his Church, thus. *Wlfred Archidiaconus.* The same Records make mention of the names of other Archdeacons afterwards, as

Anno Dom.
- 844. *Beornoth.*
- 853. *Aethelweald.*
- 864. *Ealstan.*
- 866. *Sigefreth.*
- *Eod. Liaving.*
- 890. *Werbeald.*

Let me adde that in the yeare 1075. (if we follow *Harpsfields* account, which questionlesse is the truer, for *Lanfranc* was not yet Archbishop, when *Parker* saith *Godwyn* died) eleven yeares before *Godwyn's* time, to the *Instrument* or Record of the Councell holden at *London De primatu ecclesiæ Cantuar. & regulis ecclesiarum*, next unto the Archbishops and BB. is this inscription. *Ego Anschitillus sanctæ Dorobernensis ecclesiæ Archidiaconus subscripsi.* How is it true then, that *Lanfrank* founded the *Archdeaconry*, and made the first Archdeacon of *Canterb.*? I answer and conceive for

for truth that there was a ſetled Archdeaconry before *Lanfranks* dayes: but he that was Archdeacon of the Church, was withall Biſhop of S. *Martin*: that is, beſide that of an Archdeacon, was indued with the title, power and office of a Biſhop, or (as I take it rather) of a *Chorepiſc.* whereby he might and did *vices gerere Archiepiſc.* and ſupply his abſence in many things, wherein a bare Archdeacon, by his office, by law, cannot meddle. Now *Lanfrank* finding the caſe thus to ſtand, and well knowing that *Chorepiſcopi* (both in name and office) were aboliſhed abroad, becauſe of their pride, uſurpation, and no very good ground of inſtitution at firſt, and (as his own reaſon is) not liking to have two Biſhops to one City; *Godwyn* the Incumbent of that dignity dying in his time, (as he was a man that much changed the face of things in our Church affairs) he changed the *Chorepiſcopall Archdeacon* into a ſimple *Archd.* that is ſtript him of his *Chorepiſcopall* title and power, reſtraining the ſucceeding Archdeacons power within the limits onely of an Archdeacons office. *Et ita mihi videtur, pace alterius melius me ſentientis ſemper ſalva.* Now to my Catalogue.

Before *Lanfranks* erection or change rather of the Archdeaconry, twelve are all the Biſhops or Archdeacons, whoſe names I meet with. *viz.*

1. *Wlfred.*
2. *Beornoth.*
3. *Aethelweald.*
4. *Ealſtan.*
5. *Sigefreth.*
6. *Liaving.*
7. *Werbeald.*
8. *Almar.*
9. *Haimo.*
10. *Edſin.*
11. *Anſchitillus.*
12. *Godwyn.*

Whereof the firſt (*Wlfred*) I take it within few yeares after that his ſubſcription before remembred, became Archbiſhop of *Cant.* In the yeare 807. *Wlfred* being a Monk of *Chriſt-church* in *Cant.* was made Archbiſhop of *Cant.* ſaith *Godwyn.* Likely to be this *Wlfred.* For he was alwayes a Monk of Chriſt-Church that was Biſhop of S. *Martin.* So *Parker ubi ſupra.*

Of the 6 next, I have nothing to say, unlesse I should note that in subscribing to a Charter of King *Etheldreds*, *Beornoths* name is set before divers Dukes.

Of *Almar*, if you would know more, consult the Story of the *Danish* siege and surprisall of our City *anno* 1011. related by *Roger Hoveden* and others.

For *Haimo*, let *Balæus* and *Pits.* be your further informers.

As for *Edsin*, I read in the Records of Christ-Church that *anno* 1035. *Kanutus Rex dedit Eadsino Episcopo Sancti Martini, quæ ecclesia sita est extra Doroberniam in Oriente, Apuldre, Palstre & Witricham ad opus ecclesiæ Christi Doroberniæ, liberè sicut Adesham.* Whether this were the man that in the yeare 1038. was made Archbishop of *Cant.* I am uncertain. Haply it was. If so, the *Catalogue* of *BB.* will further inform you of him.

Of the other two *Anschitillus* and *Godwyn*, I have said what I know. Wherefore I passe now to *Lanfranks* first Archdeacon. Archbishop *Parker* names him not, nor yet Archd. *Harpsfield*: but the Church Record (as you may see before) doth; and calls him *Valerius*, adding that he was *Lanfranks* Clerk. How long this man held the place I finde not, but he was the last of that (the eleventh) Century. Those of the next were the 9 next following.

1. *William.*
2. *John.*
3. *Ascelinus.*
4. *Helewisius.*
5. *Walter.*
6. *Roger.*
7. *Thomas Becket.*
8. *Geffrey Ridell.*
9. *Herbert.*

Whereof *William* was the first. For in the yeare 1101. in the *Enquiry* whether *Maud*, daughter of *Malcolme* King of Scots and *Margaret* his Queen, being to be married to *Henry* 1. were a *Nonne*, or had taken on her the veile and vow of a *Nonne*, or not, related by *Eadmerus*, mention is made of one *William* Archdeacon of *Cant.* who together with *Humbald*

c Hist. Novorum l. 3. pag. 57.

bald the Archdeacon of *Sar.* was ſent by Archbiſhop *Anſelme* to *Wilton* to inquire out the truth of the matter there, it being the place of her education. He is again afterward, to wit *anno* 1108. mentioned by the ſame Author *pag.* 96. as uſed and ſent by *Anſelme*, on his behalfe, to inveſt and put into poſſeſſion of the Biſhoprick of *Rocheſter*, *Ralfe Gundulph's* next ſucceſſour upon whom *Anſelme* had beſtowed the ſame. And that is all I reade of him, ſaving a letter of the ſame *Anſelme* directed to him and others about *Prieſts* marriages, mentioned in the Acts and Monuments.

His next Succeſſor (and he with whom *Harpsfield* begins his Catalogue) was one *Iohn* nephew unto *Ralfe* the Archbiſhop, who gave him this Archdeaconry with great and unwonted ſolemnity, as *Edmerus* relates it[h], who ſaith that *Radulphus Archiepiſc. conſilio & petitione Epiſcoporum, proximè ſupra nominatorum* (to wit *Richard* of *London*, *Roger* of *Saliſbury*, *Herbert* of *Norwich*, *Ralph* of *Chicheſter*, *Iohn* of *Bath*, and *Hervey* of *Ely*) *dedit* (*concedentibus & approbantibus Monachis Cantuarienſibus*) *Archidiaconatum ipſius eccleſiæ Iohanni nepoti ſuo. Quæ donatio facta eſt in Capitulo, præſente fratrum conventu, copioſa Clericorum ac Laicorum multitudine, pro hoc ipſo in medium adducta, facta prius, coram omnibus, ab eodem Iohanne, tactis Evangeliis, ſacramento, quo ſe fidelitatem eccleſiæ ipſi, per omnia & in omnibus exhibiturum, dum viveret, repromiſit.* In the yeare 1119. this man was ſent by the Archbiſhop to the Councell then holden at *Remes*, there to withſtand the conſecration of *Thurſtan* the elect of *Yorke* at the hands of the *Pope*, who had beene rejected of *Ralph* the Archbiſhop of *Cant.* for refuſing to make profeſſion of ſubjection to his See. How he behaved himſelfe in that *Province*, and what was the iſſue thereof, I leave it to *Edmerus*[i], and the Catal. of B B. to informe you. The ſame man afterward, to wit in the yeare 1125. ſucceeded *Ernulph* in the Biſhoprick of *Rocheſter*, which he injoyed till his death which happened *anno* 1137.

[h] *Hiſt. memorat. li. 5. pag.* 114.

[i] *pag.* 125.

Aſcelinus or *Aſketinus* ſucceeded *Iohn*, both firſt in the Archdeaconry of *Canterb.* and afterward (as I take it) in the

the Biſhoprick of *Rocheſter*. For upon the death of *Iohn*, *Aſcelinus* (ſaith the Catal. of B B.) ſucceeded, and died *anno* 1147. Likely to be this Archdeacon.

Harp. ſcild. *Helewiſus* or *Helvinus* ſucceeded. He was ſent by Archbiſhop *Corboyl* together with the B B. of S^t. *Davids* and *Rocheſter*, to put the Monks of *Dover* in poſſeſſion of their new Monaſtery built for them by that Archbiſhop, in the yeare 1134. which is all I reade of him.

Biſhoprick of *Rocheſter* made elective.

Walter ſucceeded him. He was afterward, to wit in the yeare 1147. elected Biſhop of *Rocheſter*, and was the firſt that ever was made Biſhop there by the *Monks* election. The Archbiſhop of *Cant.* was wont aforetime to nominate to this Biſhoprick whom pleaſed him. *Theobald* the Archbiſhop beſtowed this priviledge upon them, by whoſe command they choſe this *Walter*, who was the Archbiſhops brother for their Biſhop. Which Biſhoprick he held 35. years, and dyed in the yeare 1182.

He was ſucceeded in the Archdeaconry by *Roger*, preferred thereunto by *Theobald* the Archbiſhop (as were his immediate Predeceſſor and Succeſſors:) By whoſe means he became afterwards Archbiſhop of *York*. Reade more of him (if you pleaſe) in the *Catal.* of BB. in *York*: where one thing is chiefly remarkable, *viz.* that whereas in his life time he had procured of Pope *Alex.* this priviledge, that if any Clergy man died in his Province, and delivered not his goods away by hand before his death, the Archbiſh. ſhould have the diſpoſition of them; it pleaſed God that the ſame meaſure he met unto other, he ſhould be ſerved withall himſelf. He left behinde him (or had at leaſt wiſe what time he ſickned) 11000 *lib.* in ſilver, and 300 *lib.* of gold, beſide an infinite deale of plate, and ſumptuous houſhold-ſtuffe. All this (though he had beſtowed it to the uſe of the poore and other good purpoſes) the King notwithſtanding ſeized upon, and converted it to his own uſe, ſaying it was no reaſon that his Will ſhould ſtand for good, that had diſannulled the teſtaments of ſo many other.

Lex talionis

Being Archdeacon (as he was one that favoured not the Monks

Monks of his time[k]) he proved very troubleſome and offen- [k] Godwin.
ſive to them of *Chriſt-Church*, by intruding himſelf amongſt them, and into their Chapters and aſſemblies, as one of the ſociety. Being no Monk, but a ſecular, the Monks could not brook his doings: but addreſſing themſelves to the Archbiſhop for remedy, they procured of him the following letters.

Theobaldus Dei gratia Cant. Archiepiſc. Angliæ Primas. W. Priori & Conventui ejuſdem eccleſiæ, Salutem. Cum grande converſationis monaſticæ detrimentum eſſe dinoſcitur, contra uſum eccleſiarum, & contra ſtatuta regulæ Monachorum capitulo clericos quaſi de Iure admiſceri: iccirco ne quis clericorum ſive Cant. Archidiaconus ſive alius veſtrrum quoquo modo habeat capitulum prohibemus. Si verò vobis Archidiaconus veſter neceſſarius fuerit, & eum vocaveritis, tunc demum non differat, & ad vos venire, & vobis, ſi opus eſt, pro viribus auxiliari. Quotiens autem ipſe à vobis accerſitus vel Archiepiſcopum comitatus ſive in cœna Domini, ſive aliis opportunis temporibus in veſtrum venerit Capitulum, more prædeceſſorum ſuorum Archidiaconorum, Asketini ſcilicet, Willielmi, & Helewiſi qui nos præceſſerunt ſemper in ſuppeditaneo ſedis Archiepiſcopi ſedeat, nec occaſione hac vel alia in Capitulo veſtro juris quippiam ſe habere arbitretur &c.

Of this Archdeacon you may ſee more in *Richard* Archbiſhop of *Canterb.* in the *Catalogue* afore cited.

Thomas Becket ſucceeded *Roger*. But he that ſo favoured him as to bring him to this dignity, Archbiſhop *Theobald*, prevailed ſo farre with the King for his further advancement, as that, after the acceſſion of other preferments, at length *Theobald* dying, this man was ſelected by the King for his Succeſſor. His ſtory is obvious, wherefore I will not repeat it, and the rather becauſe I have my ſelf delivered many things of him before in proper place.

Geffrey Ridell ſucceeded *Becket*: and was as the 3 former, of *Theobalds* preferring and putting in. He continued Archdeacon uutill Archbiſhop *Beckets* time, whoſe ſtory

mentions him as an enemy to him and his proceedings, as taking part with the King in his quarell with *Becket*, who therefore excommunicated him as you may reade in *Rog. Hoveden*, who will tell you more of this matter. This Archd. afterward was consecrate Bishop of *Ely*, to wit. *anno* 1174. The often-cited *Catal.* in *Ely* will let you know more of him.

Herbert succeeded him, in the time of *Richard* the Archbishop, *Beckets* immediate Successor. Who ('tis said) made three Archdeacons to his Diocesse, which usually had but one before. Their names were *Savaricus*, *Nicolaus* and *Herebertus*. But this held not long, the 3 being in the same Archbishops time reduced to one again, namely this *Herbert*. To whom the Archbishop made a personall Grant of *Iurisdiction* much like that whereabout the Archbishop of *York* and the Archdeacon of *Richemond* differed about the same time; for appeasing of which difference issued out that Decretall Epistle of *Innocent. 3. Cap. Cum venissent. de Institutionibus*. Our present Archdeacons Grant, which for *Antiquity*-sake I insert, was this here following.

Matt. Paris.

Personall Grant of Jurisdiction.

Richardus Dei gratia Cant. Archiepisc. totius Angliæ Primas & Apostolicæ sedis Legatus. Vniversis Christi fidelibus ad quos præsentes literæ pervenerint, salutem. Cum dilectus filius Herbertus Archidiaconus noster plura ad Archidiaconatum suum de Iure debere pertinere vendicaret, de quibus nobis non constabat. Intuitu probitatis suæ & sincera affectione quam circa personam ipsius gerimus, hæc ei personaliter concessimus, sine omni præjudicio Cant. ecclesiæ & Successorum nostrorum. Institutiones viz. & Destitutiones Decanorum, præhabito consilio nostro. Custodiam vacantium ecclesiarum ad nostram donationem non pertinentium, & omnes fructus dum vacaverint inde provenientes liberè & absolutè. Placita etiam ecclesiastica & omnia emolumenta inde provenientia tam de Dominiis nostris quam Monachorum ecclesiæ Cant. in Archidiaconatu Cant. constitutis. Omnia etiam emolumenta de placitis Archidiaconatus

diaconatus ſui ubicunque agitentur. Ita tamen quòd ſi modum circa homines Epiſcopor. vel Monachorum exceſſerit, nobis exceſſus correctionem reſervavimus. Cognitionem etiam de cauſis matrimonior. cum accuſantur uſque ad definitivum calculum, & ſi dirimendum fuerit matrimonium, id nobis reſervavimus. Inſtitutiones etiam perſonarum in eccleſiis vacan' quæ ad noſtram ſpecialiter non pertineant donationem: cum extra provinciam fuerimus: cum autem præſentes fuerimus & perſona aliqua inſtituenda prius oblata fuerit Archidiacono, dummodo hoc non fuerit procuratum, cum eam ad nos introduxerit, honorem ei in facto ſuo conſervabimus. Omnes autem per nos inſtituti tam in eccleſiis de dominio noſtro & Monachorum, quam in aliis, per Archidiaconum vel ejus Officialem introducentur in corporalem poſſeſsionem eccleſiarum in quibus fuerint inſtituti. Hæc autem omnia præſcripta ſub præſentis ſcripti & ſigilli noſtri teſtimonio duximus redigenda, ut ſicut ea præfato Archidiacono noſtro ſunt à nobis perſonaliter conceſſa, ita ejus perſonæ illibata conſerventur. His teſtibus M^o Gerardo Walerano Archid. Baiocen. M^o Petro Bleſen &c.

Thus much of the Archdeacons of the 12^t. I come now to them of the next Century, whoſe names and order were as followeth.

1. *Robert.*
2. *Hen. de Caſtil.*
3. *Hen. de Stanford.*
4. *Simon Langton.*
5. *Stephan. de Vicenna.*
6. *Stephan. de monte Luelli.*
7. *Hugo de mortuo mari.*
8. *Willielmus Middleton.*
9. *Robertus de Gernemutha.*
10. *Richardus de Ferrings.*
11. *Iohannes de Longtona.*

For the firſt, *Robert*: I reade that of Archdeacon of *Canterb.* he was made Biſhop of *Saliſbury*, ſucceeding *Hubert* that was tranſlated thence to *Canterb*: in the yeare 1193.

The ſecond *Hen. de Caſtilion* ſucceeded *Robert*, and was Archdeacon in *Hubert* the Archbiſhops time: as I finde by divers of his ſubſcriptions to charters and other evidences

of S^t. *Radigund's* Abbey by *Dover*, made by *Hubert* and others. In the yeare of our Lord 1202. this man being Archdeacon, there happened a great controverſie between King *Iohn* and the Monks of S^t. *Auguſtines* touching the right of the patronage of the Church of *Feverſham*. They were ſo ſtiffe and ſtout on both ſides in the carriage of the buſineſſe, that through the violence that was uſed by the one to out the other of poſſeſſion, the Churches prophanation enſued, whereupon this our Archdeacon challenging right to the cuſtodie of the Church during the vacancy thereof, interpoſeth himſelfe, excommunicates the *Monks* for holding the Church by force, overthrows the altars as thereby profaned, and then interdicts the Church. The *Monks* ſtreightway appeale to the *Pope*. He ſends out his commiſſion for the full underſtanding of the matter: But (ſaith *Lambert*[1]) the Monks (being now better adviſed) took a ſhorter way, and ſending preſents to the King, they both obtained at his hands reſtitution of their right, and alſo wan him to become their good Lord and Patron. Notwithſtanding, the Archdeacon and they proceeded on in ſuite at *Rome*, about the cuſtodie and fruitss of their vacant Churches: this and *Milton* eſpecially. In which ſuite iſſued out that *Decretal* Epiſtle of *Innocent* 3. *Bonæ memoriæ. de Appellatio.* directed to the B B. of *Rocheſter* and *London*. I finde alſo amongſt the records of Chriſt-church a long ſcrowle of witneſſes depoſitions taken as well on the one part as the other, but what was the iſſue or finall end of the controverſie I know not, but do gueſſe (by a like courſe afterward taken with a ſucceeding Archdeacon upon this quarell renewed) he had compoſition given him by the *Monks*, and thereby ſome ſhare and part with them of the profits of their vacant Churches yeelded to him for a peace. The matter which they ſtrove for, was in thoſe dayes of moment and very conſiderable, but the caſe is now altered by Stat^m. which gives the Succeſſour the fruits in the vacancie, and ſo hath cut off ſuch brabbles. I have nothing more to ſay of this Archdeacon, but that you may finde him a witneſſe to *Queene Alianor's* Charter

Feverſham.

[1] Perambul. of *Kent*, in *Feverſham.*

[r] 13. *H.* 8. 11.

Charter made to the *Monks* of Chriſt-Church, acquitting them of the Cities walling and inditching in *Ric.* 1. time.

I come now to the third Archdeacon of this Century, which was *Hen. de Stanford* or *Sandford* (for I finde him written either way, and *Harpsfield* writes him *Stafford*) elected afterwards to the Biſhoprick of *Rocheſter*, and conſecrate *anno* 1227. Being Archdeacon, he tooke a reſignation of *Blean* Church, by the title of *vices gerens Domini Stephani Cantuarienſis* [n], which was Archbiſhop *Langton*. He was co-executor with the Prior of *Chriſt*-Church, of the Lady *Agnes Cliffords* Will: See more of him in the Catalogue of B B. in *Rocheſter*.

[n] *Lib. Hoſp. de Eſtbridg.*
[o] *Ibidem.*

This Archdeacon being ſo preferred: *Stephen Langton* who was then Archbiſhop, having to his brother one *Simon Langton* (one that was not onely out of meanes, but alſo out of favour both with the King and Pope, the latter, by means of the former giving him the repulſe for the Archbiſhoprick of *Yorke*, to which he was elected by the Chapter there) conferred the Archdeaconry upon him, the yeare before he died. In favour of whom (*carne & ſanguine revelante*, ſaith a Record in Chriſt-Church) he much amended the Archdeaconry. For with the conſent and confirmation of the Chapter, he annexed and united to it, not only the Churhes (or Perſonages) of *Tenham* and *Hackington*, but alſo the whole Jurisdiction over the Dioceſſe, with an exception onely and reſervation of ſome cauſes and Churches. *Et quia* (ſaith the Record in Chriſt-Church) *dictus Archidiaconatus exilis erat in poſſeſſ', conceſsit eidem Simoni totam Iuriſdictionem Dioceſanam in Decanatibus ruralibus, exceptis cauſis matrimonialibus & eccleſiis quæ ſunt in maneriis Archiepiſcopatus & Monachorum, de quibus ſe nihil intromittebat.* But you may ſee (if you pleaſe) in my *Appendix*, the double Inſtrument of the conveyance of both one and the other *.

Matt. Paris.

Tenham.
Hakyngton.

* *Vide pro Scripturas 20. & 21. in Appendice.*

To compleate and make this grant abſolute: whereas *Baldwyn* and *Hubert* his predeceſſors, upon the controverſie between them and the Monkes about the Chapels of *Hakington* and *Lambhith*, upon diſpleaſure taken againſt the

Archdeacon (it is like) for oppoſing them and their project in behalfe of the Monks, had exempted certaine Churches: this *Stephen*, with the Monkes conſent, by a ſpeciall Charter, reverſeth and revokes that exemption, and ſubjects againe the Churches to the Archdeacons Juriſdiction in ſuch manner as by the tenor of the Charter copied in my *Appendix Scriptura* 22. may and will appeare. And then began the Archdeaconry to be enlarged, this Archdeacon being the firſt that ever had a reall or perpetuall grant made to him and his Succeſſors of the *Archidiaconal Iuriſdiction*, whoſe predeceſſors never had other then a perſonall, ſuch as was that (before ſet forth) made to *Herbert*, or the like.

Archidiaconal Iuriſdiction enlarged.

Theſe things happening in *December Anno Domini* 1227. In the moneth of *February* next following, the ſame Archdeacon makes a double Charter to the Monkes, whether in conſideration of their paſſing their conſent to the uniting the two foreſaid Churches of *Hakynton* and *Tenham* to the Archdeaconry, or wherefore elſe to me appeares not; by the one, conveying to them, with conſent of his brother the Archbiſhop, *omnes decimas de Eylwarton majores & minores ſitas infra limites parochiæ de ſtanes Capella de Tenham*: which at this day paſſe by and under the name of dominicall or demeaſne-tithes. i. Tithes of the demeaſneſſe of that Mannor, which is now called *Telverton*. By the other, becoming ingaged for himſelf and his Succeſſors that nothing ſhould be done in the Church or Chapell of *Hakynton*, then there built or to be built, to the prejudice of the Church of *Canterbury*, a thing which the late ſtirre betweene Archbiſhop *Baldwyn* and the *Monkes* made them fearefull of, and therefore cautions, wary and carefull to prevent: and the rather becauſe the Archdeacon had now ſeated himſelfe there. For whereas from *Lanfrancs* untill his time the Archdeacons dwelling was neare Saint *Gregories* [p] hard by the Court there; it was in this *Simons* time removed, and the place given to the Monkes of Chriſt-Church, (haply in conſideration of their conſent to the Archbiſhops forenoted indultums or grants made to this Archdeacon) who kept

Tithery of *Telverton.*

Archdeacons Houſe.

[p] *Record. eccleſ. Cant.*

kept it, as to the propriety of it at leaſt wiſe, untill the 25. *Ed.* 3. and was the ſame (I take it) which they then exchanged with the Canons of the place for other the like of theirs: in the deed whereof I finde it thus deſcribed, *viz. Placiam ſuam cum pertinen. jacen. inter Curiam. S. Gregorii verſus South, venellam de Baggeb' verſ. North, ortum de Forgehagh verſ. Eaſt, & ortum quondam Iohannis le Gerdeler verſus Weſt.* The Archdeacon then removing thence, he ſetled and ſeated himſelfe (as I ſaid) at *Hakynton*, where his uſuall reſidence continued untill that of late dayes the manſion houſe was alienated. Of late dayes, I ſay, for I reade that not onely Archbiſhop *Arundell* in *Hen.* 5. time dyed at the Archdeacon of *Canterbury* his manſion houſe at *Hakynton*, but that of late in *Hen.* 8. dayes Archbiſhop *Warham* did likewiſe. But now it is gone, and the Archdeacon, *quatenus Archdeacon*, left houſeleſſe.

I returne to our preſent Archdeacon *Simon*, who in the vacancy of the See by Archbiſhop *Edmunds* death which ſtood *Peter Lambard* the Monkes Officiall, for that time of the vacancy, challenging to himſelfe in right of his Archdeaconry all the Iuriſdiction both *Provinciall* and *Dioceſan*. But at length after ſome alterations *hinc inde*, all contentions betweene the Chapter and him in that behalfe were friendly ended by a perſonall compoſition, a Copy whereof (that you may ſee the then ſtate of this Archdeaconry) I ſuppoſe in my *Appendix* to ſet forth. This man, before he was Archdeacon tooke part (againſt King *Iohn*) with *Lewis* the French Dolphin, who made him his Chancellor, for whoſe eſtabliſhment here he was very active, as you may finde more at large in *Matthew Paris* and others. The Pope, by his letters conſulted with this *Simon* about *Ralfe Nevill* the Biſhop of *Chicheſter* and Chancellor of *England*, whom the Monkes of Chriſt-Church, to gratifie the King who much reſpected him, had (as the *Canoniſts* phraſe it) poſtulated for their Archbiſhop in the vacancy by the death of *Richard* the great, whoſe relation of the man ſo wrought the Pope againſt him, that he was put by it and *Edmund* promoted

Vide pro Scriptura 22. in Appendice.
Matth. Paris.

promoted to the place. Shortly this Archdeacon founded the Hoſpitall of Poore Prieſts in *Canterb.* whereof enough already in proper place, and died about the yeare 1248. having been Archdeacon 21 yeares, upon whom *Matthew Paris* beſtowes this Epitaph.

1248. *Sub eodem quoque annali curriculo, obiit Magiſter Simon de Langetuna, frater præclaræ memoriæ Stephani Cantuarienſis Archiepiſcopi, eccleſiæ Cantuarienſis Archidiaconus. Qui ſi eccleſiæ ſuæ, videlicet Cantuarienſis, perſecutor & perturbator fuiſſet, non eſt mirandum, quin imò Regnum Francorum, Regnum & Anglorum, quandoque cum ex multiplici bello vexaretur, ſicut ſufficienter in loco ſuo prædictum eſt, movit, commovit & perturbavit &c.*

See more (if you pleaſe) of this man in *Pitſeus.*

Stephanus de Vicenna ſucceeded *Simon Langton.* So the proceſſe of the ſuit between his Succeſſor *Richard de Ferrings* and the *Chapter* about title of Juriſdiction in the vacancy of the See informs me, which gives a Catalogue of the Archdeacons, and the order of their ſucceſſion from *Simon Langton* down to that *Richard.* He held the place till his death, which by the computation of that proceſſe was about x. yeares.

But I am perſwaded that one *Stephanus de monte Luelli* ought to have a ſhare with him of that time allotted to him for his incumbency in that dignity, which that proceſs omitting this *Stephen* reckons between the former *Stephen* and *Hugh Mortimer.* For in the yeer 1257. in the time of Archbiſhop *Boniface,* I finde in a Lieger of S. *Radigund's* Abbey by Dover the ſubſcription of this *Stephanus de monte Luelli,* by the expreſſe title of Archdeacon of *Canterb.* as (with others) a witneſſe to ſome Inſtruments or Charters made to that Abbey by the Archbiſhop. At what time I finde that *Hugh Mortimer* was the Archbiſhops Officiall. To whom I paſſe.

1245. This *Hugh Mortimer* was firſt (as I ſaid *Officiall* of *Cant.* *Electus Cantuar.* (ſaith *Florilegus*) *naves aſcenſurus juſſit nemora Archiepiſcopatus abſcidi & vendi, & quaſdam tallias & collectas*

collectas in terris ſuis fieri, & conſtituit quendam ſuum Officialem natione Pictavienſem, Magiſtrum Hugonem de Mortimer, qui diligenter mandata ſua exequebatur. He continued Officiall very long, it ſeems. For in the yeare 1270. I finde a deciſion of his (as Officiall) of a controverſie, wherein the *Monks* of *Horton* Priory in Kent were intereſſed, recorded in the Lieger of that houſe. It ſeems he was alſo Chancellor or Vicar generall to the Archbiſhop. For in the yeare 1258. he ſends his *Mandatum ad inducendum* to the Archdeacons Officiall, for the inducting of the Abbat of S. *Radegund* into the Parſonage of *Alcham*, in this form.

Magiſter Hugo de Mortuo mari Dilecto ſibi officiali Archidiacon' Cant. ſalutem in Domino. De mandato Domini mei Archiepiſcopi Cant. vobis mando ſpecialiter, Quatenus Abbatem ſanctæ Radigundis nomine ſuo & conventus ſui in poſſeſſionem eccleſiæ de Alcham mittatis corporalem, & tueamini inductum contradictores & rebelles per cenſuram eccleſiaſticam compeſcendo. Dat' die Martis prox. ante feſtum S. Nicolai Anno Domini 1258.

Afterwards to wit about the yeare 1271. he became Archdeacon, which place he held about 14 yeares. In which time, to wit in the vacancy of the Archbiſhoprick by the death of *Boniface*, I finde him ¶ play the *Dioceſan*, in appropriating (*authoritate ordinaria*, as his words are) to the *Hoſpitall of Poore Prieſts* in *Cant.* the Pariſh Church of S. *Margaret* in *Cant.* with conſent of the Patr. the Abbat of S. *Auſtins*. His challenging of this and the like power in the time of the vacancy, begat a quarell between him and the *Monks* of Chriſt-Church, the like to that between his predeceſſor *Simon Langton* and them, both in the nature and end of it. *Poſtmodum verò* (ſaith the often cited Record of Chriſt-Church) *vacante ſede per mortem bonæ memoriæ Bonifacii Capitulum Cant. omnimodam Iuriſdictionem Provincialem & Dioceſanam ut ſupra exercebat per fratrem Galfridum de Romenald officialem ſuum. Poſtea verò M' Hugo de Mortuo mari tunc Archidiaconus Cant. ratione talis qualis poſſeſſionis Simonis prædeceſſoris ſui vendicabat hujuſmodi jurisdictionem ad ipſum*

¶ *Liber Hoſp. Pauper. Sacerd. Cantuar.*

& Archidiaconatum pertinere. Tandem inter Capitulum & prædictum Hugonem perſonalis compoſitio intervenit, & ad vitam ipſius Hugonis tantummodo duratura, prout patet per tenorem ejuſdem. This compoſition is much like that which you ſhall finde copied in my *Appendix*, made to *Simon Langton*.

William Middleton ſucceeded *Hugh Mortimer*, and held the place 2 yeares and upwards. And in the yeare 1278. was removed thence to the Biſhoprick of *Norwich*. Where, in the *Catal.* of BB. you may reade ſomewhat more of him.

Robertus de Gernemutha (or of *Yarmouth* whom *Fox* calls *Gernemine*, ſucceeded *William Middleton*, and like his predeceſſor continued Archdeacon upward of two yeares. This man renewed the old quarell for Juriſdiction in the vacancy twice ſet on foot before, as you may ſee in *Simon* and *Hugo*: appealing the *Monks* to the Pope about it. During the dependance of which appeale in the Court of *Rome*, this Archdeacon died. This ſuit happened in the vacancy by *Robert Kilwardbyes* remove or tranſlation *Poſtmodum* (ſaith the old Record again) *vacante ſede Cant. per tranſlationem Domini Roberti de Kylewardby Archiepiſcopi in Epiſcopum Portuenſem Capitulum Cantuar. omnimodam hujusmodi Iurisdictionem ut ſupra exercuit per Magiſtrum Ricardum de Stradford Officialem ſuum. Sed poſtea Magiſter Robertus Gernemuta Archidiaconus Cant. occaſione talis qualis poſſeſſionis prædictorum Simonis & Hugonis prædeceſſorum ſuorum vendicabat omnimodam hujuſmodi Iuriſdictionem ad ipſum & Archidiaconatum ſuum pertinere, & ſuper hoc ad ſedem Apoſtolicam (at dicitur) appellavit, & prædictum Capitulum in Curia Romana traxit in cauſam, ut patet per proceſſum inde habitum, inter Capitulum & dictum Robertum. Sed pendente cauſa in Curia prædicta Robertus ibi diem ſuum clauſit extremum.*

Ricardus de Ferrings ſucceeded in the Archdeaconry and held it fifteen yeares untill he was removed thence to the Archbiſhoprick of *Dublin* in *Ireland* vacant by the death of one *Ottoninus* (ſo *Parker* from *Matt.* of *Weſtminſter*) and conferred on him by the *Proviſion* of Pope *Boniface* 8. but he died by the way in his return from *Rome*; where, being Archdeacon,

Archdeacon, he revived the ſuit then dormant by the death of his predeceſſor, which ſuit was hotly proſecuted for a while, but to little purpoſe. *Poſtmodum vero* (the Cathedrall Record again) *vacante ſede Cant. per mortem bonæ memoriæ Iohannis Archiepiſc. Capitulum Cant. omnimod. hujuſmodi Iuriſdictio. ut ſupra exercuit per Magiſtrum Iohannem de Selveſton officialem ſuum. Sed Magiſter Richardus de Ferrings tunc Archidiaconus Cant. litem ſopitam per mortem dicti Roberti prædeceſſoris ſui in Curia Romana reſuſcitavit, & uſque ad examinationem teſtium eſt proſecutum, & dati ſunt Iudices de conſenſu partium ad examinandum teſtes, viz. Mr Rogerus de Rowle Archidiaconus Bedforden. Mr Philippus de Barton, & Mr Iohannes de Exceſtre qui bullam remiſſionis ut dicitur receperunt, ſed nihil ad rem inde factum eſt, nec etiam terminatum.*

John Langton (or *Iohannes De Langtona*) ſucceeded *Richard* in the yeare 1299. which thing came thus to paſſe^r. This *Iohn*, being Chancellor of *England*, firſt conſtituted *anno* 1293. and a ſecond time *anno* 1307. was by a part of the *Covent* of *Ely*, choſen for their Biſhop and he endeavoured mainly to have his election confirmed: but being diſappointed of that Biſhoprick, the *Pope*, *Boniface* 8. (to whom from the Archbiſhop who had diſannulled his election he appealed, but in vain) preferring another to that Biſhoprick, in way of recompenſe of his labour and coſt, made him Archdeacon of *Canterb.* in the place of his predeceſſor *Ferrings*. This *Iohn* afterwards, to wit in the yeare 1305. was made Biſhop of *Chicheſter*, being conſecrated by Archbiſhop *Winchelſey* on the 10th of the *Kal.* of *Octob. anno prædᵗ Anno* 1305. (ſaith a book of Chriſt-Church) 10. *Kal. Octob. Robertus Winchelſey Archiep. conſecravit in eccleſia Cant. Dominum Iohannem de Langtone Archidiaconum Cant. in Epiſcopum Ciceſtrenſem.* *Harpsfield* reports, that between him and both the Archbiſhop and Monks aroſe certain controverſies about (the old quarell) *Iuriſdiction* in the Sees vacancy. But I ſuppoſe he miſtakes him in this for his predeceſſor *Ferrings*. See more of him in the *Catal.* of B B.

^r *Godwin. Cat.* of BB. in *Ely.*

in *Ely* and *Chicheſter*, as alſo in *Harpsfield*, *Cent.* 13.

Thus have I briefly run over the 11 Archdeacons of this 13th *Century*. A greater number (if you mark) then *Harpsfield* reckons upon: who of theſe names onely *Simon*, *Henry*, *William*, *Richard* and *Iohn*. He addes *Robert Winchelſey*, but erroniouſly. Indeed he was Archdeacon of *Eſſex*, but of *Cant.* never that I can finde. Now let us on to thoſe of the next *Century*. *viz.*

1. *Simon de Feverſham.*
2. *Bernardus de Eyci.*
3. *Gutterdus Labredus.*
4. *Simon Convenius.*
5. *Iohannes Brutonius.*
6. *Raymundus.*
7. *Hugo de Engoliſma.*
8. *Robert Stratford.*
9. *Petrus Rogerius.*
10. *Henricus Wakefield.*
11. *Willielmus.*
12. *Audomarus de Rupy.*
13. *Willielmus Packington.*
14. *Adam de Mottrum.*
15. *Ricardus Clifford.*

Harpsfield begins this *Century* with *Bernardus*, ranking him next Succeſſor to *Iohn Langton*. But I finde one between them, namely *Simon de Feverſham*: to whom Archbiſhop *Winchelſey* gave the Archdeaconry vacant by *Langton's* remove to the Biſhoprick of *Chicheſter*. For the laſt cited Record goes on thus. *Et eodem die dedit Magiſtro Simoni de Feverſham Archidiaconatum Cantuar.* Which is all I reade of him, ſaving the teſtimony given him by *Pitſeus*[f].

[f] *De illuſt. Angl. Scriptor. ætate 14. pag. 505.*

Of *Bernard*, I read that in the yeare 1313. when the See of *Cant.* was void by Archbiſhop *Winchelſeyes* death, this man was Archdeacon, and that he ſuffered the *Chapters* then *officiall* quietly to hold and exerciſe all manner of Juriſdiction belonging to the See. *Poſtmodum verò* (ſaith that old Record of Chriſt-Church) *vacante ſede Cant. per mortem bona memoriæ Roberti de Winchelſey Archiepiſcopi, Capitulum Cant. omnimodam hujuſmodi juriſdictionem ut ſupra exercuit per Magiſtrum Rogerum de Rowell Officialem ſuum, ſine aliqua appellatione vel contradictione. Erat tunc temporis Archidiaconus Cant. M. Bernardus Eyci filius Dom. Aimeney de la Berto.*

For

For the next three. I finde they did ſucceſſively hold the Archdeaconry in the time of *Walter Reynolds* the Archbiſhop, and that is all: ſaving that the Records of the *Cathedrall* have a Bull of Pope *Iohn* xxij. thus intituled *Bulla revocationis collationis Archidiaconatus Cant. factæ magiſtro Iohanni de Bruiton per Archiepiſc. ut conferatur Raymundo ſanctæ Mariæ in Coſmedin Diac. Card. per Iohannem Papam:* From which *Raymund* I paſſe unto (I take it) his next Succeſſor,

Hugo de Engoliſma. Both in the yeare 1327. and 1330. I have ſeene Records [t] that ſtyle him Archdeacon of *Canterbury* adding that one *Petrus de Matre* was his *Proctor* and *Vicar generall.* To him *Nicholas Trivet* dedicated his *Hiſtory.*

[t] *Lib. Hoſp. Pauper. facerd.*

Robert Stratford (I take it) ſucceeded next. For I finde him Archdeacon in his brother *Iohn Stratford* the Archbiſhops time. He was Chancellor of *England* firſt conſtituted 11. *Ed.* 3. and againe afterwards 14. *ejuſd.* How this came to paſſe you may learne in the Catalogue of B B. in *Chicheſter*, to the which Biſhopricke he was preferred, ſucceeding therein his predeceſſor in the Archdeaconry, *Iohn Langton.* I have ſeene [u] a plea of his conſiſting of many articles, and containing in the firſt place an enumeration or particular of all the rights and priviledges of his Archdeaconry; after which followes a ſuggeſtion of certaine grievances offered to him and it by the then *Commiſſary* of *Canterbury* put up againſt him to his brother the Archbiſhop, with what ſucceſſe I know not, for I cannot finde the iſſue.

[u] *In Archivis Conſiſtorii Cant.*

Petrus Rogerius ſanctæ Mariæ novæ Diaconus Cardinalis, in the yeare 1356. was Archdeacon of *Canterbury* [x], and *Stratfords* next Succeſſor (I take it:) whoſe abſence was ſupplyed by one *Hugo Pelegrinus*, who thus writes himſelfe. *Hugo Pelegrinus Theſaurarius Lichfield Apoſtolicæ ſedis in Anglia Nuntius, Reverendi patris in Chriſto Domini Petri Rogerii ſanctæ Mariæ novæ Diaconi Cardinalis Archidiaconi Cantuar. Vicarius in ſpiritualibus generalis.*

[x] *Lib. Hoſp. Pauper. facerd.*

In the Vacancy of the See by the death of *William Wittleſey*, *Anno* 1374. one *Henry* of *Wakefield* was made Archdeacon

deacon by the then Prior and Covent of Chriſt-Church [y], who ſware them Canonicall obedience *vacatione durante.*

[y] *Lib. eccleſiæ Cantuar.*

In the yeare 1379. 2. *Rich.* 2. *Fox* [z] *ex bundello brevium Regis de Anno* 2. *Rich.* 2. *par.* 1. mentioneth two Archdeacons of *Canterbury*. Thus the one.

[z] Acts and Monum. *Par.* 1. *pag.* 562.

Lord William of the holy Church of Rome Cardinall, a ſtranger doth hold the Archdeaconry of Canterbury, and is not reſident, the true value of all the yearely fruits, rents and profits, is worth ſeven hundred florens.

Thus the other.

Lord Andomar de Rupy is Archdeacon of Canterbury, to the which Archdeacon belong the Church of Lymin within the ſame Dioces, worth by yeare after taxation of the tenth xx[l]. *The Church of Tenham worth by yeare after the ſaid taxation,* Cxxx[l]. vj[s]. viij[d]. *The Church of Hakington neere Canterbury, worth by yeare twenty markes. The Church of Saint Clement in Sandwich, worth by yeare after the taxation aforeſaid, eight markes. The Church of Saint Mary in Sandwich, worth by yeare eight pounds, of the which the ſaid Archdeacon receiveth onely ſixe markes. The profits of all which premiſſes S. William Latimer Knight hath received, together with the profits ariſing out of the Iuriſdiction of the Archdeaconry, worth by yeere* xx[l].

Afterwards, to wit, in the yeare 1381. one *William* of *Packington*, or (as *Pitſeus* writes him) *Pachenton*, had the Archdeaconry conferred upon him by the then Prior and Covent [a] in the vacancy by *Sudburies* death: his Proctor making and taking the accuſtomed oath of obedience to the Prior and Covent; and that he will not attempt any thing to the prejudice of the Church of *Canterbury*, and will faithfully execute ſuch mandates as he ſhould receive from the Prior and Chapter. *Pitſeus* will further acquaint you with this man, and his great worth, and good parts, if you conſult him.

[a] *Lib. eccleſ. Cant.*

In Archbiſhop *Courtneys* time (*Sudburies* next Succeſſor) one *Adam de Mottrum* was Archdeacon, and withall the Archbiſhops

Archbiſhops Chancellor, as I finde by *Courtneys* Will extant in Chriſt-Church, wherein he is a legatary.

He was ſucceeded by *Richard Clifford*, who was Archdeacon in Archbiſhop *Arundels* dayes. *Harpesfield* [b] tells of a controverſie that happened to ariſe betweene the Archbiſhop and him about matter of Juriſdiction. *Ricardo* (ſaith he) *controverſia quædam, de exercenda Iuriſdictione, cum Arundellio interceſsit, quæ certa tranſactione, mutuo ipſorum conſenſu compoſita eſt.* The compoſition here ſpoken of is extant (for I have ſeene both prototype and copy) in the Church Records. The Lieger of the Conſiſtory hath alſo a tranſcript of it. He was afterward conſecrate Biſhop of *Worceſter*, to wit *Anno* 1401. and tranſlated thence to *London Anno* 1407. See more of him there in Biſhop *Godwins* Catalogue who ſpeakes very honourably of him. I finde his name and picture drawne and ſet up in the Weſt-Window of the *Chapterhouſe* of Chriſt-Church, as in likelihood, a benefactor to the worke, it being new built in his time, as you may finde elſewhere.

[b] *Hiſt. eccleſ. Angl. Sæcul. 15. cap. 14. pag. 634.*

For that was the way by which the religious men uſed to expreſſe their thankfulneſſe to their benefactors, namely, by repreſenting their effigies, and ſetting up their names, their coats alſo that had any, in ſome part of that building, which by their bounty they had holpe to advance; ſometimes adding withall their gift and largeſſe, what and how much it was: as for inſtance in that particular, in the *Cloyſter*, hard by the doore of the *Chapter-houſe*, about the ſhield of a coate repreſenting the effigies of a Monke in his habit, one that about the ſame time with this *Archdeacon*, was a benefactor to that worke, I read as followeth. *Frater Iohannes Schepene, cum adjutorio amicorum ſuorum, contribuit ad fabricam clauſtri C. lib. cujus anima propitietur Deus.* Amen.

I have done with the Archdeacons of this (14th) *Century*, and come now to them of the next, by name.

1. *Robertus*

1. *Robertus Hall.*
2. *Iohannes Wakering.*
3. *Thomas Rumnoth.*
4. *Willielmus Chichley.*
5. *Proſper de Columna.*
6. *Thomas Chichley.*
7. *Thomas Wittembourne.*
8. *Iohannes Bourgchier.*
9. *Hugo Pentwin.*

The firſt of theſe (*Hall*) was (as *Harpesfield* ſayes) Archbiſhop *Arundells Vicar generall.*

The ſecond *Wakering*, was keeper of the Privy Seale (ſaith Sir *Henry Spelman*) to *Hen. 4. Regi ab archivis ſive ſcriniis*, ſaith *Harpsfield*, and in the yeare 1416. he was elected and conſecrate Biſhop of *Norwich*. *Godwyn* writes very honourably of him, as you may ſee in his Catalogue in *Norwich.*

[c] Harpsfield *ubi ſupra.*

The third *Rumnoth*[c], queſtioned and called before him *Iohn* Biſhop of Saint *Aſſaph*, as not legally holding his Biſhopricke, being never inducted or put into poſſeſſion by his predeceſſor *Robert*, as the manner was, and of right he ſhould have beene, it being one of the rights of the Archdeacon to induct all B B. of the Province into the poſſeſſion of their Sees.

[d] *Idem* Harpsf. *ubi ſupra.*

The fourth, *William Chicheley*[d], being Archbiſhop *Chicheleys* neare Kinſman, was by him made Archdeacon, what time he was with the King in the French expedition. This *William* being a Notary of the Apoſtolike See, and dying in the Court of *Rome*: Pope *Martin 5.* beſtowed the Archdeaconry upon his nephew *Proſper de Columna*, a Boy under foureteene yeares of age, and richly provided for before by the Pope his Uncle, but not to the content of the Popes avaritions minde; who ſo prevailed with the King, that his nephew being an alien, and ſo incapable of the dignity by the lawes of the Realme, he was by Royall indulgence indenized and made capable of the ſame, but ſo as the Pope ſhould by his Bull, *conceptis verbis*, give way to the Patron freely to conferre it afterward, as it ſhould fall voyde, and that this indulgence ſhould not be drawne into example.

This

This Archdeacon after a few yeares was made a Cardinall.

The fixt, *Thomas Chicheley*, had the Archdeaconry afterward conferred upon him by the ſame Archbiſhop *Hen. Chicheley*, his neare Kinſman alſo. In an examplification of his (which I have ſeene) belonging to S. *Iohns* Hoſpitall without *Northgate*, I finde him ſtyle himſelfe thus. *Thomas Chicheley, decretorum Doctor, Archidiaconus Cant. & Domini Papæ Prothonotarius.* In the yeare 1463. hee was Provoſt of *Wingham* Colledge in *Kent*[c].

[c] *Liber teſtam. penes regiſtr. Domin. Archid. Cant.*

The ſeventh and ninth I know onely by their names. For as yet I finde nothing at all written of them.

The eight, *Iohn Bourgchier*, was (I take it) brother or neare Kinſman to the Archbiſhop *Thomas Bourgchier*. He dyed in the year 1495. and was buried in the Lady Chapell of Chriſt-Church, where you may finde his Monument. I have tranſcribed the Inſcription or Epitaph upon it before in the Survey of the Church Monuments. The Windowes of this Chapell where hee lyes are very full of the *Bourgchiers* armes.

Thus much very briefly of the Archdeacons of the 15th *Cent.* I come now to thoſe of the next, by name.

1. *William Warham.*
2. *Edmund Cranmer.*
3. *Nicholas Harpsfield.*
4. *Edmund Gueſt.*
5. *Edmund Freake.*
6. *William Redman.*
7. *Charles Fotherby.*

The firſt, *William Warham*, was Archbiſhop *Warhams* Kinſman, in whoſe houſe [f] then ſituate at *Hakington*, the Archbiſhop dyed. He was withall *Provoſt* of *Wingham*. For the cauſe (its like) of his conſcience, by *Ceſsion*, as the *Canoniſts* phraſe it, he left both it, and the Archdeaconry, and by the privity and conſent of the then Archbiſhop (*Thomas Cranmer*) had a ſtipend or penſion of 60l. *per annum*, allowed him during his life, out of the Archdeaconry, and 20l. *per annum* out of his Prepoſiture of *Wingham*[g].

[f] *Antiq. Brit. in ejus vita.*

[g] *Ex Regiſtro Cranmeri.*

By his Succeſſor in both, *Edmund Cranmer*, Archbiſhop

Cranmers brother, who continued Archdeacon afterward untill Queene *Maries* dayes, and was then deprived of it, his Prebend alſo, and Parſonage of *Ickham*, which were all taken from him in the yeare 1554. for being a married Clerke, and the firſt given to *Nicholas Harpsfield* Doctor of Law, the ſecond to *Robert Collens* Batchelor of Law and Commiſſary of *Canterbury*, and the third to one *Robert Marſh* [h].

[h] *Lib. eccl. S. Cant.*

Concerning *Harpsfield*, *Fox*, a *Proteſtant*, and *Pitſeus*, a *Papiſt*, give their ſeverall cenſures: but cleerely *ex diametro* contrary, and ſo full (I feare) of partiality, and by their reflexion upon the cauſe of religion, ſo prejudicate, that I leave it to the moderate to give a temper to them both, not deſirous to interpoſe my judgement, but wiſhing onely he may be cenſured with truth and indifferency. He was withall a Prebendary of *Canterbury* whom Doctor *Moulin*, after many other, doth ſucceed. Being a priſoner, he wrote the *Eccleſiaſticall ſtory* of *England*, and other Bookes whereof ſee a Catalogue in *Pitſeus*.

Harpsfield in the beginning of Queene *Elizabeths* reigne, being deprived, *Edmund Gueſt* ſucceeded in the Archdeaconry, and ſhortly after, to wit *Anno* 1559. was conſecrate Biſhop of *Rocheſter*, and tranſlated thence to *Salisbury Anno* 1571. Where you may ſee more of him in the Catalogue of B B.

His next Succeſſor was *Edmund Freake*, both in the Archdeaconry, and alſo in the Biſhopricke of *Rocheſter*, with which latter he held the Archdeaconry in *Commendam*, untill he was afterward removed to *Norwich*, and from thence to *Worceter*. The fore-cited Catalogue will tell you more of him.

William Redman ſucceeded in the Archdeaconry, but in the yeare 1594. was removed to the Biſhopricke of *Norwich*. Conſult the often cited Catalogue in *Norwich*, if you would know more of him.

Charles Fotherby upon *Redmans* remove to *Norwich* was made Archdeacon, and afterwards *Deane* of *Canterbury*: both

both which with other ſpirituall livings beſides, he held till his death, which happened *Anno Domini* 1616. He lyeth buried in the *Lady Chapell* in Chriſt-Church; and, *Bourgchier* excepted, who lyes buried in the ſame Chapell, is the onely Archdeacon of *Canterbury*, that by any Monument or Record appeares to have beene buried in *Chriſt-Church*. He was (you ſee) the laſt of that *Century*; as the modern Archdeacon, the reverend Dr *Kingſley*, is the firſt of the next, and makes the 59th Archdeacon. But *manum de tabella*. And here let me cloſe this diſcourſe of the *Archdeacons* with a touch of that *Prærogative* anciently belonging to them, of putting the *Suffragan-Biſhops* after their conſecration or tranſlation to a Biſhoprick, in poſſeſſion of the ſame, (which we vulgarly call *induction* or *inſtallation*) together with ſuch rights and fees as were uſually paid unto the Archdeacon in reſpect thereof. Their private Leiger called (from the ſable cover) the blacke booke ſets forth the matter at large, but affecting brevity, I have choſen rather to repreſent it in Archdeacon *Harpsfields* more compendious way. *Eſt quidem* (ſaith he*) *Cantuarienſis ceterorum in Anglia Archidiaconorum anteſignanus, habetque & hoc etiam ſæculo habuit id prærogativæ, ut deſignatos & initiatos Epiſcopos, quaſi in præſenti rerum omnium poſſeſſione conſtituat. Ad quam poſſeſſionem tradendam, ſolebat ipſe proficiſci ad Epiſcopum in poſſeſſione locandum. Quibus temporibus equum Epiſcopi, & penulam ad ſuos uſus, & viginti prætereà aureos * ad ſumptus accipiebat. Moris prætereà erat, ut ex argenteo aut deaurato quodam poculo Epiſcopus ei in menſa præbiberet, acceptúmque poculum ad Archidiaconi commodum cederet. Poſterioribus, & noſtris præſertim temporibus, Archidiaconi poſſeſſionem hanc tradendi provinciam, aliis per literas mandantes, ipſi non proficiſcebantur, viginti illos aureos ſolummodò ſibi decerpentes.* Thus he. And ſo both this Catalogue, and my whole taske for the Cathedrall is abſolved.

* *Hiſtor. eccleſ. Sæcul. 13. pag.* 450.

* 10 *marcas*, ſaith *Parker. Antiq. Britan. pag.* 28.

Parochial Churches.

I Come in the next place, according to my method, to ſpeake of the *parochiall* Churches in and about the City. Give me leave, before I treate of them in ſeverall (as I mean to doe) to premiſe a few things touching them in generall. It is but of a very few of them, that I know or have found the certaine either time or Author of their foundation. But as I ſhall ſhew you that ſome of them have beene erected ſince the *Conqueſt*: ſo I conceive (and am verily perſwaded) none of them (except Saint *Martins*) doe much, if at all, exceed the ſame in age, and that for many inducements. One that before it our Churches were generally built and made of Wood, and it is a thing noted of the *Normans*, that upon their *Income* they builded their Churches of ſtone[i]. Another is that the Saints whoſe names ſome of our Churches doe carry will not beare any much greater age, as Saint *Alphege*, St *Dunſtan*, St *Edmund* the King and Martyr. A third reaſon I have, and I take it from a Deed or Charter[k] of *Coenulf* King of *Mercia*, and *Cuthred* his brother, King of *Kent*, made to the Abbeſſe and her Nonnes of *Liminge*, and dated *Anno Domini* 804. granting them a certaine parcell of Land in our City, appertaining (ſaith the Charter or *Land-boc*) to a Church ſituate in the Weſt part of the ſame, built in honour of Saint *Mary*. Now no ſuch Church is, or ſince the Conqueſt (that I ever found) was ſtanding in that part of our City. Whence I inferre, that the face and condition of our City hath ſuffered an utter change ſince thoſe dayes; and becauſe we read that the *Danes* made havocke both of people and place in King *Etheldreds* dayes, ſlaying the moſt part of the one, and burning and ſpoiling all the other (not ſparing the *Cathedrall* it ſelfe) I thinke we may juſtly charge upon that all-waſting deluge the utter ſubverſion of ſuch Churches as then were in our City, and conſequently may not imagin any of our modern Churches (except as is before excepted) ſo ancient as to preced, but contrariwiſe

[i] *Stow. Daniell.*

[k] *In Archivis eccleſ. Cant.*

contrariwiſe to ſucceed and follow the ſame. The Deed or Charter, becauſe it may give content to ſome ſort of Readers, and indeed hiſtorically glanceth at the miſery that our Countrey ſuffered by the frequent invaſion of the *Danes*, as I conceive of it from the end for which this land was given by it to the *Nonnes*, being (*Ad neceſsitatis refugium*) I here ſubjoyne.

✠ *Diſpenſante ac gubernante Domino Deo omnipotente, Ego Coenulph Rex Marciorum, & Cuthred frater meus Rex Cantuariorum Anno Dominicæ incarnationis* Dccciiij. *conceſsimus venerabili Abbatiſſæ Selethrythæ & ſuæ familiæ ad eccleſiam ſanctæ Mariæ ſemper virginis quæ ſita eſt in loco qui dicitur Limming, ubi pauſat corpus beatæ Eadburgæ, aliquantulum terræ partem in Civitate Dorobernia ad neceſsitatis refugium: hoc eſt,* vj. *jugera pertinentia ad eccleſiam quæ ſita eſt in honore beatæ Mariæ in Occidentali parte civitatis, & quorum* termini ſic cingere videntur. Ab oriente fluvius Stur. Ab occidente & ab auſtro murus Civitatis. A ſtatu eccleſiæ protenditur in Aquilonem emiſsione virgarum circiter ut fertur quindecim. Si quis autem hanc noſtram donationem infringere vel minuere temptaverit ſciat ſe rationem redditurum in die Iudicii, niſi ante digna ſatisfactione Deo & hominibus emendare voluerit. Et hæc teſtium nomina quæ inferius ſcripta ſunt.*

* Forte terminos.

✠ *Ego Coenulfus Rex Merciorum hanc donationem meam cum ſigno crucis Chriſti confirmo.*

✠ *Ego Cuthredus Rex Cant. ſig. crucis confirmo.*

✠ *Ego Aethelheardus gratia Dei archiep' conſenſi & ſub.*

✠ *Ego Aldulf Epiſc' conſenſi & ſubſcripſi.*

✠ *Ego Daneberht Epiſc' con. & ſub.*

Now of all the preſent Churches in and about our City, I finde onely two that were not of the patronage of ſome Abbey or other religious houſe, in or neare neighbouring to the City; and they were S. *Martin* without, and S. *Alphege*.

phege within the walls of the City, both appertaining to the See of *Canterb.* Of S. *Martin* I have ſpoken enough already, on a former occaſion. Leaving that then I will make to (the other) S. *Aelphege*, where I meet with the following monuments.

S. Aelphege.

In the Chancell.

John Piers.

In Maidſtone natus jacet hic Ion. Piers vocitatus
Eccleſiæ Rector Alphegi martyris almi.
Cujus protector ſit Deus omnipotens.
Qui legis hæc omnia pro me proſeque labora,
Sic tibi proficies & amicus tu mihi fies.
Cum ſeris a tergo ſator es impavidus ergo.

John Parmenter.

Hic jacet Magiſter Iohannes Parmenter quondam Rector iſtius eccleſiæ qui obiit xx^o *die menſis Octob. Anno Domini* M.D.j. *cujus &c.* This John was *Commiſſary* of *Canterbury*, in his time, and Parſon of Adiſham in *Kent.*

Robert Proveſt.

Here lieth Sr Robert Proveſt Parſon of S. Alpheys, which died the 22th day of Ianuary, Anno Dom. 1487. *Mercy Ihu'.*

John Lovelych.

Es teſtis Chriſte quod non jacet hic lapis iſte
Corpus ut ornetur ſet ſpiritus ut memoretur.

Hic jacet Mr Iohannes Lovelych bacallarius in Legibus quondam rector iſtius eccleſiæ, qui obiit 6. die Sept. Anno Dom. 1438. *Cujus &c.* This man was in his time *Regiſter* of the Archbiſhops *Conſiſtory* at *Cant.*

Richard Stuppeny.

Here lieth Richard Stuppeny bachelor of both lawes, who had by his wife Catherine 2 ſonnes and 4 daughters, and departed this life the ſixteenth day of Novemb. 1596.

Lo here a view of thine eſtate is ſet before thine eye:
For as thou art even ſuch was he who here in grave doth lie.
If vertuous life or faithfull friend could ought prevailed have,
Then ſhould not he who here lieth dead have layed here in grave.
But death will not intreated be, it taketh hold on all:
So that as all men come from earth, ſo to the earth they ſhall.
Yet this the comfort is of them which now to Chriſt pertain,
That dying they do die to live with Chriſt for ay to reigne.

This

This *Richard Stuppeny* was in his time a Proctor of *Canterbury*.

In the South-Chancell.

Here lieth Henry Gosborne cetezen and Alderman of the towne of Canturbury, and fower yeares at ſundry times Mayre of the ſame Cety the which deceaſed the 22th day of April, the yeare of our Lord 1522. on whoſe ſowle &c. Henry Gosborne.

This worthy Patriot by his will [1] gave twenty marks (a large legacy in thoſe dayes) towards the repairing of the City-walls, at ſuch places as the Abbat of S. *Auguſtine*, and the Maior of the City ſhould aſſigne. It appeares by and upon his monument that he had 2. wives, and by them 25. children, whereof ten were ſonnes. *Robert Gosborne* his brother lieth hard beſide him. [1] In Regiſt. conſiſtor. Cant. Robert Gosborne

In the ſame Chancell.

Richardus Engeham de magna Cherte reliquit hanc lucem 7. die Feb. Anno Dom. 1568. cujus animæ &c. Richard Engeham.

Qui tumulos cernis cur non mortalia ſpernis?
Tali namque domo clauditur omnis homo.

In the body.

Pray for the ſawlys of Iohn Caxton and of Ione
And Iſabel that to this Church great good hath done
In making new in the Chancell
Of Dexkys and Setys aſwell
An Antiphon the which did bye
With a table of the Martyrdome of St Alphye
For thing much which did pay
And departed out of this life of Octobre the 12. day.
And Iſabel his ſecond wiff
Paſſed to bliſſe where is no ſtrife
The xij^t day to tell the trowth
Of the ſame moneth as our Lord knoweth
In the yeare of our Lord God a thouſand fower hundred fowerſcore and five.

Iohn Caxton and *Ioane* his wife.

Hic jacet Iohannes Colſol quondam clericus parochialis iſtius eccleſiæ Iohn Colſoll.

eccleſiæ qui obiit 28. die menſ. Maii A. D. 1500. & anno gratiæ, cujus animæ &c.

Nicholas Reve. *Hic jacet Nicolaus Reve quondam Civis & Wexchandler Cantuar. qui obiit 28. die menſ. Decemb. 1431. cujus &c.*

On the ſecond Piller from the Weſt end

Thomas Prude.

Gaude Prude Thoma
Per quem ſit iſta columpna.

With his coat of armes engraven (as the reſt) in braſſe. He lived in *Ed.* 4. dayes, and by his Will [m] appoints to be buried by *Chriſt-church* porch, and therein gives as much as will build a pillar in this Church, and 5 marks to Chriſt-Church works *anno* 1468.

[m] *In Regiſtro memorato.*

In the Weſt-window.

Edmund Staplegate and Ellenor his wife. *Orate pro animabus Edmundi Staplegate & Ellenoræ at Pytte uxoris ejus.* This man who took his name from his place of habitation which was *Staplegate* in this Pariſh, was in his time namely in *Ed.* 3. dayes diverstimes one of the Bayliffs of our City: of whom ſee more in *Stablegate.*

In the Weſt-wall, without.

Agnes Halke.

O ye good people that here go this way:
Of your charite to have in remembrance
For the ſowle of Agnes Halke to pray
Sometime here of acquaintance.
In this Churchyard ſo was her chance
Firſt after the hallowing of the ſame.
Afore all other here to begin the dance
Which to all creatures is the loth game.
The Tuiſday next before Pentecoſt
The yeare of our Lord M. Dc. *and two*
Whoſe ſoule Ihu' pardon that of might is moſt.

Having now done with S. *Aelphege*, let us on and ſurvey the reſt. Whereof three, to wit, S. *George*, S. *Mary Bredman*, and S. *Peter* anciently were as they ſtill are of the patronage

patronage of *Chriſt-church*, as were likewiſe whileſt they ſtood, two other, *viz.* S. *Michael* of *Burgate*, and S. *Mary* of *Queningate*: all which 5, together with S. *Sepulchres*, were confirmed to it by Bulls of Pope *Alex.* 3. and divers ſucceeding *Popes*, and every one of them anciently paid [n] to it a ſeverall annuall penſion, as S. *George*, 5ˢ. S. *Mary Bredman*, 6ᵈ. S. *Peter*. 6ˢ. 8ᵈ. S. *Michael*, 2ˢ. and S. *Sepulchres*, 12ᵈ. But let us on to the reſt: whereof ſix, *viz.* S. *Mary Magdalen*, S. *Andrew*, S. *Mary Caſtle*, S. *Mildred*, *All Saints* and S. *Paul* belonged to S. *Auſtins*, and whileſt it ſtood, alſo S. *Iohns*, and ſometime S. *Margaret*. Three *viz.* S. *Dunſtan*, *Holy Croſſe of Weſtgate*, and S. *Mary of Northgate*, to S. *Gregories*. One *viz.* S. *Mary Bredin*, and whileſt it ſtood Sᵗ *Edmund of Ridingate* to the *Nonnes* of S. *Sepulchres*: and one alſo, to wit S. *Margaret* to the Hoſpitall of *Poore Prieſts* of later time, as formerly to S. *Auſtins*. I will begin with thoſe belonging to the *Cathedrall*. And of them firſt with S. *Georges*: in the Chancell whereof you may reade upon a grave-ſtone the following Epitaph

[n] *Liber eccleſ. Cant.*

Sᵗ *George.*

Hic requieſcit Dominus Iohannes Lovell quondam Rector iſtius eccleſiæ, qui obiit 24. die menſis Aprilis Anno Domini 1438. Cujus &c. Iohn Lovell.

Which one is the onely monument of any antiquity that I finde there. I paſſe therefore hence to S. *Mary Bredman*. Sirnamed (I take it) to diſtinguiſh it from other *Maries* in and about the City; and ſo ſirnamed, I conceive, and ſo have ſaid before, becauſe of the Bread-market kept beſide it, as it is (we ſee) to this day. It was (as I have elſewhere alſo noted) anciently in Latine called *Eccleſia S. Mariæ Piſcariorum*, and in *Engliſh*, S. *Mary Fiſhmanschurch*, from a fiſh market thereby. But yet more anciently and before all this *Eccleſia* S. *Mariæ de Andreſgate* [o], from that place hard by it where the 4 wayes meet at S. *Andrews-Church*, of old called *Andreſgate*, to ſay, *Andrews-gate*. Whence the Inne, now the *Checquer*, an houſe from great antiquity belonging to Chriſt-Church, in the elder Rentalls thereof ſtands

Sᵗ *Mary Bredman*.

[o] *Lib. eccleſ. Cant.*

deſcribed to be ſituate by *Andreſgate*. But enter we the Church, and we ſhall there finde ſome ancient monuments, as

In the Chancell.

Thomas Alcock. *Orate pro Thoma Alcock quondam Rectore iſtius eccleſiæ qui obiit in die ſanctæ Crucis Anno Domini* 1500. *Cujus animam ſalvet paſsio Chriſti.*

Robert Richmond. *Orate pro anima Domini Roberti Richmond olim hujus eccleſiæ Rectoris, qui obiit anno Domini* 1524. *decimo octavo die Iulii.*

In the Body.

William Megg. *Here lieth William Megg ſometime Alderman of this city which deceaſed the firſt day of Ianuary Anno Domini* 1519. *On whoſe ſowle &c.*

St *Peter.*

Whence *Wever* hath taken theſe monuments.

Thomas Ikham and Ioan his wife. *Thomas Ikham & Ione ſa femme giſoint icy*
Dieu de ſalmes eit mercy.----1400.

William Ikham. *Hic jacet Willielmus Ikham quondam civis & Balivus Civitat. Cantuar. qui obiit----Iulii----*1424.

William Septvans. *Orate pro anima Wilhelmi Septvans militis & Eliſabethe ux. ejus.*

Iohn Bigg and Conſtance his wife. He mentioneth another; of one *Iohn Biggs* but imperfectly. I balk his, and ſet it out of new: from the *Windowes*

Orate pro bono ſtatu Iohannis Bigg armigeri ac Aldermanni Civitatis Cant. & Conſtantiæ conſortis ſuæ, qui me vitrari fecerunt, Anno Domini 1473.

In the next window.

William Bygg and Ioane his wife. *Et ſpecialiter pro bono ſtatu Willielmi Bygg-------Civitatis Cant. & Iohannæ conſortis ſuæ, & pro animabus parentum ac benefactorum eorum qui hoc lumen------Anno Dom.* 1468.

This *William Bigg* was he (I take it) that with *Iohn Coppyn* of *Whitſtable*, built our Market Croſſe at the Bulſtake: and gave x *lib.* towards the new building of St *Georges*-gate, whereof before.

In

In the Chancell.

Hic jacet Dominus Iohannes Colley quondam Rector iſtius ecclesiæ, qui obiit 22. die menſis Feb. Anno Domini 14 8. *Cujus &c.* This man (it ſeems) built the *Chancell-window*, for in the foot thereof is or lately was legible. *Per Iehan Collay qui eſtoit Perſonicy.* Iohn Colley.

In the body.

Hic jacet Magiſter Iohannes Syre quondam Rector eccleſiæ Sancti Petri Cant. qui obiit in feſto Sancti Pauli ad vincula, Anno Dom. 1436. *cujus &c.* Iohn Syre.

As a thing worthy a monument, a *Memorandum* at leaſt, let me acquaint you that *anno* 25. *Ed.* 3. the Parſonage houſe of this Church was given to *Thomas* the then Rector, by one *Richard Langdon* of *Canterbury*, with licence of the King [p]. [p] Lib. Eccleſ. Cant.

St *Michael* of *Burgate* and her *Chapell* S. *Mary* of *Queningate* are both down and gone: and ſo farre from yeelding any monument of others, that they rather ſtand in need of one for themſelves, leaſt they be quite forgotten, both name and place.

Having done with the Churches, by right of Patronage, belonging to *Chriſt-church*, let us proceed to thoſe of S. *Auſtins*. Out of all which the Abbey anciently had and received certain annuall penſions [q], to wit out of St *Mildreds* 10^s. St *Mary Caſtle* 12^d. St *Iohn* 6^d. St *Margaret* 3^s. *All Saints* 12^d. St *Andrew* 12^d. St *Mary Magdalen* 12^d. and S. *Paul* 3^s. Which together with the like in other Churches of their patronage in the Dioceſſe, *Robert* the Abbat and his *Covent anno Domini* 1242. in conſideration of a valuable recompenſe another way did releaſe and relinquiſh. [q] Thorne In vitis Abbat. S. Auguſtini.

St *Mary Magdalen.*

Hic jacet Iohanna filia Iohannis Hache quondam uxoris Henrici Lynde de Cant. quæ obiit 21. *die Novemb. Anno Domini* 1417. Ioan Hache.

Chriſtofer Alcock. *Hic jacet Chriſtoferus Alcock Draper qui obiit 3. die menſ. Septemb. Anno Domini 1492.*

Sybell Orchard. *Here lyeth buried the body of Sybell Orchard Widow, late the wife of Mr. Libby Orchard late of Mounckton Court, in the Iſle of Thanet deceaſed, which Sybell dyed the 12. day of March. Anno Domini 1586.*

One *Richard Wekys* of this Pariſh, a Butcher, in the yeare 1471. by his Will[t] was a great benefactor to this Church, as if you ſearch the office you may finde by his Will there. The Steeple of this Church was new built in the yeare 1503. towards which at that time (as I finde by his Will[t]) one Sir *Harry Ramſey* of S[t] *George* gave ſixe ſeames of lime. Concerning the ſtopping up the *Chancell*-Window of this Church, I finde that in the yeare 1511. a preſentment of the matter was made to Archbiſhop *Warham* in a viſitation of his in theſe words: *viz. That Iohn Fiſh hath joyned his houſe to the Church by a dormant to the hurt of the Church, and the light of the Church is ſtopped by it. Fiſh* being called into queſtion for it, compounds with the Church Wardens, who the yeare following judicially appeare and acknowledge it[u].

[t] *In Regiſt. Conſ. Cant.*

[t] *In Regiſt. Dom. Archid. Cant.*

[u] *Ex Regiſtro Warham.*

At a viſitation holden *Anno* 1560. it was by the ſworne Officers of this Church preſented as followeth, *viz. That there doth belong to the Parſonage houſe a piece of ground called Maudelen croft, which is and hath beene wrongfully detained by Mr Hyde Auditor of Chriſt-Church, to the great impoveriſhing of the ſaid Parſonage*[*]. By other Records[*] I finde this ground to lye in the Pariſh of S[t] *Martin*, that it was *Northward* bounded with the ſtreet, and *Southward* with certaine Lands of S[t] *Auſtins*, and that the Parſon of this Church paid for it 4[s] *per annum* to the Hoſp. of S[t] *Iacob*, as I finde in a *Chantery*-Booke.

[*] In *Archivis Conſ. Cant.*

[*] *Lib. Cameræ Civitatis.*

S[t] *Andrew.*

Edward Bolney. *Of your charity pray for the ſoule of Edward Bolney Eſquire which deceaſed the ſecond day of Ianuary in the yeare of our Lord God*

God 1517. whoſe ſoule, &c. you ſhall finde him in the Catalogue of our Maiors.

Here lyeth buried the body of Stephen White Citizen of this City and the firſt Ironmonger that ever was dwelling in the City of Canterbury who deceaſed the 28th. of May Anno Domini 1592. &c. Stephen White.

In the Windowes.

Orate pro anima Domini Willielmi Mellroſe rectoris eccleſiæ ſanctæ Mariæ de Bredman. By it is his Device, being *W. M.* with a *Roſe* over head. William Mellroſe.

Orate pro anima fratris Iohannis Fanting Rectoris ſanctæ Mariæ de Bredyn. With his Picture, and *Det mater Chriſti Fanting Iohn gaudia cæli.* Iohn Fanting.

Theſe haply were benefactors to this Church about the ſame time that one *Thomas Petyt* of this Pariſh was, who in yeare 1498. by his Will[u], gave five markes to the making of a new Steeple, and a new Roofe to this Church, like as did one *Iohn Swan*[x] another Pariſhioner there at the ſame time, and an Alderman ſometime Maior of the City, *viz.* lxvj*s.* viij*d.* *factura novæ teſtudinis & campanilis ibidem, cum contigerit de novo fieri,* as his Will expreſſeth it. It was preſented to Archbiſhop *Warham* at his viſitation holden *Anno* 1511. *Quod Maior & Communitas Civitatis Cantuar. ſubtrahunt decimas & oblationes ratione opellarum fori piſcarii in dicta parochia ſcit. debitas eccleſiæ ſupradictæ.* But the Chamberlaine of the City appearing and in the Townes behalfe denying the preſentment to be true, it doth not appeare that the matter proceeded any further[y]. Here was ſometime a *Chantery* for *William Butler.*

[u] *In Regiſt. Dom. Archid. Cant.*

[x] *In cod. Regiſt.*

[y] *Ex Regiſtro Warham.*

St Mary Caſtle.

So ſirnamed for diſtinction ſake, from the other *Maries* of the City. This Church hath lyne long deſolate: and the Chancell onely, to the repaire whereof one *Roger Ridley An.*

1470. by his Will gave 4l.) is left ſtanding of it. Time was it was as abſolute a Pariſh Church as any about the City, and in time of Popery, no doubt for it Tutelar Saints ſake fared well and flouriſhed, the change of the times in that point being very probably a maine cauſe of the Churches decay and deſolation. For offerings, altarages and the like profits whereof the living did mainely conſiſt, and whereby the incumbent conſequently chiefly ſubſiſt, being (as the *Reformation* would) withdrawne, there was not otherwiſe a competency for him to ſubſiſt by, which made it be deſerted. S^t *Auſtins* Abbey, before the diſſolution, having the patronage, both of it and St *Iohns*, another Pariſh Church not farre diſtant from it now in a manner forgotten, this latter, with the conſent of the Patron, was by the Prior and Covent of Chriſt-Church, in a vacancy, *Anno* 1349. united to the former [z]. Both which united Churches and Pariſhes ſince their deſolation tacitely devolved to St *Mildreds*, and have beene reckoned of that Pariſh, untill now very lately this of St *Mary Caſtle* is begun to be divorced againe from it by having a particular incumbent preſented & inducted into it. A word or two more of St *Iohns* and I leave them both. It ſeemes the Pariſh was of ſmall extent, and ſo the living was according, poore and meane. For Records [a] doe call it *Eccleſia ſancti Iohannis dicti pauperis*. The Church ſtood much about the upper end of that Lane leading from *Caſtle*-ſtreet, which at this day we call, the back-lane, but was from thence anciently called St *Iohns* Lane [b]. It being come into private hands is (they ſay) and hath been of a long time profaned into a *Maulthouſe*, or the like. Saint *Lawrence* booke makes mention of ſome portions of Tithes belonging to this Church: thus. *Item prædict' Hoſpitale percipit totam decimam de 4 acris terræ in Marketfield, & Rector ſancti Iohannis Cantua. percipit de 2 acris, 8 garb. & de aliis 2 acris, 7 garb. in toto 1 copp. Item præddict. Hoſp. percipit duas partes decimæ de 6 acris terræ capit. ad ſtoneſtreet verſ. South & parvam ſemitam verſ. North. Et Rector ſancti Iohannis Cant. percipit tertiam partim decimæ.* One *Henry Plaice* was found dead in *Cant.* by

[z] *Lib. eccleſ. Cant.*

[a] *Liber memorabilis.*

[b] *Rental vet. eccleſ. Cant.*

Anno 5. Ed. 3.

by a fall from a ladder as he was in tyling St *Iohns* Church in *Cant.* ſay the Crowne rolles.

The Pariſhes of St *Andrew*, St *Mary Magdalen*, and for a while St *Paul* which before the Diſſolution buried at St *Auguſtines*, ſince the Churchyard there was withdrawne, in lieu thereof, I take it (this St *Mary Caſtle* Church being of that Abbies patronage) had this Churchyard aſſigned them for the buriall of their dead there; a priviledge wherein St *Mary Bredmans* Pariſh did and doth (but by what right, that being of the patronage of Chriſt-Church, I know not) communicate with the reſt, but all or ſome part of the benefit ariſing by the burialls there went and goeth to the poore of *Mayners* Spitle, who in reſpect thereof anciently kept it in repaire, and for default thereof *An.* 1560. were preſented [c] from St *Andrewes*. Since which time the caſe is altered, each Pariſh keeping their part of the encloſure.

[c] *Ex Archivis Conſ. Cant.*

St *Mildred.*

This Church, and a great part of the City (as *Stow* hath it in his Summary) was burnt in the yeare 1246.

In the Windowes.

Orate pro anima Richardi Atwood. In a very ancient Character. A family of this name anciently dwelt in this Pariſh, being houſed in *Stour-ſtreet*, where one *Thomas Atwood* that lived in *Hen.* 8. dayes, dwelt and (being foure ſeverall times Maior of the City) kept his Maioralty. The ſame man here built the South-ſide Chancell or Chapell, for a peculiar place of Sepulture for himſelfe and his family, divers of whom lye there interred, under faire grave-ſtones, ſometimes inlaid with braſſe, all not worne but ſhamefully torne away, even founders and all: who yet hath a remembrance left of him in the glaſſe, *viz.* *Richard Atwood*

Orate pro animabus Thomæ Wood armigeri cuſtodis contra rotular. Hoſpitii reverendiſsimi patris in Chriſto Domini ---. Maioris *Thomas Wood and Margaret his wife.*

--------*Maioris hujus Civitatis, qui in honore Ieſu hanc capellam fieri fecit, & Margaretæ uxoris ejus filiæ Iohannis Moyle armigeri. Orate pro eis.*

In the Windowes.

Iohn Boold. *Magiſter Iohannes Boold*----

Iohn Mawny. *Dominus Iohannes Mawny*----

Robert Bennet. *Orate pro animabus Roberti Bennet & Criſt*-----

Iohn Boys. *Orate pro animabus Iohannis Boys*:-----

Iohn Pocat. *Orate pro animabus Iohannis Pocat, & Iohannis Pocot filii ejuſdem.*

Iohn Stulp. One *Iohn Stulp* (it ſeemes) as a benefactor, had a great hand in making divers new pewes in this Church, as appeares by his name upon them.

[d] Perambul. of *Kent*. in *Cant.* At this place *Lambert* [d] ſaith, there was long ſince an Abbey. (S[t] *Mildreds*, ſaith he, *in the South-ſide of the City long ſince* (but not lately) *an Abbay*.) But ſurely he is miſtaken, and that hence, as I conceive. In the ſiege, ſurpriſall and ſacking of our City by the *Danes* in the dayes of King *Etheldred*, amongſt other perſonages of note that are ſtoried to have beene lead captive by them, one *Lefwine* (whom ſome call *Leofrune*) the Abbeſſe of S[t] *Mildred*, is named for one. Now this happening to be done at *Canterbury*, and ſhe ſtyled an Abbeſſe, and that of S[t] *Mildred Canterbury*, as in *Harpsfield*, M[r] *Lambert*, it ſeemes, finding in *Canterbury* a Pariſh Church of that name, ſuppoſed it had ſometimes been that Abbey whereof *Lefwine* or *Leofrune* in the Deanes time was Abbeſſe, whereas indeed ſhe was Abbeſſe of S[t] *Mildreds* minſter in the Ile of *Thanet*, and the laſt Abbeſſe of the ſame. So *Thorne* and from him *Reyner* in his *Apoſtolatus Benedictinorum* [e] will both tell you.

[e] *Tract. 1. Sect. 2. pag. 62.*

All Saints.

This Church affoords no ancient Monument with an Inſcription or Epitaph. Yet I finde ſome men of good note buried

buried there. Amongſt the reſt one *Roger Brent* ſometimes an Alderman and thrice Maior of *Canterbury* who by his Will[f] dated *Anno* 1486. gave unto the City his Meſſuage called Stone-Hall in this pariſh, the houſe (I take it) wherein Mr *Delme* lately dwelt. *Roger Brent.*

[f] *In Regiſt. Conſ. Cant.*

This Churches Cimitery was acquired and laid to it but of late dayes as it were. For in *Hen.* 3. dayes, and (long after that) in *Ed.* 3. dayes too, it was in private hands, as I finde by ſeverall Deeds of thoſe times, and did anciently belong to *Eſtbridge* Hoſpitall, in part at leaſt[g].

[g] *Lib. Hoſp. de* Eſtbridge.

St *Paul.*

In the Chancell-Windowes-foote is this remembrance of Mr *Hamon Doge*, in an ancient Character or letter. *Magiſter Hamo Doge.* He was a man of note in his time, lived in *Hen.* 3. reigne, was the *Archdeacon* of *Canterbury* his Officiall[h], and the laſt Parſon of this Church. For which *Thorne* is my Author, who ſaith, that *Anno quo ſupra* (which was 1268) *ordinatio vicariæ ſancti Pauli facta fuit per magiſtrum Hugonem de mortuo mari per aſſenſum Domini R. Abbatis, & magiſtri Hamonis Doge ultimi Rectoris ibidem.* Fifteene yeares he had and held the Aldermanry of *Weſtgate*, and then paſſed it over to the Abbey of S^t *Auſtins*, who infeoffed one *Nicholas Doge* with it[i]. The ſame *Hamon* founded the Chartery in this pariſh, whereof I have formerly informed you. *Hamon Doge.*

[h] *Lib. S.* Radegundis.

[i] *Ex Archivis terris London. 4. & 9. Ed. 1.*

In other of the Windowes.

Orate pro Ricardo Wavere. *Richard Wavere.*

Orate pro anima Iohannis Stace, & Conſtanciæ uxoris ejus. *Iohn Stace.*

Orate pro animabus Iohannis Gale & Chriſtine uxoris. *Iohn Gale.*

Orate pro animabus Georgii Wyndbourne generoſi & Katherinæ uxoris ſuæ, qui quidem G. obiit. 5°. die Ap. A°. Dom. 1531. quorum &c. *George Wyndbourne.*

Orate pro animabus Richardi Berne & Iohannæ uxoris ejus. *Richard Berne.*

Thomas Pollard. *Orate pro animabus Thomæ Pollard. & Io.----*

Againſt a Pillar.

Edmund Hovynden. *Sub iſto marmore tumulatur corpus Magiſtri Edmundi Hovynden quondam vicarii hujus eccleſiæ, qui obiit 23. die Iulii 1497. Cujus &c.*

By the South-wall.

Iohn Twyne. *Epitaphium Iohannis Twyne armigeri qui obiit 24. Novemb. 1581.*

Clauditur hoc tumulo Iohannes ille Tuuynus,
Qui docuit pueros verba latina loqui.
Quique urbem hanc rexit Prætor turbante Viato
Rem populi & Regni ſeditione vafra.
Huic Deus in Chriſti mundato ſanguine donet
Læta reſurgenti Lector idemque tibi.
Vivit Dominus.

Of theſe, *Richard Berne*, by his VVill[k] dated *anno* 1461. full of pious and charitable legacies, gave x *lib.* towards the repair of this Church at that time in great want thereof. *Item lego* (ſaith he) *eccleſiæ Sancti Pauli pro reparatione operum ejuſdem eccleſiæ locis maximè indigentibus* x *lib. deliberandas per executores meos ſeptimatim ſicut denarii prædicti expendi poſsint in operibus prædictis.*

[k] *In Regiſt. D. Archid. Cant.*

Becauſe of ſome ancient and late differences between the City and S^t *Auſtins*, touching the extent of the Cities Franchiſe or libertie hereaway, to help cleare the doubt, my *Appendix* ſhall give you a copy of an ancient compoſition, whereby this difference was in part compoſed between them. And there alſo you may finde a copy of the ordination of this Churches Vicarage.

Vide pro Scriptura 24. in Appendice.

And now having done with the Churches in and about our City of S^t *Auſtins* patronage, I come to thoſe next belonging to St *Gregories. viz. Northgate, Weſtgate* and St *Dunſtans.*

St *Mary*

St *Mary Northgate.*

Hic jacet Galfridus Holman armiger qui obiit 24. die menſis Ianuarii. Anno Dom. 1478. *Cujus &c.* Geffery Holman.

Hic jacet Walterus Garrade nuper Vicarius iſtius eccleſiæ, qui obiit 26. die menſis Auguſti Anno Dom. 1498. *cujus &c.* Walter Garrade.

Upon a plate ſet in the North-wall.

All ye that ſtand upon my corſe Ralfe Browne.
Remember that late Ralf Browne I was.
Alderman and Mayre of this Cite.
Ieſu upon my ſoule have pite.

For the time that this man lived in, ſee my *Catalogue* of the *Maiors.*

Archbiſhop *Stratford* in the yeare 1346. with conſent of the Prior and Covent of St *Gregories*, Patrons of this Church, erecting a Vicarage here, endowed the ſame in ſuch manner, as by the *ordination* or *compoſition* thereof extant in *my Appendix* ſhall be fully ſhewed. *Scriptura* 26.

Holy croſſe of Weſtgate.

Hic jacet Stephanus Mathew quondam parmarius iſtius villæ qui obiit 5. die Ianuar. Anno Dom. 1442. *cujus animæ &c.* Stephen Mathew.

Hic jacet Dominus Willielmus Hall Capellanus. cujus &c. William Hall.

Hic jacet Robertus Colt quondam pandoxator iſtius villæ qui obiit 6. die Decemb. Anno Dom. 1444. *& Deoniſia uxor ejus quæ obiit----quorum animabus &c.* Robert Colt.

Hic jacet Willielmus Colkyn qui obiit 3. die Aug. Anno Dom. 1440. *cujus &c.* William Colkyn.

Of your charity pray for the ſoules of Iohn Nayler and Robert Nayler his ſonne late Aldermen of the City of Cant. which Robert died the 25. day of Decemb. Anno Dom. 1545. *On whoſe ſoule &c.* you may finde the father in the Catalogne of *Maiors.* Iohn Nayler. Robert Nayler.

Thomas Ramſey. *Orate pro animabus Thomæ Ramſey & Margaretæ uxoris ejus, qui obiit 3. die menſis Maii Anno Dim. 1495.*

Iohn Cornwell. *Hic jacet Iohannes Cornwell dier & Iohanna ac Alicia uxores ejus, qui quidem Iohannes obiit 30. die menſ. Decemb. Anno Dom. 1492. quorum &c.*

Margaret Colpholl. *Of your charitie pray for the ſoule of Margaret Colpholl the wife of Thomas Colpholl, which Marg. died the firſt day of March Anno Dom. 1533. on whoſe &c.*

Iames Hope. *Hic jacet Iacobus Hope Gentleman qui obiit 12. die Decemb. Anno Dom. 1458. cujus &c.*

Chriſtian Crane. *Hic jacet Chriſtiana Crane quæ obiit 22. die menſ. Ianuar. Anno Dom. 1445. cujus &c.*

Iohn Barber. *Of your charitie pray for the ſoule of Iohn Barber and Ione his wife which Iohn deceaſed the xth day of Aprill in the yeare of our Lord God. 1533.*

Thomas Lynd. *Hic----Thomas Lynd primus Maior Cant. & Conſtantia uxor ejus-----Feb. 12. Anno Dom.-----*

Of your charitie pray for the ſoule of William Charnell firſt Chantery Prieſt of Iheſus, which deceaſed the 10th day of Decem. Anno Dom. 1516.

This monument reduceth to my memory (what I have often met withall) the *Fraternitie of Iheſus maſſe* (as they called it) kept of old in this Church. For your better underſtanding whereof, you may pleaſe to know that [1] in our Forefathers dayes there was a Prieſt named *Ieſus Maſſe-Prieſt* maintained within the ſaid Church by the brothers of the ſaid brotherhood with the help and devotion of the Pariſhioners there, which bought and purchaſed divers lands and tenements to maintain the ſame, that is to ſay, one meſſuage and 66 acres of land and merſh lying in Aſh, 6 tenements in this Pariſh, 4 little tenements in St *Dunſtans*, and 2 in *Harbledowne*, at the valuation of them by *H.* 8. Commiſſioners for viſiting of *Chanteries* and the like, found worth

[1] Chantery book.

worth together 11 *lib.* 7ˢ. 8ᵈ. *per annum.* Out of this the Prieſt had for his ſtipend or wages by the yeare with the charges of wax and wine 7 *lib.* And the Pariſh Clerk for ringing to the ſaid maſſe at 6. of the clock in the morning, and for helping to ſing the maſſe had yearely 6ˢ. 8ᵈ. The names of ſuch as were admitted to be of the *Fraterntie* were entered in a bead-roll, and like as thoſe that of old had their names entred in the *Diptycks*, were ſpecially and particularly mentioned and recomended to our *Saviours* mercy by the Prieſt at Maſſe. In *Ed.* 6. time, this and all ſuch *Fraternities* were diſſolved.

As a cauſe or token at leaſt of this Churches name of *Holy Croſſe*, there was ſometime over the porch or entrance into the Church a *Crucifix* or repreſentation of our Saviours crucifixion. *Richard Marley's* Will [m] tells me ſo, who tells me ſo, who therein appoints to be buried in this Church-yard before the Crucifix of our Lord, as nigh the coming in of the *North-dore* there as conveniently can be. And wills his Executors to ſee gilt well and workmanly the *Crucifix* of our Lord with the *Mary* and *Iohn* ſtanding upon the porch of the ſaid North-doore; as his Will hath it, dated 1521. The Crucifix is gone, and the Kings armes ſet up in place of it.

[m] *In Regiſt. Conſ. C 1.*

The Vicarage of this Church was erected and indowed by the ſame Archbiſhop that *Northgate*-Vicarage was. If the ordination thereof come to my hands, I ſhall impart it to you in my *Appendix*. Some of the Vicars of the place lie interred in the Chancell: as

Vide pro Scriptura 27. in Appendice.

Nicholas Chilton, who died *anno* 1400.
Robert Raynhull, who died *anno* 1416.
Patricius Gerard, who died *anno* 1458.

And hard by them one *Clement Harding*, bachelor of law, with theſe lines upon his monument.

Clement Harding.

Multorum cauſas defendere quique ſolebat
Hanc mortis cauſam evadere non potuit
Doctus & indoctus moritur, ſic reſpice finem
Vt bene diſcedas quiſquis es iſta legens.

St *Dunſtan.*

[n] Chantery book.

In a ſide Chapell or Chancell here belonging to the *Ropers* (and [n] wherein anciently two chaplains were of that family maintained to ſing for the ſoules of ſuch of the family as were dead and for the proſperity of their heires living, and had given and allowed to each of them 8 *lib. per annum* for their ſalary or wages, beſide a little tenement, next the manſion place of the *Ropers*, for their habitation) you may finde theſe monuments.

Hic jacet Edmundus Roper qui obiit 11. *die Decemb. Anno Dom.* 1433. *cujus &c.*

Iohn Roper and *Iane* his wife.

Pray for the ſoule of Iohn Roper Eſquire, ſometime generall Attourney to our Sovereigne Lord King Hen. 8. *and Prygnatory of the bench of our ſaid Sovereigne Lord, and for the ſoule of Iane his wife, daughter of St Iohn Hyneux Knight chief Iudge of England, which Iohn died the 7th day of Aprill in the yeare of the incarnation of Ihu' Chriſt* 1524. *on whoſe ſoules and all his anteceſſors ſoules Ihu' have mercy, Amen.*

William Roper and *Margaret* his wife.

Hic jacet venerabilis vir Gulielmus Roper armiger filius & heres quondam Iohannis Roper armigeri & Margaretæ uxor. ejuſdem Gul. filia quondam Thomæ Mori militis ſummi olim Angliæ Cancellarii Græcis Latiniſque literis doctiſsima, qui quidem Gul. patri ſuo in officio prothonotariatus ſupremæ curiæ banci Regii ſucceſsit, in quo cum annis 54. *fideliter miniſtraſſet idem officium filio ſuo primogenito Thomæ reliquit. Fuit is Gul. domi foriſque munificens, mitis, miſericors, incarceratorum, oppreſſorum & pauperum baculus. Genuit ex Margareta uxore (quam unicam habuit) filios duos & filias tres, ex iis vidit in vita ſua nepotes, et pronepotes, uxorem in virili ætate amiſit, viduatus uxore caſtiſsimè vixit annis* 33. *Tandem completis in pace diebus deceſsit in ſenectute bona ab omnibus deſideratus, die quarto menſis Ian. Anno Chriſti Salvatoris* 1577. *ætatis verò ſuæ* 82.

There are other monuments of the *Ropers*, but out of my ſurvey, being not of any Antiquity.

On

On the North-ſide, and Weſt-end of this Church, is a little forlorne Chapell, founded [o] by one *Henry* (ſirnamed) *of Canterbury*, the Kings Chaplaine (as he writes himſelfe) in the yeare 1330. and dedicated to the *Holy-Trinity*, together with a perpetuall Chantery committed to the care and over-ſight of the *Hoſpitall* of *Poore-Prieſts* in *Cant.* who being to reape the profit, were to finde the Chaplaine and undergoe all burthens.

[o] *Lib. Hoſp. Pauperum Sacerdot. Cant.*

Archbiſhop *Reynolds*, in the yeare 1322. erected and endowed the *Vicarage* here. For the firſt ordination whereof and its augmentation afterwards ſee my *Appendix Scriptur.* 28. *&* 29. And now let us paſſe to the Churches ſometime appertaining to the *Nonnery. viz.* S. *Mary Bredin*, and (whileſt it was in being) S. *Edmund* of *Ridingate.*

St *Mary Bredin.*

Hic expectat reſurrectionem mortuorum corpus Iohannis Hales filii Iohannis Hales ſecundarii Baronis de ſcaccario Domini Regis, qui Iohannes Hales filius obiit quarto die Maii Anno Domini 1532. *Iohn Hales.*

Humphrey Hales alſo and *Iames Hales*, others of the family, lye beſide him. Their ſeate was the *Dungeon*, a Mannor continuing to the ſucceſſion to this day. More anciently it was the *Chiches*: of which family one of the firſt, and moſt famous was *Thomas Chich*, that lived in *Hen.* 3. dayes: whoſe name effigies and Coate, being argent, 3 Lions rampant, azure; you ſhall finde ſet up in the Weſt-Window, as the Coate alſo is in ſtone in one Corner of the Chancell of this Church. *Humphry Hales.* *Iames Hales.*

William, the ſonne of *Hamon*, the ſonne of *Vitalis* one of them which came in with the Conqueror, built this Church, as his father *Hamon* did that whither we are going [p], [p] *Lib. Hoſp. S. Lawrentii.*

St *Edmund of Ridingate.*

A Church ſo quite deſolate, as the place is no where to be found.

found. And therefore, and becauſe I have made it the ſubject of my Survey on a former occaſion, I will ſpare all further diſcourſe of it in this place, and come to St *Margaret*, a Church ſometime, by right of patronage, belonging to S^t *Auſtins*, but in the yeare 1271. given to the Hoſpitall of *Poore Prieſts*, as I have at large ſet forth in my Survey of that Spittle.

St *Margaret.*

In the Chancell.

Iohn Winter. *Hic jacet Iohannes Winter bis Maior Civitatis Cant. qui obiit decimo die Novembris* 1470. *cujus animæ propitietur Deus Amen, qui lampadem ante ſummum altare preſentis eccleſiæ in perpetuam memoriam ſanctiſsimi corporis Domini noſtri Ieſu Chriſti illuminari conſtituit.* About which he takes order by his Will[q]. *Quod firma ſive proficuum proveniens de duobus tenement' cum pertinen' apud yrencroſſe in dicta parochia annui valoris* 16^s *ſolvantur cuſtodibus bonorum ejuſdem eccleſiæ annuatim in perpetuum ad ſuſtentationem unius lampadis ardere coram ſummo altare in ſumma cancella dicta eccleſiæ, ac ad acquietandum cimiterium ejuſdem eccleſiæ de* 3^s *provenien' annuatim de eodem cimiterio verſus Prior. & Conventum eccleſiæ Chriſti Cant. & reſiduum dict.* 16^s *fideliter expendatur circa reparationem dictorum* 2 *tenementorum,* as his Will runnes: whoſe words I have propoſed becauſe they give occaſion of ſome further pertinent diſcourſe: as firſt about our Church-yard which it ſeemes was anciently in whole or in part Chriſt-Church land, and indeed I have in the Records there met with an ancient Deed, that bounding out an houſe out of which was given to the Monkes a rent, layes it Eaſtward to St *Margarets* Church: Chriſt-Church afterwards parting with her intereſt, was (it ſeemes) conſidered with 3^s a yeare for it. Another thing is the *Iron-croſſe* there ſpoken of. Some that *Tierne-croſſe.* would ſpeake or write it ſhort called it *Tierne-crouch*, or *Tierne-croſſe*. It ſtood and that within memory of man, at the meeting of the foure-ſtreets in this pariſh, whereof one leads

[q] *In Regiſt. Dom. Archid. cant.*

to

to the *Caſtle*, another to *Bridewell Hoſp.* a third to *Ridingate*, and the laſt up the City to the *Cathedrall*. It gave name to the whole quadrangle there, and the houſes thereaway are in ancient Deeds [r] deſcribed to be ſituate *apud Tierne*, or *apud Tierne-crouch*. So is that corner houſe there ſtone-built moſt: what, out of which iſſueth a certaine yearely rent to Chriſt-Church [s]. So where you ſee the two houſes of this *Iohn Winters* guift, being thoſe very two which of late Alderman *Watſon* (who purchaſed them from the Crowne to which they eſcheated of old becauſe given to ſuperſtitious uſes) by his Will freely gave unto the City to the uſe of poore people; But let us on.

[r] *Lib. Hoſp. Paup. Sacerd.*

[s] *Rental. eccleſ. Cant.*

Here lyeth the body of Leonard Cotton Gent. who was Sheriff of the City of Cant. in the yeare of our Lord 1563. *in the time of Thomas Giles Mayor, and was afterward himſelfe Mayor of the ſame City in the yeare of our Lord* 1579. *and departed this life in the yeare of God the* 24th *of Aprill* 1605. *being of the age of* 80. *yeares.* I have remembred him before in *Maynards*-Spittle. *Leonard Cotton.*

Pray for the ſoules of Thomas Fort and Elizabeth his Wife. On whoſe ſoules, &c. *Thomas Fort.*

Hic jacet Iohonnes Hosbrand & Iohanna ac Iohanna uxores ejus, qui quidem Iohannes obiit 1° *die Octob. Anno Domini* 1452. *quorum animabus &c.* *Iohn Hosbrand.*

Richard Prat lyeth buried here
Sometime of Cant. Citizen and Draper
And Alice his wife, &c. you ſhall finde him in the Catalogue of *Maiors*. *Richard Prat.*

Here are no other ancient Monuments now extant. Some more have beene, but the braſſe is gone. Haply amongſt thoſe, one was for *Iohn Broker* of this Pariſh, in his time an Alderman, and twice Maior of our City, who by his Will [t] dated *Iohn Broker.*

[t] *In Regiſt. Conſ. Cant.*

dated *Anno* 1521. appoints to lye before St *Iohns* Altar. To underſtand him, I muſt tell you that, as this Church hath a double, or either-ſide Ile and Chancell, ſo the one. i. the South Chancell or Chapell was dedicate to St *Iohn*, and the other to our Lady: each of which had it proper Altar now removed, the Officialls Court taking up the place of our Ladies, a tribunall-ſeate firſt erected and ſetled there in the yeare of our Lord 1560[u]. I have the rather made mention of this *Iohn Broker* becauſe of his liberality to the City, to the Maior and Communalty whereof and their Succeſſors for ever he gave two houſes, the one in Saint *Mary Caſtle*-Pariſh, the other at the *Waterlocke* in this Pariſh. For which excuſe me if I thinke him memorable.

[u] *Lib. act. pens Regiſt. Domini Epiſc.*

On the North-ſide of this Church our City hath her Fiſh-market, and long hath had of my knowledge from good record, about 100 yeares: but anciently all or ſome part of the ground was the Parſons of this Church. *Sciant &c.* (ſaith a Deed in the Leiger of *Poore-Prieſts* Hoſp. as ancient as about the firſt of *Hen.* 3. reigne) *quòd ego Rogerus filius Henrici de Northamtona & Chriſtiana filia Andreæ Flandrenſis conceſsimus & confirmavimus illam donationem & conceſsionem quam Alexander de Glovernia fecit Deo & eccleſiæ beatæ Margaretæ & Iohanni Rectori ejuſdem eccleſiæ ac ſucceſſoribus ſuis de quadam terra juxta prædictam eccleſiam ex parte Boreali ante domum Iohannis Turre inter regiam ſtratam & venellam ante domum quæ fuit quondam Iohannis Pikenot & extenditur verſus piſtrinum Durandi vinetarii, &c.* I fall not upon this, any way intending to diſturbe the quiet of our Cities Title to this peece of ground, nor ſo much regarding the thing given, as it bounds, and of them chiefly, what it calls *venella ante domum quæ fuit quondam Iohannis Pikenot*. Here then fixing a while, let me tell you firſt, that this *venella* was a Lane which ſometime lead by the backe-ſide of the now fiſh-market ſtreight on till you come into the *High-ſtreet*, opening into the ſame, much-what over againſt the now Checquer-gate. And was then called *Pikenot*-alley, you may ſee from whence, namely from one *Pikenot* in his time a man of note, living or dwelling by

Pikenot-alley.

by it: It being a very common practice with our Anceſtors to call their lanes by their names, who were knowne, and eminent men, and either dwelt in them or at one end of them. Hence (to begin with that) *Canterbury-lane* tooke name firſt from a family of *Canterburies* ſomtime dwelling in or neer the ſame. The name of a lane hard by it in that Pariſh which we call *Shepeſhunklane*, but ſhould call *Sepeſonke-lane*, had a like originall, namely from one of that name an inhabitant there. A lane in St *Peters* Pariſh over againſt the Church called of old *Pocockſlane* tooke name from the like occaſion. So did alſo that lane in St *Margarets* which we at this day call *Hawkes-lane*, but was anciently knowne by the name of *Willardſlane*. As likewiſe did a laue ſometime in St *Mildreds*-Pariſh, now loſt, opening at the one end into *Stour-ſtreet*, at the other againſt the *Chapell*-Church-yard, to this day remembred by the name of *Ballock-lane*. For the ſame cauſe was that lane in St *Andrews* Pariſh which we call *Angell-lane*, anciently called *Sunwineſlane*, afterward *Sulcockſlane*, after that *Clements-lane*. Hence laſtly, another lane ſometime in St *Peters* Pariſh, now loſt, opening againſt the blacke-Friers gate there, was called *Cokins-lane*: and whether the lane late at the one end opening into the middle of *Caſtle-ſtreet*, and into *Stour-ſtreet* at the other, in Saint *Mildreds* Pariſh, by name (as uſually called) *Ware-lane*, which the late Mr *Thomas Cranmer* bought of the City, did take it name from hence or not, from one *Ware*, I meane, that had his habitation by it, though it be uncertaine, yet is not unlikely that it did. But enough of theſe things. One word more of the *Fiſh-market*. Certaine old verſes made in commendation of ſome Cities of this Kingdome ſingular in affording ſome one commodity or other, commend of *Canterbury* for her Fiſh, wherewith indeed, by reaſon of the Seas vicinity, as *Malmesbury* hath long ſince obſerved, her market is ſo well ſupplyed, as none that know the place will thinke the *Poet* flattered her. The verſes are theſe.

Canterbury-lane.

Sepeſonkelane.

Pocockſlane.

willardſlane.

Ballock-lane.

Sunwineſlane.

Salcockſlane.

clements-lane.

Cokins-lane.

Warelane.

Testis est London ratibus, Wintonia Baccho.
Herefordeque grege. Worcestria fruge redundans.
Batha lacu. Sarumque feris. Cantuaria pisce, &c.

Tithes how paid in *Canterbury*.

Having now done with the *Churches*, a word or two of their indowments in generall, I meane in Tithes. The custome and manner of payment whereof at this day, whether prediall or personall is not in kinde, but by and according to the rents of houses, *viz.* after the rate of x^d^. in the noble, quarterly payable. This I say is the present generall custome of tithing throughout our City, one Parish (St *Andrew*) onely excepted, where, but why I know not, the custome is to pay somewhat more, *viz.* x^d^. ^ob^ in the noble. How long this custome hath beene in force with us I finde not, but by Records in the Archbishops Registry to be found Copied in mine *Appendix*, it will appeare that anciently our Clergy of this City were at like passe for their Tithes and offerings with their brethren the Clergy of *London*: and did pertake with them of their custome, which how long afterward it did continue, or when or wherefore it ceased and was changed and abated into the present manner of Tithing; and whether or no, parsonall Tithes were then paid beside (as *Linwoods* opinion is they ought to be, this being, according to him, a prediall Tith) I no where finde. But I perswade my self that parsonall Tithes were likewise paid, and that because that almost every testator as well of City or Countrey gave satisfaction more or lesse by his Wil to the Parish Priest, for his Tithes forgotten or neligently paid; wch I conceive could not easily happen in this certaine kinde of payment. Yet I rather then otherwise suppose these privy parsonall Tithes seldome or never drawne from the parishioner by any legall compulsory way, or by any course taken for their recovery in *foro exteriori*, but by other meanes in those times as prevalent; one, the calling the parishioner to accompt for them in *foro conscientiæ*, at the time of confession and shrift (one cause haply of their name of privy Tithes;) another, the much

Vide pro Script. 29. & 30. in Appendice.

Parsonall Tithes.

Privy Tithes.

much affrighting danger to incurre the greater curſe pronounced, and (which confirmes me much in my perſwaſion of the uſuall payment of them) in every Pariſh Church in Towne and Countrey untill the *Reformation* foure times in the yeare declared againſt all with-holders of ſuch Tithes, as elſewhere may bee found[x]: the cauſe haply that every man was ſo carefull not to dye in the Prieſts debt for them. Hitherto, and enough of the *Churches*, both *Cathedrall* and *Parochial* in and about our City.

[x] Reliques of *Rome. fol.* 243.

Eccleſiaſticall government of the City.

HAving now runne through the deſcription of the whole City, with all parts, and members of the ſame, let us in the next place take notice of the policy whether ſpirituall or temporall, whereby the ſame is governed, beginning with the ſpirituall, or eccleſiaſticall.

According to the *Ariſtocraticall* forme of Church government uſed in this Realme[y], our City in *ſpiritualibus*, is ſubject to the *Ordinary* of the place, which is the Archbiſhop of *Canterbury* for the time being, immediately; but mediately, and under him, in a ſubordinate way, partly to the Archdeacon, partly to the *Commiſſary*; and, in *quibuſdam*, to the *Deane rurall* of the place. Of the Archbiſhops and Archdeacons elſewhere enough: ſomewhat I have thought fit to ſpeake in this place of the remaining other two. And firſt of the *Commiſſary*, a ſubordinate officer anciently relating and retaining to the See of *Canterbury*. But before I fall upon his originall, give me leave to premiſe a few things touching our eccleſiaſticall Judges in generall, and their *Conſiſtoriall* forme of Iudicature, which (by the conſent of our learned *Antiquaries*) began under the *Norman*-conquerour, it being of a different condition aforetime. For untill then[z] the *Biſhop*, and the *Alderman* were the abſolute Judges to determine all buſineſſes in every Shire, and the Biſhops in many caſes ſhared in the benefit of mulcts with

[y] *Downings* Diſcourſe. *Concluſ.* 1. §. 6.

[z] Daniell *Hiſt. in Will.* 1.

the King. But the *Conqueror* confined the *Clergy* within the province of their owne eccleſiaſticall Juriſdiction, to deale onely in buſineſſe concerning rule of ſoules, according to the *Canons* and Lawes Epiſcopall. Further and better to illuſtrate this matter, well worthy your knowledge (courteous Reader) I muſt let you know, that it was the Law[a] of King *Edgar* (*a Saxon*) *Ex omni comitatu bis quotannis Conventus agitor, cui quidem illius Diœceſis Epiſcopus & Senator interſunto, quorum alter Iura divina, humana alter populum edoceto.* A Law by King *Canutus* the *Dane*, reinforced thus[b]. *Habeatur ter in Anno Burgeſmotus* (*i. Civitatis Convenius*) *& Shiremotus* (*i. pagi vel comitatus Conventus*) *bis, niſi ſæpius opus ſit; & interſit Epiſcopus & Aldermannus, & doceant ibi Dei rectum & ſæculi, uterque ſcilicet pro ſuo munere.* Hence that of Mr *Selden*, ſpeaking of the *Iuriſdiction* that belonged to the *Saxon. Ealdormen*, or *Earles*. *The ſcyregemot* (ſaith he[c]) *which was a Court kept twice every yeare, as the Sheriffes turne is at this day, was held by the Biſhop of the Dioceſſe and the Ealderman* (*in ſhires that had Ealdormen*) *and by the Biſhops and Sheriffes, in ſuch as were committed to the Sheriffe that were immediate to the King. And ſo both the eccleſiaſticall and temporall Lawes were together given in charge to the Countrey.* Thus he. Hence alſo that of S. *H. Spelman*, ſpeaking of the *Saxon-Count* or *Earle*. *Præſidebat autem* (ſaith he[d]) *foro comitatus non ſolus, ſed adjunctus Epiſcopo: hic ut jus divinum, ille ut humanum diceret, alterque alteri auxilio eſſet & conſilio: præſertim Epiſcopus Comiti, nam in hunc illi animadvertere ſæpe licuit, & errantem cohibere. Idem igitur utrique territorium, & juriſdictionis terminus.* As alſo hence that of him in another place: *Aderant* (ſaith he[e]) *ſcilicet Hundredo* (which was kept and held once a moneth) *Thani* (the ſame which ſithence are called *Barons*) *ipſique Iudices eccleſiaſtici, cum partis illius Clero. In hundredo enim non minus quam in comitatu una tunc agebantur, quæ ad forum pertinent eccleſiaſticum, & quæ ad ſeculare, donec Gulielmus Conqueſtor diviſis Iuriſdictionibus, hanc ab illa ſeparavit.* In *Engliſh* even the ſame with that of Mr *Selden* in another place then any of thoſe out

[a] *Iau. Angl. li. 2. pag. 130. Fox. Acts and Mon. vol. 1. pag. 1017.*

[b] Spelman. *Gloſſar. in Verbo Aldermannus. Fox ubi ſupra.*

[c] *Titles of Honor. par. 2. cap. 5. §. 5.*

[d] *Gloſſ. in Verb. Comes.*

[e] *Gloſſ. in Verbis Gemotum & Hundred.*

out of him above-cited. *In the Saxon-times* (ſaith he[f]) *all iuriſdiction of eccleſiaſticall cauſes was exerciſed joyntly by the Biſhop of the Dioceſſe, and the Shrife or Alderman of the Shire-gemot, or Hundred or County Court, where they both ſate; the one to give Godes right, the other for pupulds right, that is the one to judge according to the Lawes of the Kingdome, the other to direct according to divinity. But at the Norman conqueſt, this kinde of holding eccleſiaſticall pleas in the Hundred or County Court was taken away.* Thus he. The Law or edict ordaining or commanding this ſeparation of the two Courts you may finde elſewhere[g]: with the repetition whereof, becauſe it hath at ſeverall times beene publiſhed, and for brevity ſake, I will not trouble you. In thoſe dayes one way and manner of triall and determination of cauſes was by a kinde of *deciſory oath* of the party. Ab[a] *autem* (as is obſerved by the forenamed learned Knight*) *id eſt, juſjurandum ſive ſacramentum, appellabant Saxones noſtri, litium illud dirimendi genus, quo ex conſacramentalium (uti vocant) aſſertione, de litigatis cognoſcebant & judicabant, &c.* The ſame obſervation hath M[r] *Lambert* in his *Perambulation. In Eareth.* An example whereof they ſeverally ſet forth. I my ſelfe have met with the like amongſt the Records of our *Cathedrall*, of the yeare 844. containing in it (if you will pardon the barbarous falſe latine, the fault of that ages ignorance) many obſervable paſſages, which you ſhall finde in my *Appendix Scriptura* 32. But let me goe on where I left. Since that edict of the *Conquerer*, as I finde by ſearching and turning over ancient moniments, *Eccleſiaſticall Iuriſdiction* was a while exerciſed chiefly and for the moſt part, for Clergy-mens cauſes eſpecially in *Synods* or *Chapters*, the Biſhop uſing in perſon to preſide over the one, as the Archdeacon over the other. Afterward upon the revivall of the *civil*, and promulgation of the *canon-law*, ſufficiently repleate with light and directions for deciding of doubts, and determination of cauſes without need either of *Synods* or *Chapters*, they began by little and little to decline, or at leaſt not to be of ſuch ordinary uſe for the hearing and ending of cauſes, ſuch eſpecially as

[f] *Hiſt. of Tithes. cap.* 14. § 1. *vid.* Fox. *Acts and Monum. vol.* 1. *pag.* 193.

[g] Ian. *Angl. lib.* 2. *pag.* 76. *Hiſt. of Tithes. cap.* 14. § 1.

* *Concil. Tom.* 1. *pag.* 336.

as were onely civill and not criminall, as before; and then as a more eaſie and ſpeedy way of diſpatch the *Conſiſtoriall* forme of *Iudicature* which wee now retaine, exerciſed by *Officialls, Chancellors, Commiſſaries* and the like eccleſiaſticall Judges, came into requeſt, of whom, in this nation, untill about *Pope Alex.* 3. dayes, no mention at all, in any Record with us extant at this day is (I take it) to be found. I deny not the antiquity of *Eccleſiecdici*, or Church-lawyers. I would not be ſo miſtaken. For I grant (as behoves me) an exiſtence of them many hundreds of yeares before, whereof the late learned Sr *Thomas Ridley* in his view of the Civill and eccleſiaſticall law[h], worthily vindicating their challenged antiquity, hath made very ſatisfactory proofe. Whom in their Office I conceive not much unlike (if not the ſame that were) the *Periodeutai* mentioned by *Iuſtinian* in his Conſtitution *Omnem.* 42. *de Epiſc. & Cler.* Of whom ſee *Gothofreds* notes there: as alſo *Cujacius* there, and upon the Title of the *Pandects*, *de excuſ. tutor. lib.* 6. §. 1. and *Iuſtellus*, in his *Notes* upon the *Codex canonum Eccleſiæ univerſæ. pag.* 216. who all agree that theſe *Periodeutai* were certaine *circuitores ſive viſitatores qui veluti epiſcoporum vicarii Regiones Civitatibus ſubjectas viſitant ac circumeunt, nullamq; propriam ſedem habent.* And I grant that ſuch Church-Lawyers were ever after of uſe, as Aſſiſtants (or Aſſeſſors) to Biſhops, for their helpe and direction in debating and deciding controverſies according to the formes and formalities of Law (hence our Archbiſhop had his *Auditores Cauſarum:*) but came not, I conceive, to that perfection of authority, here in *England* at leaſt, untill about the time I told you.

Eccl. ſpecdici.

[h] *Pag.* 104.

Synods then thus (as I ſaid) declining, and their authority being transferred upon *Officialls* and the like: our *Commiſſariſhip* of *Canterb.* did not preſently take beginning, but the Archbiſhops Officiall partly, and partly the Archdeacon did for a time uſe and exerciſe the Juriſdiction throughout the City and Dioceſſe, whileſt as yet there was no *Commiſſary* at *Cant.* Afterwards the increaſe of cauſes in the Arches Court at *London* requiring the Officialls conſtant reſidence

fidence and attendance there, who before (like the *Periodentai*) was ambulatory, and followed the Archbiſhop, leaving the *Deane* of the Arches to diſpatch cauſes there as his deputy in his abſence; and complaint being made [i] (and it, as one amongſt many other grievances by ſome propounded and put up) to Archbiſhop *Peckham*, to wit the *non-Reſidence* of the Officiall, he was by a Statute [k] of Archbiſhop *Winchelſey*, *Peckhams* next Succeſſor, injoyned to reſidence; and about the ſame time, and upon that occaſion (as I conceive) and the Archbiſhops more conſtant reſidence at *Lambhith*, a *Commiſſariſhip* was eſtabliſhed in and for the City and Dioceſſe of *Cant.* and a perpetuall or ſetled *Commiſſary* appointed to attend the ſame: the firſt (I take it) that by *Patent* or *Commiſsion* held the place, being one Mr *Martin*, in his time Parſon of *Ickam* in *Kent*, and thus his Patent or Commiſſion runnes.

[i] *Ex Lib. eccleſ. Chriſti Cant.*

[k] *Mſ. penes me.*

Commiſſary of *Cant.* his originall.

Frater I. Archiepiſc. &c. Magiſtro Martino &c. Salutem. Quia quocunque auctoritas noſtra ſe protendit ad incumbentia nobis onera exequenda ſimul & ſemel perſonaliter adeſſe nequivimus, illos nonnunquam in partem ſolicitudinis accepimus de quorum fide & induſtria plenam in Domino fiduciam reportamus. Hinc eſt quòd de tuæ circumſpectionis & fidei plenitudine confidentes, officium Commiſſar. Cant. tibi cum omnibus Iuribus & Iurisdictionibus ad ipſum officium qualitercunque ſpectan' committimus per præſentes, ut tam prudenter quam fideliter in omnibus liberè authoritate noſtra exercere valeas officium memoratum, & ad te tanquam noſtrum in noſtra Dioceſi Commiſſarium generalem in his quæ ad ipſum pertinent officium recurratur. In cujus &c. Dat' apud Mortlake, 3. Non. Maii Anno Dom. 1282. Conſecrationis noſtræ quarto.

I ſhall ſpare recitall of the ſucceeding *Commiſſaries* names, and their Patents or Commiſſions, not becauſe I want inſtruction to do either, but for brevity ſake.

For which cauſe, though I might inſtance in many particular favours which ſeverall Archbiſhops graciouſly inclined to the advancement of their Epiſcopall *Conſiſtory*, have been pleaſed to grant unto their *Commiſſaries*, ren-

dring it a Court of good credit, yet I forbear the mention of them all: and the rather becauſe being moſtly upon Record in the Regiſtry, they are already publick, and obvious to all mens ſcrutiny. But yet one thing which antedates thoſe Records, and concernes the Court, at leaſt is not impertinent to our preſent diſcourſe of the originall thereof, I crave leave to particularize, and it is this, *viz.* A courſe taken upon and anon after the erection of the Commiſſariſhip, for the inlargement and bettering of the ſame, by the Archbiſhops revoking and calling the Juriſdiction, which divers Rectors or Parſons of exempt Churches within the Dioceſſe exerciſed, from and out of their *quaſi* poſſeſſion (*Iura etenim incorporalia non poſsidentur, ſed quaſi poſsidentur* [1]) and conferring or transferring it upon the *Commiſſary:* whereof I finde the following Record in Chriſt-Church.

[1] *Lib 3. §. qui uſuſſru ctus. F. de vi & vi ar. & Inſt. de interdict. in prine.*

Revocatio Iurisdictionis eccleſiarum exemptarum.

VVAlter. permiſsione divina Cant. Archiep. totius Angliæ Primas. Dilecto filio Commiſſ. noſtro Cant. ſalutẽ, gratiã & benedictionem. Quia tam de Iure communi quam de conſuetudine in noſtra Civitate & Dioceſi omnis Iurisdictio ſpiritualis ad nos authoritate Dioceſana dinoſcitur pertinere, jurisdictionem omnimodam quam rectores eccleſiarum ſanctorum Martini & Elphegi Cant. & de Reculver, Monketon, Adeſham, Ickham, Eaſtry, Dale, Godmerſham, Saltwood, Weſtwell, Charing, Woodchurch, Wittreſham, Northfleet et Pageham, necnon de Maideſtan, & de Bocton ſubtus le Blen noſtræ Diœceſis, ex noſtra conniventia in parochiis eccleſiarum ſuarum ſingulariter exercuerunt, in derogationem Iuris noſtri & eccleſiæ noſtræ, certis ex cauſis ad nos jamdudum revocavimus, ipſam jurisdictionem per noſtros officiales ſeu Commiſſarios exercendam fore decernentes. Vobis committimus & mandamus quatenus omnimoda jurisdictione in parochiis eccleſiarum prædict' & earum qualibet ac capellarum dependentium ab eiſdem & ſubditis earundem, de cetero utamini vice noſtra prout Commiſſarii Cant. ſeu alii quicunque uti conſueverunt in eiſdem temporibus retroactis. Contradictores

&

& rebelles per cenſuras eccleſiaſticas compeſcendo. In cujus Rei teſtimonium Sigillum noſtrum præſentibus eſt appenſum. Dat' apud Lambeth 15. Kal. April. Anno Dom. 1317.

Now onely a word or two to ſhew how it came to paſſe that the Records of the *Conſiſtory* fall ſo much ſhort of the originall of the Court, as indeed they do, beginning not untill about the yeare 1396. above 100 yeares after the erection of the *Commiſſariſhip*, and then leaving the *Commiſſary*, I ſhall proceed to ſpeak ſomewhat of the *Deane*.

The cauſe I cannot impute to the injurie of time conſuming the Records, becauſe Records of greater antiquity are daily ſeen, and frequently and generally extant. As I cannot impute it to that, ſo neither will I aſcribe it to the ſloth or negligence of the Regiſters in times paſt, which I cannot, in charitie, preſume upon no better warrant then conjecture; although the meanneſſe of their places and the moveableneſſe of the Court in thoſe and latter times would readily help to ſupport that ſurmiſe. To theſe cauſes (I ſay) I will not attribute the cauſe of our Courts diſabilitie to produce the Records of thoſe elder times. Becauſe (after a hint received from ſome well verſed in *Antiquity*) ſpending ſome time about peruſing our Chronicles which make mention of the rebellious inſurrection made by *Wat Tyler* and *Iack Straw*, happening in the reigne of *Ric.* 2. and in the yeare of our Lord 1381. by and upon this peruſall of the ſtory, I found that they and their complices bare an eſpeciall hatred and ſpite to Lawyers, inſomuch that not onely they waſted and conſumed with fire the Lawyers houſes then ſituate neare *Temple*-barre *London*; but alſo being at *Canterb.* and having received kinde welcome and intertainment of the Townsmen there (all the people being of their aſſent) upon their departure, taking their way to *Rocheſter*, they ſent their people to the villages about, and in their going they beat down and robbed the houſes of *Advocates* and *Procurers* of the Kings Court and of the Archbiſhop, bearing him much malice for impriſoning their Prieſt, *Iohn Ball*, a ſeditious malecontent and hypocri- *F. oiſſud.*

ticall Preacher. What ſhould kindle in them this fire of envy to Lawyers, is eaſily apprehended if the drift of this their ſeditious riſing be but conſidered. For (like the *Stoicks* of old, whoſe hearts were ſet upon a *communitie*; whence that of *Seneca. Homines quietiſsimè viverent ſi hæc duo Pronomina de medio tollerentur, meum & tuum*) a *parity* and *communitie* was the thing projected, and the effecting of a *plebeian libertie* their aime, whereunto they well knew (as who knows it not) that laws and Lawyers were notorious enemies and obſtacles: in as much as *meum* and *tuum* cannot ſtand with *community*, for

Si teneant omnes omnia, nemo ſuum.

Therefore ſaith one, ſpeaking of this *Ball*, he perſwaded or counſelled them to kill and murder (amongſt others) all *Lawyers, Iuſticers*, and all manner *Iudges, Magiſtrates* and men in *authoritie &c.* Herewithall, what writings or Records ſoever they could faſten on where they came (as another obſtacle to their projects thriving, which they were to remove) they concluded to ſet on fire. Hence was it that at *Cambridge*, the rabble of them there, breaking up the cheſts and forcing the places where the Records of the Vniverſitie were kept, without regard had, or difference made of any writings, whether *Charters, Bulls, Letters patents, Statutes* or other monuments whatſoever, in the Market place, ſome, other elſewhere they committed to the flame. Now to bring this home to my preſent purpoſe, which is to ſhew what is become of our Records of the *Conſiſtory* of *Canterb.* before thoſe now extant. Having by this Story found how Lawyers and law-records were maliced by theſe all-waſting rebells, and conſidering (by comparing of the times) that our *Regiſtry* takes its beginning not till awhile ſome few yeares after this rebellion, (it not being able preſently to gather breath again) and that it was and is the Archbiſhops Regiſtry whom they maliced even to the death: I cannot but perſwade my ſelf, and in mine opinion more then conjecturall it is, that thoſe elder Records and their *Regiſtry* bare a ſhare with the reſt of the Records and

Lawyer.

Lawyers houſes wch ſuffered the violence of thoſe Rebells.

I paſſe now from our *Cõmiſſary* wth an hearty wiſh that the following Diſtichon (w^ch *George Sandys* [m] tells me is ſet over the court of Juſtice at *Zant*) may be ever verifi'd of his *Conſiſtory*.

[m] *Relation. lib. 1. pag. 6.*

Hic locus odit, amat, punit, conſervat, honorat,
Nequitiam, pacem, crimina, jura, probos.

Thus Engliſhed.

This place doth hate, love, puniſh, keep, requite,
Voluptuous riot, peace, crimes, lawes, th'upright.

Deane of *Canterbury.*

Having done with the *Commiſſary*, it remains that I ſpeak ſomewhat of the *Dean*, an eccleſiaſticall officer ſet to overſee a certain number of Pariſhes, amongſt wch are thoſe of our City, & a neceſſary member in the eccleſiaſticall or ſpirituall government of the ſame. We call him a *Rurall Deane*.

Now rurall Deanes (to ſpeak of them firſt in the generall) are the ſame with *Archipresbyteri vicani* or *rurales*, and their names are often confounded, but more frequently occurreth the name of *Archipresbyter*, and is more uſed amongſt the *Canoniſts*, then that of *Decanus*. Wherefore I am minded to expound this of *Deane* by that of *Arch-prieſt* (an Eccleſiaſticall degree, by the order of the *Decretalls* following next unto an Archdeacon, and following rather then preceding, becauſe that albeit the *Arch-prieſt* be, then the *Arch-deacon* (if he be but a *Deacon* and not a *Prieſt*) *major ordine*, yet is the *Arch-deacon* then the *Arch-prieſt major dignitate* [n].

[n] *Gl. in c. 1. de offic. Archipresb. verb ſubeſſe.*

Of *Arch-prieſts* there is a double kinde. *Duarenus* ſhall bring you acquainted with them. *Sunt autem* (ſaith he [o]) *Archipresbyterorum duo genera, quorum urbani quidam dicuntur, alii vicani. Vrbani dicuntur qui in urbe & in majori eccleſia officio ſuo funguntur. Cum enim Epiſcopus propter abſentiam fortè, vel occupationes ſuas non poſsit omnia Epiſcopi munia, vel ſolus, vel una cum presbyteris obire, ſed curas ſuas cum eis partiri neceſſe habeat: utilius viſum eſt ex presbyteris unum cæteris præponere, qui ea quæ ad presbyterorum officium pertinent, partim ipſe exequatur, partim aliis facienda præſcribat, quàm omnibus ſimul presbyteris id committere, ne contentio aliqua inter*

[o] *De ſacr. eccleſ. Miniſt. & Benefic lib. 1. c. 8*

ipſos ex communione adminiſtrationis oriretur. Et Archipresbyteri vicani nullam in urbe poteſtatem, nullum miniſterium habent, ſed in majoribus celebrioribuſque pagis conſtituuntur. Ac ſingulis, præter eccleſiæ propriæ curationem, certarum eccleſiarum, certorumque presbyterorum, qui videlicet per minores titulos habitant, inſpectio obſervatioque committitur &c. Thus he; who in the next Chapter to that above cited proceeds to ſhew and ſet forth the originall of theſe *Arch-prieſts* or *Deanes rurall*, and how they firſt ſprang up, and is perſwaded (as he tells us) that upon the aboliſhing and antiquating of the *Chorepiſcopi*, theſe *Deanes* or *Arch-prieſts* ſucceeded in their ſtead. Wherein Sr *Hen. Spelman* concurring with him in opinion, delivers the ſame very ſuccinctly thus. *Chorepiſcoporum munus* (ſaith he [r]) *cum nomine ſenſim antiquatum abolevit (nec pridem) eccleſia: ſubinductis verò in eorum vicem (qui Epiſcopis liberiùs cedunt, & humiliori jure contenti ſunt) Archipresbyteris, alias Decanis ruralibus, & Plebanis.* So have you both the definition and originall of *Rurall Deanes*.

Gloſſar. *in verb. Chorepiſcopus.*

To ſpeak now more purpoſedly of their uſe and office in this kingdome eſpecially. *Decani rurales* (ſaith *Lindwood*) *ſunt Decani temporales ad aliquod miniſterium ſub Epiſcopo vel Archidiacono conſtituti &c.* From this place in *Lindwood*, Dr *Cowell* tells us that *Deanes rurall* are certain perſons that have certain Juriſdiction Eccleſiaſticall over other Miniſters and Pariſhes neare adjoyning, aſſigned unto them by the Biſhop and Archdeacon being placed and diſplaced by them [t]. Would you know upon what ground, and for what intent firſt inſtituted? briefly this, the aſſiſtance of the Biſhop, or Archdeacon, or both. *Cum enim* (ſaith one [*]) *ad presbyteros rure degentes extendere ſe continuò non poſſet Epiſcoporum, aut Archidiaconorum vigilantia, collocati fuere per intervalla, in quibuſdam quaſi excubiis Presbyterorum aliqui Decani, vel Archipresbyteri vocitati, ut cæterorum Presbyterorum, ac plebis moribus vice Epiſcopi aut Archidiaconi invigilarent.* Their Juriſdiction for ought that I can finde is not ſo certain, nor particularly laid down any where as it can be ſaid

[r] *De Conſtitut. cap. 1. verb. Decanos rurales.*

[t] *Interpreter. in verb. Deane.*

[*] Rover. *Illuſt Hiſtor. Monaſt. S. Joann. Reomaenſ pag. 629.*

ſaid to be of this or that form, or to be thus or thus bounded out: and therefore, as they are generally a motive and removeable *ad nutum conſtituentis*, ſo is it arbitrary to the Superiour that ordains them, I ſuppoſe, with decency and order, what charge or buſineſſe they ſhall undergo. Yet theſe particulars of their office I meet with. Firſt that by cuſtome warranted by law[r], many of them have a kinde of Juriſdiction to viſit their *Deanrie*, and to inquire of crimes and defamations happening in the ſame, eſpecially by the *Clergy*, and to take cognizance thereof, correcting, for the ſmaller offences, by themſelves, and for the reſt referring them to the Superiour, the Biſhop namely or Archdeacon at the next Synode, Chapter, or viſitation, reporting unto them what they finde, (like as did the *Irenarchæ* and *Apparitores* of old, their *Notaria* to the *Magiſtrate*;) whence they are termed *teſtes Synodales*[t]. But are by law flatly forbidden not onely to take to ferme Epiſcopall Juriſdiction[u], but alſo to meddle in arduous or weighty cauſes ſuch as matrimony and the like[x], as being by common intendment not qualified with skill enough to handle them: and thoſe of *Cant. Dioceſſe* by an ancient Injunction of the Archdeacon, were forbidden *Probat* of Wills. Moreover I finde that theſe *Rurall Deanes* had each of them their ſeale, and were appointed ſo to have by the *Legatine* conſtitution of *Otho*. *Quoniam tabellionum*, which will have it authenticall: and ſuch ſeale to have onely cut and graved in it the name of Office, *ſine nomine proprio*, ſaith the gloſſe, becauſe upon the expiration of their office it was preſently to be reſigned and ſurrendred up into the hands of him from whom they derived their office (ſo runs the *Conſtitution*.) The uſe which they made of theſe ſeales was this among other. *Citations* being often, at leaſt in cauſes of moment and againſt the *Clergy* of their *Deanry*, directed, committed and intruſted to their execution, they (as a part of their office) either executed the ſame themſelves, or elſe they cauſed them to be executed by their apparitors, ſervants, beadles or meſſengers (for ſuch they had aſwell as the Biſhop himſelf or other

[r] *Vide Sum. Sylveſtr. in verb. Archipresbyter.*

[t] Lindwood, *ubi ſupra.*

[u] *Cap. quoniam. Ne prælati vices ſuas &c.*

[x] *In Conſt. Othon. c. cum non ſolum. de Iudiciis.*

Ordinaries

Ordinaries had theirs) and then returned the ſame citations, together with a certificate of the manner and forme of their execution thereof under their ſeale. Theſe things will appeare to any that ſhall have recourſe to the places quoted in the margent. Thoſe particularly of *Canterbury Dioceſſe*, were *Receivers* of the *Peter-pence* or *Romeſcot* in their ſeverall *Deanries*, had many times purgations committed by the *Commiſſary* to their diſpatch, for the eaſe and benefit of the ſubject, and their wiſdome and fidelity was intruſted for the taking of them: a thing warranted (if not required) by the *Provinciall Conſtitution. Item licet. de purgatio. canon.* Beſides they were *Pœnitentiaries* and *Confeſſors* for the *Clergy* of their ſeverall *Deanries*. They convocated the *Clergy* to viſitations and to the choice of *Clerks* of the *Convocation*. Vpon the vacancy of any Church in their Deanry it was uſuall with them of old to have the cuſtody of it, that is to collect the fruits and get the cure ſupplyed, in the name and ſtead of the Archdeaconry during the Churches Widowhood or vacancy; and to that end the one had the Churchdoore Key delivered him, which upon his induction of the new Incumbent, to put him in poſſeſſion of the Church, he uſed to deliver him, according to the manner of giving corporall poſſeſſion in thoſe elder times obſerved, ſpringing haply from thoſe lawes in the *Digeſts. l. quæ ratione. §. 9. Item ſi quis. D. de acquir. rer. dom. l. clavibus. 74. de contra. empt.*

Conſt. Otho. *Tanto. calliditatis. c. excuſatis. & c. quidam ruralium de iudic. & c. Item contra. de cenſib. in Provinciali.*

Theſe and many other things brought them in ſuch profit as that ſome of them were unwilling to depoſe their office and deliver up their ſeale[y]. The choice and ordination of them is not hitherto quite worne out of uſe amongſt us, but their office in any of the premiſſes, is either quite obſolete, or at leaſt much diminiſhed. Hence that of Sr *H. Spelm. Ruralium Decanorum genus* (ſaith he[z]) *hinc ab Epiſcopo, illinc ab Archid' vel exhauſtum omninò eſt, vel priſtino ſplendore denudatum.* The Authors and projecters of the intended *Reformation of the lawes eccleſiaſticall* of this Realme, meant to indue them with no meane power, as is plainely ſeene by the

[y] Io. *de* Atho. *in Conſt. quoniam tabellionum. Verb. & ſine moleſtia.*

[z] *Gloſſ. in Verb. Decani.*

the fifth Chapter of the Title, *De eccleſia & miniſtris ejus, illorumque officiis*, running thus.

De Archipresbiteris ſive Decanis ruralibus. cap. 5.

Decanatus quilibet Archipresbiterum ruſticanum habeat, vel ab epiſcopo, vel eccleſiæ Ordinario præficiendum. Munus autem ejus erit annuum. Hic tanquam in ſpecula presbiteris, diaconis, gardianis, & adituis, ut ſinguli quæ ad eorum munus attinent præſtent, perpetuò invigilabit. De Idololatris, & hæreticis, de Symoniacis, de lenonibus & meretricibus, de adulteris & fornicatoribus, de his qui duas uxores ſimul habent atque maritos duos, de magis & veneficis, de calumniatoribus & blaſphemis, de Sodomiticis & ebrioſis, de ultimarum voluntatum corruptelis & perjuriis, de injunctionum aut noſtrarum aut Epiſcopi violatoribus, inquirat. Et vocandi ad ſe, examinandi horum ſcelerum ſuſpectos authoritatem habeat. Omnem accuſationis ortum, ſive per famam publicam, ſive deferentium teſtimonio probatum, vel ſuſpectum, Epiſcopo aut ejus loci ordinario infra decem dies in ſcriptis prodet. Qui autem venire ad eum recuſaverit, per apparitorem vocatus tanquam contumax Epiſcopi voluntatem omnibus ejus Decanatus eccleſiis, ſibi per literas ſignificatam, quanta poterit celeritate ſubinde exponi curabit: alioqui ſubibit ſupplicium contemptus. Officii ſui ſexto quolibet menſe Epiſcopum aut loci ordinarium certiorem faciet, quot infra ejus decanatum conciones eo temporis ſpatio fuerint habitæ.

By this intended *Conſtitution* you ſee much of the priſtine authority of *Rurall Deanes*, was meant to be annexed to them and their office. But this as the reſt of thoſe laws never came in force. So that of the quality, uſe and office of our *Rurall Deanes*, all the face that ſurviveth, or can be gathered from any expreſſe law or Conſtitution made touching them ſince the reformation, is repreſented and exhibited unto us by part of an Engliſh *Canon* made and publiſhed *in Anno Dom.* 1571. runneth thus. *When the viſitation is finiſhed, the Archdeacon ſhall ſignifie unto the Biſhop, whom he hath found in every Deanry ſo furniſhed with learning and judgement,*

that they may be thought worthy to inſtruct the people in Sermons, and to rule and govern others. Of theſe the Biſhop may chooſe ſome, whom he will have rurall Deanes[a]. Hitherto and enough of *Rurall Deanes* in generall: onely let me tell you, that I ſuppoſe they were more in requeſt when Eccleſiaſticall Courts were moveable, and kept from *Deanry* to *Deanry* (for which ſee the Conſtitution *Excuſſis. De judiciis in Provincial.*) and when *Rurall Chapters*, whereof there were foure more principall in the yeare, each quarter one, were in uſe (for which ſee the Conſtitution *Quia Incontinentiæ. De Conſtitutio. in text. & gloſ. in verb. capitulis ruralibus*) which rurall Chapters are not hitherto ſo exolete and diſuſed, but that our Archdeacon of *Canterb.* every yeare holdeth one, namely about *Michaelmas*, annually, throughout the whole Archdeaconry, which he therefore calleth *Generale*; then which one, though now he do not, yet did he formerly hold more, as is probable, becauſe by the old *Compoſition* made between the Archbiſhop and him, his *Apparitors* are in expreſſe words aſſigned him, *pro capitulis celebrandis*, and for no other purpoſe.

[a] This under the title of Archdeacons.

1396.

Now a word or two of our particular *Deane*, to whom I finde that former times have had recourſe for his aſſiſtance in many things. The *Threaſurer* of Chriſt-Church [b] in the yeare 1257. being unpaid divers rents due by the Church tenents in *Canterb.* hires the *Deanes* cryer for 12[d]. at foure ſeverall times to denounce or publiſh throughout the City all ſuch retainers of rents excommunicated: and makes it parcell of his demands in his Accompt for that yeare, *viz. Preconi Decani Cant. 12[d]. ut denuntiaret detentores reddituum excommunicatos per totam Civitatem &c.* His ſeale being authenticall, he had a hand in many *Exemplifications*, in ſome joyning with other, in other, alone by himſelf. Of which I have ſeen of each ſort not a few. Wherein, eſpecially in thoſe of the elder ſort, he writes and ſtyles himſelf *Decanus Chriſti civitatis Cant.* For the ſame cauſe, I ſuppoſe, that our ſpirituall Courts were and are to this day called *Curiæ Chriſtianitatis* (*Courts Chriſtian*) originally ſo called (as

[b] *Liber ejuſd. eccleſiæ.*

M[r] *Selden*

Mr *Selden* [c] notes upon the term frequent with *Eadmerus* and other writers of that age using it to denotate Episcopall authoritie and Jurisdiction) because in the primitive age of the Church, and in the Edicts of ancient Emperours. *Bishops* were specially and chiefly understood by the generall name of *Christians*. *Generali Christianorum nomine* (saith he) *in edictis Imperatorum veterum Episcopos speciatim designari volunt Iurisconsulti nonnulli, ad l. 11. Christianos. C. de Episcopali audientia. Hinc apud nos Fora sacra quibus jure nempe communi subnixis aut Episcopi præsunt, aut ii qui eo nomine Episcopos, utpote quos provocare licet, suspiciunt, Curiæ Christianitatis etiamnum vocitantur. Primò Christianitatis vocabulum, legem Christianam seu venerationem Christianam & Christianum cultum generatim sonabat, uti videre est in C. tit. de Apostolatis. l. 4. & C. Theodos. tit. de spectaculis l. 5. C. Eod. tit. de Decurionibus. l. 112. C. Eod. tit. de Iudeis, Cœlicolis l. 19. alibi item. Sed postea Functio atque Iurisdictio illa quæ in gerenda Christianæ religionis seu Christianitatis aut politiæ Ecclesiasticæ cura potissimum exercentur, Christianitas etiam signanter dicta sunt; atque inde sacra Fora, Fora Christianitatis vocitata.* Thus he. And hitherto of the *Ecclesiasticall government* of the City. I proceed to the *temporall*. But by the way let me referre you for further understanding of that style or title of *Decanus Christianitatis*, and of the quality, antiquity, and use of *Rurall Deanes* to *Roverius* his *Illustrations* upon the *History* of S. *Iohns Monastery at Rheimes. pag.* 628. 629.

[c] *In Notis ad* Eadmerum. *pag* 208. & 209.

Curiæ Christianitatis.

How our City was governed *in temporalibus*, before the time of the *Bailiffes* is somewhat obscure. Yet questionlesse it alwayes had a speciall and distinct Magistrate to preside over it, whom I finde styled, either the *Præfect*, the *Portreeve*, or the *Provost*, names differing more in sound then in sense and signification. For the first of which, in the yeare 780. in certaine Charters of Christ-Church bearing date at *Canterbury*, mention is made of one *Aldhune hujus Civitatis Præfectus*, as in one, *Regis Præfectus in Doroberniâ*, as in another of them, who having purchased *Burne*, con-

Præfect. Portreeve. Provost.

ſifting of foure plough-lands, of his Maſter the Kentiſh King *Egbert*, for two thouſand ſhillings, gave it all to the Monkes of that Church, *ad menſam*, that is, for their maintenance in food dyet. For the ſecond, *Portreve* or *Portgreve*, in the yeare 956. to a Deed of the ſale of a parcell of Land in *Canterbury* to one *Ethelſtane*, by two Knights *Ethelſi* and *Wlfſi*, is the ſubſcription (amongſt other witneſſes) of one *Hlothewig Portgerefa*, on this wiſe, *viz.* After King *Edgar*, Queene *Eadgive* (who writes herſelfe, *in Cantia etiam Guberbnator*) and ſome others, it follows. ✠ Ego Hlodpig portgepefa. ⁊ pe hiopeð to xpercircean. ⁊ pe hiopeð to rce Agurtine. ⁊ ða ðpeo gepeprcipar innan buphpara utan buphpara miccle gemittan. By the way theſe gepeprcipar here mentioned as witneſſes in the laſt place, and which I meete with in two other like Charters of Chriſt-Church about the ſame age were (I take it) of the nature of thoſe *Fraternities*, *Gilds*, or *Gildſcips* which Mr *Lambert* in his explication of *Saxon* words, in *verb. Contubernalis*, and more at large Sr *Hen. Spelman* in his *Gloſſary*, in *verb. Geldum*, ſeverally expound. I proceed. In the *Daniſh* maſſacre here under King *Etheldred*, happening *Anno* 1011. *Alfword* (as *Huntington*) *Elfrig* (as *Hoveden*) *Alfred* (as *Thorne* calls him) *Præpoſitus Regis* (the City-Governor, I take it) was one of the perſonages of quality then taken priſoners. Afterwards *Doomſday*-booke records the name of another like *Præpoſitus*, *Brumannus* by name, in theſe words. *Quidam Præpoſitus Brumannus nomine T. R. E. cepit conſuetudines de extraneis mercatoribus in terra S. Trinitatis, & ſancti Auguſtini, qui poſtea T. R. W. ante Archiepiſcopum Lanfrancum & Epiſcopum Bajocen. recognovit ſe injuſtè accepiſſe &c.* (as it is before *p.* 4.) Thus before the Conqueſt.

Id eſt, tempore Regis Edwardi. *i. tempore Regis*, Willielmi.

In ſucceeding times it ſeemes the City was the Archbiſhops, eſpecially *Lanfranks*, and his immediate ſucceſſor *Anſelmes*, the former holding it as it were in *fee ferme*, the latter, *freely*, *ex ſolido*, in the nature of what the *Lumbards* call an *Alodium*. Hence that of Mr *Lambert*[d]. *The Biſhops* (ſaith he) *were never abſolute owners thereof till the time of King William Rufus, who* (*as the Annals of S. Auguſtine ſay*) *dedit*

[d] Perambulation of *Kent* in *Canterbury*.

dedit civitatem Cantuariæ Anſelmo ex ſolido, quam Lanfrancus tenuerat ex beneficio. Hence alſo that of *Eadmerus* [c], who then lived. *Præcepit itaque Rex, ut ſine dilatione ac diminutione inveſtiretur de omnibus, ad Archiepiſcopatum pertinentibus intus & extra, atque ut civitas Cantuaria quam Lanfrancus ſuo tempore in beneficio à Rege tenebat, & Abathia ſancti Albani quam non ſolum Lanfrancus, ſed & anteceſſores ejus habuiſſe noſcuntur in alodium eccleſiæ Chriſti Cantuarienſis, proredemptione animæ ſuæ, perpetuo jure, tranſirent.* Nevertheleſſe the City ſtill had a *Portreve* to ſuperintend and rule over it. For in the ſame Archbiſhop *Anſelmes* time, one *Calveal*, by the name and title of *Portgreva*, is mentioned as a witneſſe to an exchange of houſes betweene the *Church*, and the *City*; the Deed whereof, for the old *Engliſh*-ſake, and becauſe withall a good evidence of that ages plainneſſe and ſimplicity, as much (it ſeemes) affecting the *Imperatorian Brevity*, as ours abhorres it (an age truely then in which men were never more extraordinarily cautious, and yet never more ordinarily couſened) it ſhall not be amiſſe here *verbatim* to inſert.

[c] Hiſt. Novor. lib. 1. pag 18.

Ðiſ beoð þa gehpoꝛſe beꝺpux ðan hiꝛeꝺe æꝺ xpeꝛcipcean. ⁊ þan cnihꝺan on Canꝺpaꝛebeꝛig oꝛ cepmannegilde. ðe heap on ceapmannegilde leꝺ þam hiꝛeꝺe to hanꝺe viii hagan piðiman Buphgate mið ꝛace ⁊ ſocne ſpa hi hiꝺ ſelue hæꝛꝺen anꝺ ſe hiꝛeꝺe leꝺ heom to hanꝺe þæꝛ to gæneſ nigan hagen tpegen pið utan Readingaten. on þam anen ſiꝺ ælfpic. ⁊ on þam oðꝛum Bꝛuman. Ða ſeoꝛan ſinꝺan pið innan Niꝛingate. ðæꝛeon piꝺꝺað ðipoꝛð Cuꝺſeꝛꝺ ⁊ Bꝛuhꝺpic ⁊ Goloꝛine ⁊ Hene poꝛð. ⁊ pillelm ⁊ pulfgeue ⁊ ælfpine mið ꝛace ⁊ ſocne. ſpa ſe hiꝛeꝺe hiꝺ hæꝛꝺe. Ðæꝛꝺo iſ gepitneſſe Anſelme æꝛceb. ⁊ ſe hiꝛeꝺ æꝺ xpeꝛcipcean. ⁊ Calueal poꝛtgeneꝛa ⁊ ða ýlꝺeſta men oꝛ þim heape. Ðiſ to gefputelian ſe hiꝛeꝺ hæfð an gepꝛiꝺ ⁊ ſe heꝛe an oðeꝛ. Which in our moderne Engliſh may be thus rendred.

This is the Exchange betweene the Family at Chriſt-Church, and the Knights at Canterbury of the ſociety of Merchants. The ſociety of Merchants give up (or put over) into the hands of the family eight houſes within Burgate with (the liberties of) ſace and ſocne, as they themſelves enjoy them. And the family give up (or put over) into their hands on the other ſide nine houſes,

two without Readingate. In one of them dwelleth Aelfric, and Bruman in the other. The (other) ſeven within Newingate. In them dwell Siward Entfert, and Brihtric, and Goldwine, and Hereword, and Willelm, and Wulfgeve, and Alfwine, with (the liberties of) ſace and ſocne as the family enjoyes them. Thereunto is witneſſe Anſelme Archbiſhop, and the family at Chriſt-Church, and Calveal Portreve, and the chiefeſt men of the ſociety. To ſhew (or manifeſt) this, the family hath one writing (or part) and the ſociety another.

Not long after, the ſingle was changed into a double *Portreeve, Bailiffe*, or *Provoſt*; yet not elective by the vote and ſuffrage of the Citizens untill *Hen.* 3. time, who in the eighteenth yeare of his reigne, by his *Charter* granting the Towne to the Citizens in Fee-ferme, infranchiſed them with licence and power yearely to chooſe them *Bailiffes* of their owne. From and after which time, the City continued a *Bailiffe*-Towne, that is, was governed by *Bailiffes*, untill the change thereof into a *Maioralty* by *Hen.* 6. in the 26th yeare of his reigne, in which eſtate it now ſtands. My paſt endeavors cannot as yet furniſh me with a compleat nomenclature of all the *Bailiffes*: if my future ſhall, I ſhall willingly impart them. But of the *Maiors* this, ſo neere as I can, is a true liſt or Catalogue according to their ſeverall Succeſſions.

Bailiffes of Canterbury.

Maiors.

Maiors.	*How often.*	*What yeare.*
1 *John Lynde.*	1	1449

He lyeth buried in *Weſtgate*-Church. If you look back, you may finde his monument or epitaph there.

2 *William Bennet.*	1	1450

He was divers times before, one of the *Bailiffes* of the City, unto which at his death he became a benefactor. For by his Will[f] he gave unto the City his Tenements beſide *Iury-lane* in Saint *Mary Bredmans* Pariſh. Thoſe two ſtone-houſes

[f] *In Regiſt. Dom. Archid. Cant.*

Maiors	*How often.*	*Anno Dom.*

houſes (I take it) they are, the one the *Tigre*, the other the *White-horſe* ſtanding by that Lane, very ancient both, and known to belong unto the City at this day. He gave alſo to the Wardens of S *Andrews* Church in *Cant.* where he was a Pariſhioner, 4ˢ 4ᵈ. *per annum*, to keep and maintain the clock there, for ever. His other good deeds have their deſerved mention elſewhere.

3.	*Gervaſe Clifton.*	1.	1451.
4.	*Roger Ridley.*	1.	1452.

He gave by his Will[a] five marks to the paving of the *Bul-ſtake*, and as much to the new building of S. *Georges-gate*, and 4 *lib.* alſo towards repairing of the Chancell of S. *Mary Caſtell* Church in *Canterbury*.

[a] *In Regiſtro Dom. Archiepiſc. Cantuar.*

5.	*John Mulling.*	1.	1453.
6.	*John Mulling.*	2.	1454.
7.	*John Winter.*	1.	1455.

He lies buried in S. *Margarets* Church, where if you look you ſhall finde by his Epitaph what were his works of piety. He was in his former dayes one of the Bailiffs of the City, *viz. anno* 25. *H.* 6. the very laſt yeare of the Bailiffs government thereof.

8.	*William Bennington.*	1.	1456.
9.	*Richard Pratt.*	1.	1457.

What he was, may be further known by his Epitaph formerly taken and ſet forth in S. *Margarets* Church, where he lies interred.

10.	*Philip Belknap.*	1.	1458.

He dwelt (they ſay) at the *Mote*, but died within the yeare, and *William Bold* ſupplied the place.

11.	*Roger Ridley.*	2.	1459.
12.	*William Bigg.*	1.	1460.

He it was that with one *Iohn Coppyn* of *Whitſtable* built our preſent Mercat-croſſe at the *Bulſtake*, as the Inſcription upon it will ſhew you. By his will[b] he gave 10 *lib.* towards the work of S. *Georges-gate*. He was a benefactor alſo to the

[b] *In cod. Regiſt.*

window-

Maiors.	How often.	Anno Dom.

window-work of S. *Peters* Church, as is before remembred.

13. *Iohn Freningham Esqr.* 1. 1461.

[1] *In eod. Regist.*

His Will [1] shews him to be a man of much piety. For thereby he gave twenty Nobles to S. *Mary Magdalens* Church, 20 *lib.* to *Christ-Church*, 20 nobles to the Prior of Christ-Church for overseeing his will, 20 *lib.* to the repairing of S. *Michaels*-gate, or paving of the *Bulstake*, and 20 nobles to the amending of foul wayes in and neare *Canterbury*.

This yeare the City was made a *County per se*, and that upon these (very valuable) considerations. *Nos* (saith the King, *Ed.* 4.) *Civitatem nostram prædict. unam de antiquissimis Angliæ Civitatibus existentem in loco ejusdem regni eminentiori in prospectu omnium tam in idem regnum peregrinantium vel aliter à partibus exteris venientium, quam per idem transeuntium sitam existere considerantes, sedemque ejusdem Regni Metropolem in eadem existere, in cujus ecclesia Metropolitica corpus beati Thomæ Martyris ad quem devotionem gerimus specialem honorificè feretratur, necnon ossa carissimi consanguinei nostri ac prænobilis principis Edwardi nuper principis Walliæ requiescunt humata. Insuperque fidelitates & obsequia laudabilia, ac probitatem, industriam & strenuitatem Maiorum & civium Civitatis nostræ prædict. quibus se nobis inclitæque recordationis atque memoriæ progenitoribus nostris Regibus Angliæ hucusque gratos in omnibus & paratos exhibuerunt, & præcipuè fidelitates & obsequia laudabilia nobis jam nuper per Cives Civitatis prædict' ad sumptus, custas, expensas, labores, pericula, & gravamina Maiorum & Civium nostrorum prædict' plura & non modica exhibita meritò contemplantes &c.* As it is in the *Charter*. The very same yeare 16 *lib.* 13^s. 4^d. part of the 60 *lib. per annum*, untill then paid as fee-ferme to the King by the City, was first abated, and by the Kings Charter for ever after remitted to the City. The reasons and inducements were these. *Quia Nos* (saith the same *Ed.*) *ex gravi & lamentabili querela eorundem nunc Maioris & Civium nostrorum Civitatis prædictæ accipientes quòd eadem Civitas nostra ac inhabitantes eandem*

Canterburie one of the ancienteſt Cities of England.

Citizens commended.

Maiors.	*How often.*	*Anno Dom.*

eandem in tantam paupertatem tam ob grandem & oneroſam ſolutionem prædictæ firmæ ſive feodi firmæ ejuſdem civitatis lx *lib. nobis & progenitoribus noſtris ſolut', ac grandes & oneroſas cuſtas & expenſas ſuas in reſiſtentia inimicorum noſtrorum Regnum noſtrum Angliæ in partibus ejuſdem Regni eidem Civitati vicinis quampluries invadere nitentium quam ob alia onera eidem Civitati neceſſariò incumbentia ac paucitatem inhabitantium ibidem in tantum depauperantur & vaſtantur, quòd ipſos inhabitantes Civitatem illam neceſſariò oportebit, quod abſit, omnino relinquere deſolatam, niſi eis per nos in hac parte gratioſius ſuccurratur &c.* as it is in the ſame *Charter.*

14. *Thomas Foſter.*	1.	1462.
15. *William Sellow.*	1.	1463.
16. *Hamon Beale.*	1.	1464.

He was a benefactor to S. *Pancrace Chapell*, as may be ſeen before, and beſide gave 40ˢ. to the *Friers Minors* or *Gray FF.* in *Cant.* where by his Will[k] he appoints to have his body interred (*in medio navis eccleſiæ fratrum minorum*, ſuch are his own words) and to have a tombe of 3 foot high, at his Executors charges, ſet over him and *Iſabell* his wife, *anno* 1492.

[k] *In Regiſtro prædict.*

17. *John Harndell alias Hearnhill.*	1.	1465.
18. *William Bigg.*	2.	1466.
19. *John Freningham. Eſq.*	2.	1467.
20. *Roger Ridley.*	3.	1468.
21. *Nicholas Faunt.*	1.	1469.

He was hanged (as tradition gives) at the Bulſtake in *Cant.* for aiding Baſtard *Falconbridge*; and the liberties of the City were ſeized into the Kings hands, ſo that the City was without a *Maior* for ſome good ſpace.

22. *Roger Brent, Eſq.*	1.	1470.
23. *Roger Brent, Eſq.*	2.	1471.

See more of him in *All-Saints Church.*

24. *John Bygg, Eſq.*	1.	1372.

Maiors.	How often.	Anno Dom.
25. *Iohn Bygg, Esq.*	2.	1473.
26. *Iohn Bygg, Esq.*	3.	1474.

See further of him in S. *Peters* Church, to the windowwork whereof he was a benefactor, as there is to be seen.

27. *Iohn Whiteloke.*	1.	1475.
28. *Roger Brent.*	3.	1476.
29. *Thomas Atwood, Esq.*	1.	1477.

See more of him in S. *Mildreds.*

30. *Hamon Beale.*	2.	1478.
31. *Thomas Atwood, Esq.*	2.	1479.
32. *Thomas Atwood, Esq.*	3.	1480.
33. *Richard Carpinter.*	1.	1481.
34. *Nichol. Sheldwich, Esq.*	1.	1482.
35. *Nichol. Sheldwich, Esq.*	2.	1483.
36. *William Sellow.*	2.	1484.
37. *Iohn Whiteloke.*	2.	1485.
38. *Thomas Atwood, Esq.*	4.	1486.
39. *Stephen Barret.*	1.	1487.
40. *Iohn Ingram.*	1.	1488.
41. *Iohn Crispe.*	1.	1489.
42. *Iohn Carlile.*	1.	1490.
43. *Iohn Swan.*	1.	1491.

See more of him in S. *Andrewes.*

44. *Thomas Propchant.*	1.	1492.
45. *Edward Bolney.*	1.	1493.
46. *Edward Bolney.*	2.	1494.

See more of him in S. *Andrewes.*

47. *Thomas Atwood, Esq.*	5.	1495.
48. *Stephen Barret.*	2.	1496.
49. *Henry Gosborne.*	1. This yeare being 13. *H.* 7. by his Charter called *Nova ordinatio (inter alia)* the number of Aldermen till then but 6. was increased to 12. and the number of the common councell abated from 36. to 24. both which continue to this day.	1497.

See concerning him in St *Elpheges* Church.

50. *Thomas Sayer.*	1.	1498.
51. *Iohn Plumpton.*	1.	1499.
52. *Thomas Atwood* sonne of *Thomas Atwood.*	1.	1500.

Maiors.	How often.	Anno Dom.
53. *Iohn Huet.*	1.	1501.
54. *Henry Gosborne.*	2.	1502.
55. *Thomas Sayer.*	2.	1503.
56. *Thomas Atwood.*	2.	1504.
57. *William Crampe.*	1.	1505.
58. *Henry Gosborne.*	3.	1506.
59. *Rafe Browne.*	1.	1507.

See concerning him in *Northgate* Church.

60. *Iohn Nayler.*	1.	1508.
61. *William Crampe.*	2.	1509.
62. *Iohn Huet.*	2.	1510.

He dyed in the time of his Maioralty, and *Ralph Browne* supplyed.

63. *Roger Clarke.*	1.	1511.

By his Will [l] he appoints to bee buried betweene the Church-gate and the Church-doore of St *Peter* in *Canterbury* *Anno* 1542. It seemes then one of the Altar-tombes there at this day was erected for him.

[l] *In Regiſtro pnd.*

64. *Thomas Atwood.*	3.	1512.
65. *Iohn Broker.*	1.	1513.

See concerning him before in St *Margarets*-Church.

66. *Thomas Wainflet.*	1.	1514.

He dyed and *Iohn Foukes* ſerved out the yeare.

67. *Iohn Nayler.*	2.	1515.

See concerning him before in *Weſtgate*-Church.

68. *Henry Gosborne.*	4.	1516.
69. *Thomas Foukes.*	2.	1517.
70. *William Rutland.*	1.	1518.
71. *Iohn Broker.*	2.	1519.
72. *Iohn Brigges.*	1.	1520.

One of the name, *Anno* 36. *Ed.* 3. gave unto the City, a parcell of Land called *le Gravelpet* in *Winchepefield in parochia ſanctæ Mariæ de Caſtro, inter quandam ſemitam ducentem de Wincheape ad Dodindale verſus South, &c.* as the Deed or Charter expreſſeth it [m].

[m] *Lib. Teſtam. pertinen. ad cameram Civitatis.*

Maiors.	How often.		Anno Dom.
73. *Roger Clarke.*	2.		1521.
74. *William Note or Nutt.*	1.		1522.
75. *Thomas Beale,* ſonne of *Hamon, Beale.*	1.		1523.
76. *Iohn Brigges.*	2.		1524.
77. *Iohn Alcocke.*	1.	He willed his body to be buried by his Wife in St *Pancraces* Chapell at St *Auguſtines,* and gave twenty nobles for the buying in of vij^l. x^s. parcell of the Cities Fee-ferme, which was yearely paid (ſo runnes his Will) unto the heires of Mr *Iohn Lucas.*	1525.
78. *Roger Clarke.*	3.		1526.
79. *Iacob Whitlaffe.*	1.		1527.
80. *William Rutland.*	2.		1528.
81. *Robert Lewes.*	1.		1529.
82. *Thomas Atwood.*	4.		1530.
83. *Iohn Alcocke.*	2.		1531.
84. *Thomas Beale.*	2.		1532.
85. *William Note or Nutt.*	2.		1533.
86. *Iohn Brigges.*	3.		1534.
87. *Iohn Alcocke.*	3.		1535.
88. *Robert Lewes.*	2.		1536.
89. *Rogert Clarke.*	4.		1537.
90. *Iohn Starke.*	1.		1538.
91. *Thomas Beale.*	3.		1539.
92. *Robert Lewes.*	3.		1540.
93. *William Coppin.*	1.		1541.
94. *Thomas Gower.*	1.		1542.
95. *Iohn Freeman.*	1.		1543.
96. *Iohn Alcocke,* ſon of *Iohn*	1.		1544.
97. *Iohn French.*	1.		1545.
98. *Thomas Batherſt.*	1.		1546.
99. *George Webb.*	1.		1547.
100. *George Rand.*	1.		1548.
101. *Iohn Freeman.*	2.		1549.
102. *Robert Lewes.*	4.		1550.
103. *William Coppin.*	2.		1551.
104. *George Webb.*	2.		1552.
105. *Iohn Twyne.*	1.		1553.

See concerning him before in St *Pauls.*

106. *Thomas*

Maiors.	How often.	Anno Dom.
106. *Thomas French.*	2.	1554.
107. *Edward Carpenter.*	1.	1555.
108. *Iohn Fuller.*	1.	1556.
109. *George May.*	1.	1557.
110. *Stephen Seare.*	1.	1558.
111. *Iohn Fuller.*	2.	1559.
112. *Henry Alday.*	1.	1560.
113. *Richard Furner.*	1.	1561.
114. *Richard Raiſton.*	1.	1562.
115. *Thomas Percy.*	1.	1563.
116. *Thomas Giles.*	1.	1564.
117. *George May.*	2.	1565.
118. *William Fiſher.*	1.	1566.
119. *Iames Netherſole.*	1.	1567.
120. *Peter Kelſham.*	1.	1568.
121. *Iohn Seamor.*	1.	1569.
122. *Iames Drayton.*	1.	1570.
123. *Anthony Webb*, ſonne of *George Webb.*	1.	1571.
124. *Iames Netherſole.*	2.	1572.

He was, for forgery, diſplaced, and *William Fiſher* choſen in his roome, who ſerved out the yeare.

125. *Simon Broome.*	1.	1573.
126. *Iohn Roſe.*	1.	1574.

See concerning him before where I have ſpoken of our River.

127. *Peter Kelſham.*	2.	1575.
128. *Simon Broome.*	2.	1576.
129. *Thomas Limitary.*	1.	1577.
130. *Clement Baſſocke.*	1.	1578.
131. *Iames Netherſole.*	3.	1579.
132. *Leonard Cotton.*	1.	1580.

See concerning him before both in the Hoſpitall called *Maynards* Spittle, and in St *Margarets* Church.

133. *Richard Gaunt.*	1.	1581.

Maiors	How often.	Anno Dom.
134. *Iohn Nutt.*	1.	1582.
135. *Ioſe Roſe.*	2.	1583.
136. *Ralfe Bawden.*	1.	1584.
137. *Iohn Eaſday.*	1.	1585.

See concerning him before where I treate of our City-Wall.

138.	*Gilbert Penny.*	1.	1586.
139.	*Simon Broome.*	3.	1587.
140.	*Adrian Nicholle.*	1.	1588.

A fatall yeare to the *May-pole* at *Dundgel-hill*, as of us corruptly called.

141.	*Bartholmew Broome.*	1.	1589.
142.	*Edward Netherſole,* ſonne of *Iames.*	1.	1590.
143.	*Chriſtopher Leeds.*	1.	1591.
144.	*Marke Berry.*	1.	1592.
145.	*Thomas Long.*	1.	1593.

A great plague this yeare.

146.	*William Amy.*	1.	1594.
147.	*Thomas Hovenden.*	1.	1595.
148.	*Iames Fringeham.*	1.	1596.
149.	*William Clarke.*	1.	1597.
150.	*Charles Whetenhall.*	1.	1598.
151.	*Robert Wynne.*	1.	1599.
152.	*Warham Iennet.*	1.	1600.
153.	*Simon Broome.*	4.	1601.
154.	*Richard Gaunt.*	2.	1602.
155.	*Ralfe Bawden.*	2.	1603.
156.	*Edward Netherſole.*	2.	1604.
157.	*Marke Berry.*	2.	1605.
158.	*Thomas Hovenden.*	2.	1606.
159.	*Thomas Paramor.*	1.	1607.

He obtained the Sword for the City, not without great expenſe to the ſame.

160.	*William Watmer.*	1.	1608.

161. *George*

Maiors.	How often.	Anno Dom.
161. George Clagget.	1.	1609.
162. Thomas Hawks.	1.	1610.
163. Ioseph Calfe.	1.	1611.
164. Thomas Fetherstone.	1.	1612.
165. George Elven.	1.	1613.
166. Iohn Pierce.	1.	1614.
167. Iohn Watson.	1.	1615.
168. Marke Berry.	3.	1616.
169. Thomas Hovenden.	3.	1617.
170. Avery Sabin.	1.	1618.
171. Henry Vanver.	1.	1619.
172. Ralfe Hawkins.	1.	1620.
173. Iohn Hunt.	1.	1621.
174. George Clagget.	2.	1622.
175. Richard Lockley.	1.	1623.
176. Iames Maste.	1.	1624,
177. William Whiting.	1.	1625.
178. Iohn Stanley.	1.	1626.
179. Iohn Fusser.	1.	1627.
180. Iohn Roberts.	1.	1628.
181. William Watmer.	2.	1629.
182. Avery Sabin.	2.	1630.
183. Iohn Meryam.	1.	1631.
184. George Clagget.	3.	1632.
185. Iohn Leed.	1.	1633.
186. Walter Southwell.	1.	1634.
187. Iames Nicholson.	1.	1635.
188. William Bridge.	1.	1636.
189. Iohn Terry.	1.	1637.
190. Iames Master.	2.	1638.
191. Iohn Stanley.	2.	1639.

Hitherto of the *Temporall* Government of our City, the concluding Chapter of the present discourse or *Survey* thereof.

AN

AN APPENDIX, CONTAINING SVCH Authenticall Inſtruments, eſcripts and writings as are quoted and cited in the precedent worke.

Scriptura 1ª.

King Offa's Charter of the donation of certaine Lands to Chriſt-Church.

†

Tempus. Donor.

EGo *Offa Rex Anglorum* Dccxc. *Anno dominicæ incarnationis, noſtri autem regni Dei gratiâ conceſsi* xxxviij. *cogitans de ſalute animæ meæ, & de ſtatu regionis Merciorum perveni ad Lundoniam Civitatem ad conloquium venerabilis viri Aethelheardi Archiepiſcopi, & locutus ſum cum eo quid pro ſalute animæ meæ, & totius gentis Mercior. deo omnipotenti darem. Inter hæc poſtulavit à me venerabilis Archiepiſcopus Aethelheard ut darem ſibi aliquod ſupplementum ad eccleſiam ſancti Salvatoris in urbe Doroberniæ; dicens cum omnibus Epiſcopis noſtræ regionis eſſe inoneſtum non ditari matrem eccleſiarum à filiabus & filiis ſuis regibus quos fonte baptiſmatis regeneravit. Ego verò conceſsi petitioni illius & omnium epiſcoporum noſtrorum, & dedi illi* xC. *tributaria terræ bipertita in duobus locis.* lx. *in loco qui dicitur ou*

Donum.

Linga

*Linga hæſe & Geddingas circa rivulum qui dicitur Fiſces burna, & xxx. in aquilonali ripa fluminis Tamis, ubi appellatur Twicanham, ut habeat lx. ad emendationem eccleſiæ ſancti Salvatoris. xxx verò in Twicanhamme ad indumentum fratrum qui ſerviunt Deo in illa ſancta eccleſia. Hanc elemoſinam humilis & devotus ego Offa Rex Anglorum pro pignore Chriſtianæ fidei totius gentis noſtræ offero Deo omnipotenti, ad ſuam ſanctam eccleſiam, ut mei memoria & meæ cariſſimæ gentis ibi celebretur & Deo commendetur. Erat autem in conventu noſtro celeberrimus dies Pentecoſtes, & conventus famulorum Dei quorum nomina ſcripta ſunt hic. Aethelheard Archiep. Ceolwulf Epiſc. Vnwona Epiſc. Hathored Epiſc. Ceolmund Epiſc. Ealhheard Epiſc. Elfhum Epiſc. Cyneberht Epiſc. Dunferth Epiſc. Wermund Epiſc. Weohthun Epiſc. Omnes iſti una mecum clamaverunt ad Dominum in die ſancto in eccleſia ſancti Pauli. Spiritus Domini qui hodie replevit orbem terrarum, & omnia continet, & ſcientiam habet vocis all' & omnes ſancti Dei Apoſtoli qui ab illo ſpiritu repleti ſunt, tribuat * benedictionem ſempiternam conſentientibus & defendentibus hanc largitatem, & condemnet & excommunicet & in hoc ſæculo & in futuro eum qui auferat vel minimam partem hujus doni ab eccleſia ſancti Salvatoris quæ ſita eſt in urbe Cantewariorum. Et reſpondit omnis chorus,* Amen. *Ad confirmandum verò hoc largitatis donum in teſtes aderant & ſubſcripſerunt & confirmaverunt donum Salvatori noſtro.*

Solemnis Ap Im precatio.

* Ita Mſ.

Teſtes.

Ego Offa Rex Merciorum cum benedictione omnium Epiſcoporum inpono ſignum ſanctæ ✠ ad confirmationem hujus doni, mihi donanti ad redemptionem. Et minuenti ad æternam condempnationem, & ſine ullo remedio in inferno ad æternæ pœnæ cruciatum.

✠ *Ego Ecgferth Rex conſenſi & ſubſcripſi, & promiſi hoc donum ſemper firmare & augere.*

✠ *Ego Aethelheard Archiepiſcopus ſignum ſanctæ crucis inpono. Et in nomine ſancti Salvatoris conſcribo.*

✠ *Ego Colwulf Epiſ. Conſ.*
✠ *Ego Vnwona Epiſ. Conſ.*
✠ *Ego Hathored Epiſc.*
✠ *Ego Ceolmund Epiſ.*
✠ *Ego Ealheard Epiſ.*
✠ *Ego Elfhun Epiſ.*
✠ *Ego Cyneberht Epiſ.*
✠ *Ego Deneferth Epiſ.*
✠ *Ego Wermund Epiſ.*
✠ *Ego Ealhmund Abb.*
✠ *Ego Vtel Abb.*
✠ *Ego Fothred Abb.*

✠ *Bronda Princ.*
✠ *Bynna Princ.*
✠ *Eſne Princ.*
✠ *Heurdbriht Princ.*
✠ *Ethelmund Princ.*
✠ *Eadgar Princ.*
✠ *Wigga Princ.*
✠ *Cydda Princ.*
✠ *Cudberht Princ.*
✠ *Ceolmund Princ.*
✠ *Vbba Princ.*
✠ *Eobing Princ.*

Scriptura 2ª.

The Foundation of *Herbaldowne*-Chantery.

THomas permiſsione divina Cant. Archiepiſc. totius Angliæ Primas & Apoſtolicæ ſedis Legatus. Dilectis in Chriſto filiis Priori & Prioriſſæ ac fratribus & ſororibus Hoſpitalis noſtri de Herbaldowne. Salutem, gratiam & benedictionem. Scrutato regiſtro bonæ memoriæ Domini Willielmi Wittleſey prædeceſſoris noſtri dotationem ſive ordinationem perpetuæ cantariæ in Hoſpitali noſtro prædicto, reperimus in eodem, tenorem qui ſequitur continentem. Vniverſis ſanctæ matris eccleſiæ filiis preſentes literas inſpecturis. Willielmus permiſsione divina Cant. Archiepiſc. totius Angliæ Primas & Apoſtolicæ ſedis legatus. Salutem in Domino ſempiternam. Cum Cuſtos quilibet hoſpitalis noſtri de Eſtbrigge in Cantuaria qui pro tempore fuerit ſuis ſumptibus & expenſis invenire teneatur ſacerdotem idoneum qui jugiter divina celebret coram pauperibus alterius hoſpitalis noſtri de Herbaldowne in eccleſia ſancti Nicholai ibidem, & eorum confeſsiones audiat, eiſque diebus & noctibus prout oportebit eccleſiaſtica miniſtret ſacramenta. Sitque in præſenti & erit veriſimiliter in futurum plurimum difficile ſtipendiarios reperire idoneos ſacerdotes, qui inter dictos pauperes taliter converſari voluerint, præſertim cum ipſorum pauperum nonnulli lepra ſint infecti,

infecti, ac pro infectis hujuſmodi ipſum hoſpitale principaliter ſit fundatum, niſi forſan manſionem ab eis ſeparatam habuerint & vicinam, cantariamque non mobilem ſed perpetuam obtineant ac ad victum eorundem Capellanorum dotatam competenter. Nos præmiſſa debito conſiderationis intuitu penſantes, curæque animarum dictorum pauperum & hoſp. prædict. utilitati providere volentes, quandam perpetuam Cantariam unius Capellani ut præmittitur divina apud Herbaldowne celebraturi fundamus, dotamus, & ut ſubſcribitur ordinamus. Habebit ſiquidem ſacerdos hujuſmodi ipſius cantariæ perpetuus in partem dotis ejuſdem unam manſionem ſufficientem & honeſtam ædificatam ex oppoſito portæ dicti Hoſpitalis de Herbaldowne cum prædiis & gardinis adjacentibus, & quodam columbari ibidem jam conferend. dicto Hoſp. de Eſtbrigge per Dominum Willielmum Attewelle Capellanum de Regis licentia jam obtenta ut inter benefactores habeatur utriuſque hoſpitalis ſupradicti, necnon quandam aream præfato hoſpitali noſtro de Herbaldowne contiguam vocat' Claveringe *: habebit etiam ſacerdos iſtius Cantariæ de fratribus & ſororibus hoſp. de Herbaldowne duas marcas de claro per equales portiones annuatim in perpetuum. Reputabitur inſuper & erit ſacerdos ipſe abſque noſtro aut ſucceſſorum noſtrorum novo onere unus de numero pauperum in eodem hoſp. noſtro de Herbaldowne requiſito propter ipſius converſationem, celebrationes & orationes quas quaſi continuè faciet coram eis & inter eos, tantum percipiens & taliter ſicut eorum unus incedens ſi voluerit veſtitus pro reverentia ſui ordinis ut ſacerdos ſecularis. Habebit inſuper quinque marcas liberi & ſecuri redditus in denariis tempore Domini Thomæ Eltone jam cuſtodis dicti noſtri hoſp. de Eaſtbrigge eid' hoſp. adquiſitas apud Herne quas ſolvent quidam Thomas de Court heredes & aſſignati ejus pro terris & tenementis dimiſſis eis per factum in hac parte ſufficiens de ſolvendo, ac etiam duas marcas cum dimid. annuatim de cuſtode quecunque ipſius hoſp. noſtri de Eaſtbrigge pro tempore eidem Capellano perſolvend. ad quatuor anni terminos uſualiter principales quas cuſtos ipſe cum ulteriori ſumma annis ſingulis de certis terris redditibus & paſturis libere habere poterit quas dictus Dominus Thomas cuſtos etiam ſuæ

Hoſpitale pro Leproſis principaliter fundatum.

Claveringe * where, before, pag. 86 ſpeaking of this Hoſp. I ſaid the Chantery-Prieſt dwelt over against the Hoſp. I finde I was miſtaken. For the Accompt of the Chanteries indowment, given to the Commiſſioners about the times of the ſuppreſſion, ſaith he had his dwelling here, at Clavering.

Dominus Thomas de Ros.

cuſtodiæ tempore adquiſivit de Domino Thoma de Ros milite apud Hothe. Super quibus terris & paſturis, libere diſtringere ſacerdos ipſe valeat pro omni tempore ipſarum duarum marcarum & dimidiæ poſt unumquemque terminum ſupradictum per menſem, ſi poſtea in ſolutione ejuſdem ſit ceſſatum. Et ſic dos ipſius Cantariæ undecim marcas cum dimidia vel circiter veriſimiliter inpoſterum valebit annuatim. Ad ipſam autem Cantariam quotiens eam vacare contigerit, Cuſtos dicti Hoſp. de Eaſtbridge qui pro tempore fuerit ſacerdotes idoneos qui in ea reſidere voluerint, & quotidie coram ipſis pauperibus, ceſſante impedimento legitimo juxta Canonum exigentiam celebrare divina, aut per alium facere celebrari & animarum curam gerere eorundem ut eſt dictum, ad quæ omnia & ſingula ſacerdotes hujuſmodi teneri volumus & arctari nobis & ſucceſſoribus noſtris præſentabit. Ad ſumptus autem reparationis domorum præfatæ manſionis & columbaris ac exhibitionem panis, vini & luminariorum honeſtorum pro celebrationibus miſſarum prædictarum neceſſariorum tenebitur ſacerdos ipſe ratione prædictæ dotis ſuæ. Si autem ſacerdos idoneus haberi non poterit qui ipſam cantariam habere velit, & ad celebrationes & curam prædict. ac alia prædicta onera arctari noluerit ut eſt dictum, extunc Cuſtos memorati Hoſp. de Eſtbrigge qui pro tempore fuerit poſſeſſiones dictæ dotis ſuperius deſcriptas ingrediatur & teneat, ac de dictis celebrationibus & cura diſponat ſicuti prius tenebatur & prout melius videbitur ſibi expedire. In quorum omnium teſtimonium has literas noſtras fieri fecimus patentes ſigillo noſtro conſignatas. Dat' apud Croydone iiij°. *Non. Feb. Anno Domini* Mcccl xxj°. *& noſtræ tranſlationis quarto. Nos igitur Thomas permiſsione divina Cant. Archiepiſcopus, totius Angliæ Primas & Apoſtolicæ ſedis Legatus prædictus, prædictam dotationem ſive ordinationem ratam habentes pariter & acceptam ſimiliter approbando & quantum in nobis eſt confirmantes: Vobis Con' & divi' firmiter injungendo mandamus quatenus Dominum Iohannem Bray Capellanum prædictæ Cantariæ modernum tantum unum de numero pauperum in hoſpitali prædicto admittatis tantum & taliter ſicut alicui alteri pauperi ejuſdem in quibuſcunque pecuniarum ſummis ſeu aliis vitæ neceſſariis*

neceſſariis effectualiter miniſtrantes. Dat. in Palatio noſtro Cantuar. xviij°. *die menſis Maii. Anno Dom.* Mccccij°. *& noſtræ tranſlationis Anno ſexto.*

Rather then my Reader ſhould ſwallow an error in the *Etymologie* of this name (of * *Herbaldowne*) I have thought fit here (though out of proper place) to recommend unto him ſome notions concerning the ſame (which very lately came into my thoughts) to ſupply their omiſſion in my diſcourſe of the place. So it is then, that Mr *Lambard* in his *Perambulation* of *Kent*, writing of this place, intitles his diſcourſe thereof thus. *Herbaldowne by Canterbury, in Saxon* Herebelæpoune, *that is, the Hill where the Army was betrayed.* Hence a man would thinke, (as no queſtion but the inference is made by ſome) that Mr *Lambard* met with that *Saxon* name of the place in ſome ancient Record or Monument of the *Saxons* times. And indeed if he did not, he was to blame thus in a manner, to affirme as much. Peremptorily to deny that he did, I will not preſume; but ſhall here propoſe to the conſideration of my Reader ſuch probable preſumptions to the contrary; and that the place tooke and gain'd the preſent name of *Herbaldowne*, from other grounds long ſince the *Saxons* times, as, I thinke, may give juſt cauſe of ſuſpition that Mr *Lambard* never had warrant for that name from any kinde of *Saxon* antiquity whatſoever. I have collected them chiefly from the ancient *Records* and *Evidences* of the *Hoſpitall* there, whereof Archbiſhop *Lanfranc*, in the *Conquerors* time, was the undoubted Founder, which I thinke the beſt and fitteſt Judges to try and determine this matter.

Herbaldowne.

* Looke for a diſcourſe of the originall of this name at the end of this Inſtrument. The names originall examined.

But for entry into this diſcourſe, let me intreate you in the firſt place, to obſerve with me, that as this name of Herebelæpoune hath no ground in Story (no Chronicle of ours that ever I ſaw recording any ſuch occurrence as the betraying of an Army, either there, or any where elſe thereabouts:) ſo Mr *Lambard* is ſilent in the inſtancing or ſpecifying of any ſuch matter for the illuſtration of the

name. Next if we conſult *Edmerus*, who lived a Monk of *Canterbury* in *Hen.* 1. time, and Records the erection of the *Hoſpitall* there by *Lanfranc*, and the ſituation of it *, we ſhall find him make no mention of the name of *Herbaldowne*, or of any other proper name it then had; not likely to have eſcap'd his pen, but that alſo it eſcap'd his knowledge. Now examine we the *Hoſpitall Records*. The eldeſt whereof that I have ſeene (and I thinke I have not left any unſearched) have no mention at all neither, of that name, untill *Hen.* 2. time. A Charter there of *H.* 1. concerning *Aſſarts* * (grubbing up of wood, I take it) which you ſhall have anone, calls it *Hoſpitale de boſco de Blen*. Another Charter there of a ſixe penny quit-rent out of a houſe in *Canterbury*, ſeeming, both by the ſtyle and Charter to be made not long after the former, gives it no other denomination then of, *Hoſpitale de Sancto Nicolao* *. True it is that a following Charter there, *viz.* of xx markes *per annum*, given to the *Hoſpitall* (not by *Hen.* 3. as before it is miſtaken *, but) by *Hen.* 2. payable out of the Fee-ferme of *Canterbury* and continued to this day, makes expreſſe mention of the name of *Herbaldowne*, in theſe words: *Leproſis de Herbaldona* xx *marcatas redditus ſingulis annis habendas de redditu meo Cantuaria, donec eas aſſignem alibi ſuſcipiendas vel in eccleſiis vel in aliis redditibus &c.* And another Charter * much of that age, made by Archbiſhop *Theobald*, granting to the Church of St *Nicholas* there, and to the Prieſt officiating in the ſame, the Tithes of *Weſtgate-Court* (or *Manor*) makes like mention of the name. Cleerely then ſo old it is: and that it ſhould be much elder, I would be glad that any could ſhew me as ſatisfactory reaſons, as, I thinke I can them, that it is not. Not to repeate theſe already premiſed; I muſt acquaint you that the *quondam* extent and continent of *Blen*-wood (or of the *Foreſt* of *Blen*, as I have ſeene it called in ſome old Deeds) *cujus hodie pars bene magna in agros ac paſcua complanatur*, as *Twine** hath it: was much larger then of late and at this day. By that Charter of *Hen.* 1. concerning *Aſſarts*, it may plainely, and without any ſtraining or inferrement, be

* *Vide pag.* 82.

* For *Aſſarts*, what they ſignifie, ſee Sr *Hen. Spelmans* Gloſſary in *Verb. Aſſartum.*

* A name which neither *Edmerus* nor the former Charter mentions: and therefore I queſtion whether the Church ſo called were then in being or not.

* *Pag.* 84.

* *In lib. Hoſp. de* Eſtbridge, Cantuar.

* *Derebus Albionic. lib.* 2. *pag.* 101.

be inferred that it then extended to the place of the *Hoſpitalls* ſituation: and therefore doth the Deed call it (as the beſt deſcription, and moſt intelligible and proper for it at that time) *Hoſpitale de boſco de Blen*, (that is, the *Hoſpitall of* (or *within*) *Blen-wood*) without any other proper name. But (to come now to the originall and ground of the name of *Harbaldowne*) not long afterwards, to wit, in the interim of time betweene this Charter, and thoſe afore-mentioned of *Hen.*2. time, I conceive the place, by grubbing or rooting up the wood there, was diſforeſted, manured; and from Wood-land converted to herbage, or tillage. Aſwell the *Hoſpitals* denomination in that Charter of *Hen.*1. calling it (as I ſaid) *Hoſpitale de boſco de Blen*; as the *Grant* it ſelfe, being to give the *Hoſpitallers* liberty to ridd away 8. perches of wood, on all ſides (or round about) the *Hoſpitall*, plainly inferres that the place was woody then. For you better ſatisfaction, ſee here the Charter it ſelfe recited *verbatim*.

H. Rex Angl. Archiepiſcopo Cantuar. & Vicecomiti & omnibus Baronibus & Miniſtris & fidelibus ſuis de Chent, Francis & Anglis, Sal. Sciatis me dediſſe & conceſsiſſe, pro Dei amore, & anima patris & matris meæ & Matildis reginæ & Willielmi filii mei, & pro redemptione peccatorum meorum, in acremento Hoſpitalis de boſco de Blen. x *perticatas terræ de boſco ad exſartandum & excolendum undique circa hoſpitale. Et volo & firmiter præcipio ut habitantes in loco illo habeant meam firmam pacem, ne aliquis eis injuriam vel contumeliam faciat. T. W^mo. Elemoſinario Capellano meo, & Pagano filio Iohannis, & Gaufrido filio Pagani, & Pagano Peur. apud Odeſtoc.*

Which Charter having taken effect: and, as the *Hoſpitall*, ſo alſo the *Hill* (or *Downe*) thereaway, it ſeemes, then or ſoone after cleered of the wood upon it, and manured, it then firſt in all probability, to diſtinguiſh it from the neighbouring Hilles and Downes as yet wilde and woddy, tooke the name (or began to be called by the name) of *Herbaldowne*,

downe, that is, either the *Paſture-downe* or the *downe* of *herbage* (or *tillage*) like as *Wirtsberge*, a City in *Germany*, ſo called (ſaith *Verſtegan* *) from the abundance of *warts* or *herbes* which grew about the hill-ſides by that towne, is in Latine called *Herbipolis*: or (to inſtance in an example neerer home) as that *Boćton* neere *Lenham* in *Kent*, for diſtinction ſake from the other three *Boćtons* in that County, hath this addition, of *Malherb*, from a kinde of bad herbage proper to the place, as I am told. And now the place thus beginning to be ſo called; to the *Hoſpitals* name, of Saint *Nicholas* this, of *Herbaldowne*, was added, as in the ſtead, and for the ſupply of that former addition, and cogniſance of *Blen-wood*, ſo likewiſe as a fuller deſcription to the *Hoſpitals* place of ſituation. *Ita mihi videtur &c.* or to ſay with learned, but modeſt *Covaruvias* * in a like doubtfull caſe. *His rationibus animum induxi meum, ut hanc opinionem in hac quæſtione probarem, facillimè admiſſurus cujuſlibet ſaniorem ſententiam, & quæ his probationibus excluſis, fortioribus & melioribus conſtet. Etenim in re dubia nequaquam decet ſemel conceptis opinionibus ita contumaci animo adhærere, ut doćtiſſimorum virorum judicia recuſare nitamur.* This (I ſay) is mine opinion in this matter, but with ſubmiſsion to better judgements, being very willing that other men ſhould take or leave it as they pleaſe, and ſhall ſee cauſe. Aſſuring them by the way, that I have not taken this paines, ſo much to diſcover M *Lambards* errour, as to certifie my Reader of what a large and vaſt extent and continent *Blen-wood* (or the *Foreſt* of *Blen*) hath ſometime beene, and how neere it hath come unto our City. Give me leave to conclude this diſcourſe with the words of the aforenamed Mr *Twine* * (ſometime an Alderman and Maior of our City) concerning this *Blen-Wood*. *Quid referam* (ſaith he) *ſylvam Blenam Cantuariæ vicinam, magnitudinis non contemnendæ, ſi quæ alia ſenta atque frondoſa, cujus hodiè pars benè magna in agros ac paſcua complanatur, in qua patrum noſtrorum memoriâ apri venatione conficiebantur, ut non ineptam ſanè ad urſos qnoque gignendos, quæ modo vulpium ac taxonum luſtra opacat, arbitremini, &c.*

* Reſtitution of decayed intelligence. *pag.* 238.

* *Par.* 1. *Relect. in Cap. Alma Mater &c. Tom.* 1. *pag* 411. §. 11.

* *In libro, & loco ſuperius citato.*

Feneſtræ

Feneſtræ in ſuperiori parte eccleſiæ Chriſti Cant. incipientes a parte ſeptentrionali.

Feneſtra prima.

Scriptura 3ª.

1 *Moſes cum Rubo. In Medio. Angelus cum Maria.*
Rubus non conſumitur, tua nec comburitur in carne virginitas.

2 *Gedeon cum vellere & conca. Vellus cæleſtirore maduit, dum puellæ venter intumuit.*

3 *Miſericordia & veritas. In medio Maria & Elizabeth.*

Plaude puer puero, virgo vetulæ, quia vero
Obviat hic pietas: veteri dat lex nova metas.

4 *Iuſtitia & Pax.*

Applaudit Regi previſor gratia legi.
Oſcula Iuſtitiæ dat pax; cognata Mariæ.

5 *Nabugodonoſor & lapis cum ſtatua. Puer in præſepio.*

Vt Regi viſus lapis eſt de monte reciſus
Sic gravis abſque viro virgo parit ordine miro.

6 *In medio Maria.*

7 *Moſes cum virga. In medio. Angelus & Paſtores.*

Vt contra morem dedit arida virgula florem
Sic virgo puerum, verſo parit ordine rerum.

8 *David. Gaudebunt campi & omnia quæ in eis ſunt.*

9 *Abacuc. Operuit cœlos gloria ejus &c.*

Feneſtra ſecunda.

1 *IN medio tres Reges equitanies. Balaam. Orietur ſtella ex Iacob, & exurget homo de Iſrael. Iſaia & Ieremia.*

Ambulabunt gentes in lumine tuo &c.

2 *In medio. Herodes & Magi. Chriſtus & Gentes.*
Qui ſequuntur me non ambulabunt in tenebris.

Stella Magos duxit, & eos ab Herode reduxit
Sic Sathanam gentes fugiunt, te Chriſte ſequentes.

3 *Pharaoh & Moſes, cum populo exiens ab Egipto.*

Exit ab erumna populus ducente columnâ
Stella Magos duxit. Lux Chriſtus utriſque reluxit.

4 *In medio. Maria cum puero. Magi & Paſtores. Ioſeph & fratres ſui cum Egiptiis.*

Ad te longinquos Ioſeph trahis atque propinquos.
Sic Deus in cunis Iudæos gentibus unis.

5 *Rex Solomon, & Regina Saba.*

Hiis donis donat Regina domum Solomonis.
Sic Reges Domino dant munera tres, tria, trino.

6 *Admoniti ſunt Magi ne Herodem adeant: Propheta & Rex Ieroboam immolans.*

Vt via mutetur redeundo Propheta monetur
Sic tres egerunt qui Chriſto dona tulerunt.

7 *Subverſio Sodoma & Loth fugiens.*

Vt Loth ſalvetur ne reſpiciat prohibetur.
Sic vitant revehi per Herodis regna Sabei.

8 *Oblatio pueri in templo, & Simeon. Melchiſedech offerens panem & vinum pro Abraham.*

Sacrum quod cernis ſacris fuit umbra modernis.
Vmbra fugit. Quare? quia Chriſtus ſiſtitur ara.

9 *Oblatio Samuel.*

Natura geminum triplex oblatio trinum
Significat Dominum Samuel puer, amphora vinum.

10 *Fuga Domini in Egiptum. Fuga David & Doeg.*

Hunc

Hunc Saul infeſtat : Saul Herodis typus extat.
Iſte typus Chriſti, cujus fuga conſonat iſti.

11 *Elias Ieſabel & Achab.*

Vt trucis inſidias Ieſabel declinat Elias
Sic Deus Herodem, terrore remotus eodem.

12 *Occiſio Innocentum. Occiſio ſacerdotum Domini ſub Saul.*

Non cecidit David, pro quo Saul hos jugulavit
Sic non eſt cæſus cum cæſis transfuga Ieſus.

13 *Occiſio Tribus Benjamin in Gabaon.*

Ecce Rachel nati fratrum gladiis jugulati
His ſunt ſignati pueri ſub Herode necati.

Feneſtra tertia.

1 IEſus ſedet in medio Doctorum. *Moſes & Iethro cum populo.*

Sic Moſes audit Iethro vir ſanctus obaudit
Gentiles verbis humiles ſunt forma ſuperbis.

2 *Daniel in medio ſeniorum.*

Mirantur pueri ſeniores voce doceri
Sic reſponſa Dei ſenſum ſtupent Phariſei.

3 *Baptizatur Dominus. Noah in archa.*

Fluxu cuncta vago ſubmergens prima vorago
Omnia purgavit: Baptiſma ſignificavit.

4 *Submerſio Pharaonis & tranſitus populi.*

Vnda maris rubri ſpatio diviſa ſalubri
Quæ mentem mundam facit à vitio notat undam.

5 *Temptatio gulæ & vanæ gloriæ. Eva capiens fructum.*

Qui temptat Ieſum movet Evam mortis ad eſum
Eva gulæ cedit, ſed non ita Ieſus obedit.

6 *Eva comedit.*

Victores hic Sathana: movet Evam gloria vana
Sed quo viciſti te vicit gratia Chriſti.

7 *Tentatio cupiditatis. Adam & Eva comedunt. David & Goliah.*

Quo Sathan hos ſubicit Sathanam ſapientia vicit
Vt Goliam David, Sathanam Chriſtus ſuperavit.

Feneſtra quarta.

1 *Vocatio Nathanael jacentis ſub ficu. Adam & Eva cum foliis. Populus ſub lege.*

Vidit in hiis Chriſtus ſub ficu Nathanaelem.
Lex tegit hanc plebem, quaſi ficus Nathanaelem.

2 *Chriſtus mutavit aquam in vinum. Sex hydriæ. Sex ætates mundi. Sex ætates hominum.*

Hydria metretas capiens eſt qualibet ætas,
Primum ſignorum Deus hic prodendo ſuorum.
Lympha dat hiſtoriam, vinum notat allegoriam
In vinum morum convertit aquam vitiorum.

3 *Piſcatore Apoſtolorum. S. Petrus cum eccleſ. de Iud. Palus cum eccleſia de gentibus.*

Verbum rete ratis Petri domus hæc pietatis
Piſces Iudæi, qui rete ferant Phariſei
Illa ſecunda ratis, domus hæc eſt plena beatis
Retia ſciſmaticus, & quivis ſcindit iniquus.

4 *In medio Ieſus legit in Synagoga. Eſdras legit legem populo. S^tus Gregor. ordinans lectores.*

Quod promulgavit Moſes, legem reparavit
Eſdras amiſſam; Chriſtus renovavit omiſſam.
Quod Chriſtus legit, quaſi pro lectoribus egit.
Exemplo cujus ſacer eſt gradus ordinis hujus.

5 *Sermo Domini in monte. Doctores Eccleſiæ. Moſes ſuſcipit legem.*

Hii montem ſcandunt Scripturæ dum ſacra pandunt.
Chriſtus ſublimis docet hos ſed vulgus in imis
Ex hinc inde datur in monte quod inde notatur
Chriſtum noviſſe debemus utramque dediſſe.

6 *Chriſtus*

6 *Chriſtus deſcendens de monte mundat leproſum. Paulus baptizat populum. Heliſeus. Naaman & Iordanis.*

Carne Deus tectus quaſi vallis ad ima provectus
Mundat leproſum genus humanum vitioſum:
Quē lavat ecce Deus quē mundat & hic Heliſeus
Eſt genus humanum Chriſti baptiſmate ſanum.

Feneſtra quinta.

1 *Ieſus ejicit Demonium. Angelus ligavit Demonium.*

Imperat immundis Deus hic equis furibundis
His virtus Chriſti dominatur ut Angelus iſti.

2 *Maria unxit pedes Chr. Druſiana veſtit & paſcit egenos.*

Curam languenti, victum qui præbet egenti
Seque reum plangit, Chriſti veſtigia tangit.
Illa quod ungendo facit hæc ſua diſtribuendo
Dum quod de pleno ſupereſt largitur egeno.

3 *Marta & Maria cum Ieſu. Petrus in navi. Iohannes legit.*

Equoris unda ferit hanc; ille ſilentia querit;
Sic requies orat dum mundi cura laborat.

4 *Leah & Rachel cum Iacob.*

Lyah gerit curam carnis; Rachelque figuram
Mentis, cura gravis eſt hæc, eſt altera ſuavis.

5 *Ieſus & Apoſtoli colligunt ſpicas. Mola ſumus & Apoſtoli facientes panes.*

Quod terit alterna Mola lex vetus atque moderna
Paſſio, crux Chriſti fermentans cibus iſte.

Petrus & Paulus cum populis.

Arguit iſte reos, humiles alit hic Phariſeos,
Sic apice trita panis ſunt verbaque vitæ.

6 *Ieſus cum Samaritana Synagoga & Moſes cum quinque libris. Eccleſia de gentibus ad Iohannem.*

Potum queſiſti fidei cum Chriſte ſitiſti
E qua viri cui ſex Synogoga librique ſui ſex.
delicta notat hydria fonte relicta
Ad te de gente Deus eccleſia veniente.

7 *Samaritana adduxit populum ad Ieſum. Rebecca dat potum ſervo Abraham. Iacob obviat Rachaeli.*

Fons ſervus minans pecus hydria virgo propinans
Lex Chriſto gentes mulierque fide redolentes.
Iacob laſſatus Rachel obvia grex adaquatus
Sunt Deus & turbæ mulier quas duxit ab urbe.

Feneſtra ſexta.

1 IEſus loquens cum Apoſtolis. Gentes audiunt. Phariſei contemnunt.
- Sollicitæ gentes ſtant verba Dei ſitientes
- Hæc ſunt verba Dei quæ contemnant Phariſei.

2 Seminator & volucres. Phariſei recedentes à Ieſu. Phariſei tentantes Ieſum.
- Semen rore carens expers rationis & arens
- Hii ſunt qui credunt, tentantes ſicque recedunt.
- Semen ſermo Dei, via lex ſecus hanc Phariſei
- Et tu Chriſti ſator inſidiator.

3 Semen cecidit inter ſpinas. Divites hujus mundi cum pecunia.
- Iſti ſpinoſi locupletes delicioſi
- Nil fructus referunt quoniam terreſtria querunt.

4 Semen cecidit in terram bonam. Iob. Daniel. Noah.
- Verba prius ſeruit Deus his fructus ſibi crevit
- In tellure bonâ, triplex ſua cuique corona.

5 Ieſus & mulier commiſcens ſata tria. Tres filii Noæ cum Eccleſia. Virgines Continentes. Conjugati.
- Parte, Noæ nati, mihi quiſque ſua dominati.
- Vna fides natis ex hi tribus eſt Deitatis.
- Perſonæ trinæ tria ſunt ſata miſta farinæ
- Fermentata ſata tria tres fructus operata.

6 Piſcatores. Hinc Piſces boni, inde mali. Iſti in vitam æternam.
- Hii qui jactantur in levam qui reprobantur
- Pars ſunt à Domino maledicta cremanda camino
- Vaſe reſervantur piſces quibus aſſimulantur
- Hii quos addixit vitæ Deus & benedixit.

7 Meſſes. Seges reponitur in horreum. Zizania in ignem. Iuſti in vitam æternam. Reprobi in ignem æter.
- Cum ſudore ſata meſſoris in horrea lata
- Sunt hic vexati ſed Chriſto glorificati.
- Hic cremat ex meſſe quod inutile judicat eſſe
- Sic pravos digne punit judex Deus igne.

8 De quinque panibus & duob. piſcibus ſatiavit multa millia hominum. Dus Sacerdos. Rex.
- Hii panes legem, piſces dantem ſacra Regem
- Signant quaſſatos à plebe nec adnihilatos.

Synagoga

Synagoga cum Moſe & libris. Ecclesia cum Iohanne.

Quæ populos ſaturant panes piſceſque figurant
Quod Teſtamenta duo nobis dant alimenta.

Feneſtra ſeptima.

1 Cvravit Ieſus filiam viduæ. Eccleſia de gentibus cum Ieſu. Petrus orat & animalia dimittuntur in linthea.

Natam cum curat matris prece; matre figurat
Chriſto credentes primos, nataque ſequentes.

Fide viventes ſignant animalia gentes;
Quos mundat ſacri ſubmerſio trina lavacri.

2 Curavit Ieſus hominem ad piſcinam. Moſes cum quinque libris. Baptizat Dominus.

Lex tibi piſcina concordat ſunt quia quina
Oſtia piſcinæ, ſeu partes lex tibi quinæ.
Sanat ut ægrotum piſcinæ motio lotum
Sic cruce ſignatos mundat baptiſma renatos.

3 Transfigurationem Domini. Angeli veſtiunt mortuos reſurgentes. Angeli adducunt juſtos ad Deum.

Spes transformati capitis, ſpes vivificati
Clares in indutis membris à morte ſolutis.
Cum transformares te Chriſte, quid inſinuares
Veſte decorati declarant clarificati.

4 Petrus piſcatur & invenit ſtaterem. Dominus aſcendit in Hier. Dominus crucifigitur.

Hunc aſcendentē mox mortis adeſſe videntē
Tempora; te Chriſte piſcis prænunciat iſte.
Ludibrium turbæ Deus eſt ejectus ab urbe.

5 Statuit Ieſus parvulum in medio Diſcipulorum. Monachi lavant pedes pauperum. Reges inclinant doctrinæ Petri & Pauli.

Hoc informantur exemplo qui monachantur
Ne dedignentur peregrinis ſi famulentur.

Sic incurvati pueris ſunt aſſimulati
Reges cum gente Paulo Petroque docente.

6 Paſtor reportat ovem. Chriſtus pendet in cruce. Chriſtus ſpoliat infernū

Feneſtra octava.

1 Dominus remittit debita servo poſcenti. } Vt prece ſubmiſſa ſunt huic commiſſa remiſſa
Parcet poſcenti ſeu parcit Deus egenti.

Petrus & Paulus abſolvunt pœnitentem, & Dominus ſibi credentes. Servus percutit conſervum. Paulus lapidatur. Stephanus lapidatur. } Cur plus ignoſcit Dominus minus ille popoſcit
Conſervum ſervus populus te Paule protervus
Regi conſervo repetenti debita ſervo
Aſſimulare Deus Martyr nequam Phariſæus.

Tradidit eum tortoribus. Mittuntur impii in ignem. Iudæi perimuntur. } Cæditur affligens, captivatur crucifigens
Hunc punit Dominus flagris, hos igne caminus.

Feneſtra nona.

Homo quidam deſcendebat de Hier. in Ierico & incidit in latrones. } Perforat haſta latus, occidit ad mala natus.

Creatur Adam. Formatur Eva, comedunt fructum, ejiciuntur de Paradiſo. } Ex Adæ coſta prodiit formata virago.
Ex Chriſti latere proceſſit ſancta propago.
Fructum decerpens mulier ſuadens mala ſerpens
Immemor authoris vir perdit culmen honoris
Virgultum. fructus. mulier. vir. vipera. luctus
Plantatur. rapitur. dat. guſtat. fallit. initur.
Pœna reos tangit, vir ſudat, fœmina plangit.
Pectore portatur ſerpens, tellure ribatur.

Sacerdos & Levita vident vulneratum & pertranſeunt. } Vulneribus plenum neuter miſeratus egenum.

Moſes

Moſes & Aaron cum Pharaone. Sribitur tau. Educitur populus. Adorat vitulum. Datur lex. Elevatur Serpens.

Pro populo Moyſes coram Pharaone laborat:
Exaugetque preces, ſignorum luce coronat.
Cui color eſt rubeus ſiccum mare tranſit Hebræus
Angelico ductu patet in medio via fluctu.
In ligno ſerpens poſitum notat in cruce Chriſtũ
Qui videt hunc vivit, vivet qui credit in iſtũ.
Cernens quod ſpeciem Deitatis dum teret aurum
Frangit ſcripta tenens Moyſes in pulvere taurũ.

Samaritanus ducit vulneratum in ſtabulum cum jumento. Ancilla accuſat Petrum. Dominus crucifigitur. ſepelitur. Reſurgit. Loquitur Angelus ad Marias.

Qui caput eſt noſtrum capitur: qui regibus oſtrum
Prebet, nudatur: qui ſolvit vincla ligatur.
In ſigno pendens. In ligno brachia tendens.
In ſigno lignum ſuperaſti Chriſte malignum
Chriſtum lege rei, livor condemnat Hebræi
Carne flagellatum, rapit, attrahit ante Pilatum
Solem juſtitiæ tres, orto ſole, Mariæ
Quærunt lugentes, ex ejus morte trementes.

Feneſtra decima.

Suſcitat Ieſus puellam in Domo. Abigael occurrit David & mutat propoſitum. Conſtantinus jacens & matres cum pueris.

Quæ jacet in cella ſurgens de morte puella
Signat peccatum meditantis corde creatum
Rex David arma gerit, dum Nabal perdere quærit
Obviat Abigael mulier David, arma refrenat.
Et nebulam vultus hilari ſermone ſerenat.
Rex ſoboles Helenæ, Romanæ rector habenæ
Vult mundare cutem quærendo cruce ſalutem.
Nec ſcelus exercet, flet, humet, dicta coercet.

Dominus ſuſcitat puerum extra portam. Rex Solomon adorat Idola & deflet peccatum. Pœnitentia Theophili.

Qui jacet in morte puer extra limina portæ
De foris abſtractum peccati denotat actum.
Errat fœmineo Solomon deceptus amore:
Errorum redimit mens ſancto tacta dolore.
Dum lacrimando gemit Theophilus acta redemit
Invenies veniam dulcem rogando Mariam.

Dominus ſuſcitat Lazarum. Angelus alloquitur Ionam ſub hedera ante Ninevem. Pœnitentia Mariæ Egiptiæ.

Mens mala mors intus; malus actus mors foris: uſus
Tumba, puella, puer, Lazarus iſta notant.
Pingitur hic Nineve jam pene peracta perire
Veſte fidus Zoſimas nudam tegit Mariam.

Mittit Dominus duos Diſcipul. propter aſinam & Pullum. Sp. ſanctus in ſpecie columbæ inter Deum & homenum.

Imperat adduci pullum cum matre Magiſter
Paruit huic operæ ſuccinctus uterque miniſter.
Signacius ſimplex quod ſit dilectio duplex
Ala Deum dextra fratrem docet ala ſiniſtra.

Ieſus ſtans inter Petrum & Paulum.

Genti quæ ſervit petris Petrum, petra mittit.
Eſcas divinas Iudeis Paule propinas.

Adducunt diſcipuli Aſinum & Pullum. Petrus adducit eccleſiam de Iudeis. Paulus adducit eccleſiam de gentib.

Quæ duo ſolvuntur duo ſunt animalia bruta
Ducitur ad Chriſtum pullus materque ſoluta.
De populo fuſco Petri ſermone coruſco
Extrahit eccleſiam veram reſerando Sophiam
Sic radio fidei cæci radiantur Hebræi
Per Pauli verba fructum ſterilis dedit herba
Dum plebs gentilis per eum ſit mente fidelis
Gentilis populus venit ad Chriſtum quaſi pullus.

Occurrunt pueri Domino ſedenti ſuper Aſinam

Veſtibus ornari patitur Salvator aſellam
Qui ſuper aſtra ſedet, nec habet frenum neq; ſellam.

Iſaias dicit. Ecce Rex tuus ſedens ſuper aſinam.

Qui ſedet in cœlo ferri dignatur aſello.

David ex ore infantum, &c.

Sancti ſanctorum laus ore ſonat puerorum.

Feneſtra undecima.

IN medio cœna Domini David geſtans ſe in manibus ſuis. Manna fluit populo de cœlo.

Quid manibus David ſe geſtans ſignificavit
Te manibus geſtans das Chriſte tuis manifeſtans
Manna fluit ſaturans populum de plebe figurans
De menſa Ieſu dare ſe cœnantibus eſum.

Lavat

Lavat Ieſus pedes Apoſtolorum. *Obſequio lavacri notat hoſpes in hoſpite ſacri*
Quos mundas ſacro mundaſti Chriſte lavacro.
Abraham Angelorum *Cum Laban hos curat, typice te Chriſte figurat*
Laban camelorum *Cura camelorum mandatum Diſcipulorum.*

Proditio Ieſu. *Fraus Iudæ Chriſtum, fraus fratrum vendidit iſtum*
Venditio Ioſeph. *Hii Iudæ, Chriſti Ioſeph tu forma fuiſti.*
Ioab oſculatur *Fœdera dum fingit Ioab in funera ſtringit*
Abner & occidit *Ferrum, Iudaicum præſignans fœdus iniquum.*

Vapulatio Ieſu. Iob percuſſus ulcere. Helizeus & pueri irridentes. *Chriſti teſtatur plagas Iob dum cruciatur*
Vt ſum Iudæa, iocus pueris Heliſæe.

Feneſtra duodecima.

CHriſtus portat crucem. Iſaac ligna. Mulier colligit duo ligna. *Ligna puer geſtat, crucis typum manifeſtat.*
Fert crucis in ſignum duplex muliercula lignum.

Chriſtus ſuſpenditur de ligno. Serpens æneus elevatur in columna: Vacca comburitur *Mors eſt exanguis dum cernitur æreus anguis*
Sic Deus in ligno nos ſalvat ab hoſte maligno
Vt Moyſes juſſit vitulam rufam rogus uſſit
Sic tua Chriſte caro crucis igne crematur amaro.

Dominus deponitur de ligno. Abel occiditur. Heliſeus expandit ſe ſuper puerum *Nos à morte Deus revocavit & hunc Heliſeus.*
Signa Abel Chriſti pia funera funere triſti.

Moſes ſcribit Thau in frontibus in porta de ſanguine agni. Dominus in ſepulcro. Samſon dormit cum amica ſua. Ionas in ventre ceti. *Frontibus infixum Thau præcinuit crucifixum*
Vt Samſon typice cauſa dormivit amicæ.
Eccleſiæ cauſa Chriſti caro marmore clauſa.
Dum jacet abſorptus Ionas Sol triplicat ortus
Sic Deus arctatur tumulo triduoque moratur.

Dominus ligans Diabolum. Spoliavit infernum. David eripuit Oves. & Samſon tulit portas. *Salvat ovem David, ſic Chriſtum ſignificavit.*
Eſt Samſon fortis qui rupit vincula mortis.
Inſtar Samſonis, frangit Deus oſſa Leonis.
Dum Sathanã ſtravit, Clr^us Regulũ jugulavit

Surgit Dominus de ſepulcro. Ionas ejicitur de piſce. David emiſſus per feneſtram.

Redditur ut ſalvus, quem ceti clauſerat alvus:
Sic redit illeſus, à mortis carcere Ieſus.
Hinc abit illeſus David: ſic invida Ieſus
Agmina conturbat, ut victa morte reſurgat.

Angelus alloquitur Mariam ad Sepulcrum. Ioſeph extrahitur è carcere. Et Leo ſuſcitat filium.

Ad vitam Chriſtum Deus ut leo ſuſcitat iſtum.
Te ſignat Chriſte Ioſeph; te mors; locus iſte.

To theſe verſes in the Windowes let me adde foure other legible of late on the Wall in the North-Ile of the *Quire*, in the foote almoſt of the painted peece there, and containe a briefe dialogue betweene Saint *Anſelm* ſometime Archbiſhop here, and an *Heretike*, about the Virgin-conception of our bleſſed Lady, written (it there appeares) *Anno Domini* 1477.

Hæreticus.

Nunquam natura mutavit ſic ſua jura;
Vt virgo pareret, in virginitate careret.

Anſelmus.

Lumine ſolari neſcit vitrum violari;
Nec vitrum ſole, nec virgo puerpera prole.

The

The Articles betweene the Prior of S. Gregories of Canterbury and the Covent of the ſame Church on the one party, and the Maior and Communalty of the City of Cant. of the other party, by the mediation of Thomas, Prior of Chriſt-Church of Cant. Iohn Hales one of the Barons of the Exchequer of our Saveraigne Lord the King, Chriſtopher Hales generall Attorney of our ſaid Soveraigne Lord the King, and Thomas Wood Eſquire, by the conſent of the moſt reverend Father in God William Lord Archbiſhop of Canterbury. Scriptura 4ta.

FIrſt it is agreed and determined that the ſaid Monaſtery as it is encloſed at this preſent date with the new houſes and tenantries which beene built next adjoyning unto the ſame Monaſtery, as well on and by the South part of the ſaid Church-gate, as on and by the North-part of the Court-gate of the ſaid Church, be fully and intirely to all intents of and within the liberties and franchiſes of the ſaid Citie of *Cant.* And that the tenants inhabiting in the ſame tenements ſhall at all times doe and owe their obedience unto the Maior of the ſaid City, and to the Aldermen and other Officers of the ſaid City and of the Ward of Northgate for the time being and ſhall be contributory to every charge within the ſame City in like wiſe as all the other inhabitants of the ſame City and ſhall be. And that the ſaid Mayor and Aldermen of the ſaid City and Ward and their Succeſſors ſhall execute their Office within the ſaid Monaſtery as they ſhould doe in any other part of the ſaid City, except in the cauſes and articles following. 1.

Item it is agreed for the quietneſſe of the ſaid Prior and Covent and their Succeſſors that no perſon ſhall be arreſted by his body within the ſaid monaſtery for any perſonall action to be attempted by way of plaint before the Mayor of the ſaid City, but in forme following, that is to ſay, if any plaint be entred and affirmed againſt the ſaid 2.

Prior or his ſucceſſors or any perſon inhabiting or abiding within the ſaid Monaſtery in ſuch manner that the proceſſe and execution according to the ſame plaint cannot be had and done upon the ſaid Prior, his ſucceſſors, or any ſuch foreſaid Perſon there inhabiting or abiding within the ſaid Monaſtery, that then if the ſaid Prior, his ſucceſſors or other perſon inhabiting or abiding within the ſaid Monaſtery, having knowledge by the ſaid Maior or by any of his Officers thereof by monition to be given by the time of two dayes before the time prefixed for the appearance, he at the time of that monition being within the ſaid Monaſtery or elſewhere within the liberties of the ſame City: If then the ſaid Prior, the next Court-day after the ſaid ſummons or knowledge ſo given put in pledges of right according to the cuſtome of the ſaid City to anſwer to the ſaid plaints ſo taken and affirmed, that then no manner of arreſt nor attachment of any of the ſaid bodies ſhall not be put in execution within the ſaid Monaſtery againſt the ſaid Prior his Succeſſors or any ſuch perſon inhabiting or abiding within the ſame. And it is condiſcended agreed and determined by this compoſition that every ſuch monition or warning hereafter to be given againſt the Priors or any other perſon ſpirituall or temporall inhabiting or reſident within the ſame Monaſtery ſhall be good and effectuall to be given to the party to be ſued or to any religious man of the ſame Monaſtery then being a Prieſt.

3. *Item* it is agreed that all the manuell and neceſſary ſervants of the ſaid Prior and Covent that hereafter ſhall be inhabiting within any of the ſaid tenantries ſhall not hereafter be impanelled, ſummoned, amerced ne diſtreyned for any mercements for any manner of Jury that ſhalbe ſued betweene party and party.

Foundation

Foundation of the Vicarage of *Cosmus-Bleane.*

Scriptura 5ta.

VNiverſis ſanctæ matris eccleſiæ filiis præſentes literas inſpecturis Simon permiſſione divina Cant. Archiepiſcopus totius Angliæ Primas & Apoſtolicæ ſedis Legatus Salutem in Domino. Quia tam ex fama publica quam ex inquiſitione ex officio noſtro in hac parte capta evidenter comperimus eccleſiam parochialem ſanctorum Coſmæ & Damiani in la Bleen noſtræ Dioc. Hoſpitali noſtro ſancti Thomæ Martyris de Eſtbrigge in Civitate Cantuar. ab abtiquo fuiſſe & eſſe appropriatam, unitam pariter & annexam, per unum milliare & amplius ab ipſis Civitate & Hoſpitali notoriè diſtantem, ſacerdotemque qui curæ animarum parochianorum eccleſiæ prædictæ hactenus intendebat ſeu intendere ſolebat in dicto Hoſp. per dies & noctes quaſi continuò fuiſſe commorantem, cum alibi pro ſacerdote hujuſmodi hoſpitium ſive habitatio minimè extiterat ordinat', quodque vix in eccleſia præfata ſingulis ebdomadis ſacerdos prædictus propter dictorum locorum diſtantiam per dies duos miſſam celebravit, ac parochiani eccleſiæ prædictæ nonnulli infirmati ſacerdotem hujuſmodi diebus & noctibus inquirendo in loco ut præmittitur ſic diſtanti quam plurimum fuerant fatigati, & ſæpius in infirmitatibus ſubitis proper præfati ſacerdotis abſentiam multiplicem neque confeſsi neque communicati lamentabiliter deceſſerunt, ac alii in infirmitatibus hujuſmodi remanſerunt periculoſe & multipliciter deſolati. Nos itaque præmiſſa pericula mentis noſtræ intuitu debite ponderantes, eiſque quantum cum Deo poterimus ex noſtri officii debito mederi cupientes, de voluntate & aſſenſu Dilecti nobis in Chriſto Domini Thomæ Newe de Wolton cuſtodis ſive magiſtri Hoſp. antedicti, intervenientibus etiam authoritate & aſſenſu dilectorum filiorum Prioris & Capituli eccleſiæ noſtræ Chriſti Cant. de conſilio Iuriſperitorum nobis aſsiſtentium, volentes dei cultum, animarumque profectum parochianorum eccleſiæ prædictæ, Domino diſponente, ſalubriter augmentare, ſtatuimus, ordinamus & diſponimus, ut de cetero ſit in dicta eccleſia perpetuus Vicarius habens infra ejuſdem parochiam man-

Cauſæ fundationis.

Dotatio Vicariæ.

ſionem

ſionem quam præfatus Dominus Thomas Neive Cuſtos erexit pro eodem. Habebit etiam idem Vicarius decimas ac oblationes ſubſcriptas ad valorem annuum decem librarum & ultra ut communiter creditur ſe extendentes, pro victu ſuo & oneribus infraſcriptis ſupportandis, ejus quoque Vicarii præſentatio in vacationibus ipſius Vicariæ ſingulis ad Cuſtodem ipſius Hoſp. inperpetuum pertinebit. Habebit etiam ipſe Vicarius in partem ſummæ prædictæ pro dote ſua omnes decimas prædiales apud Natyngdon dicto Hoſp. debitas ab antiquo, quæ quinque marcas aut circiter de claro valebunt annuatim, nec non omnes decimas prædiales per totam parochiam dictæ eccleſiæ ſanctor. Coſmæ & Damiani præterquam de terris & prædiis dominicalibus omnibus & ſingulis prædicti Hoſp. jam cultis & colendis infra parochiam antedictam & preter omnimodas decimas prædiales & alias quascunque provenient' ex terris ſubſcriptis & animalibus in eiſdem depaſcendis & eorum fetuum ſuper terras hujuſmodi emittend. quæ terræ ſic exceptæ ſunt & jacent ex auſtrali parte cujuſdam curſus aquæ currentis in ipſa parochia quæ vocatur Viſchmannysbourne in quadam valle infra dictam parochiam inter eccleſiam prædictam ſanctor. Coſmæ & Damiani in le Bleen & Curiam, dicti Hoſp. apud le Hothe dictæ noſtræ Dioc. ſcituat. Ita quod Vicarius ille de decimis prædialibus nec aliis cujuſcunque generis fuerint ex illa parte auſtrali dicti curſus aquæ infra parochiam prædict. qualitercunque provenien. nihil penitus vendicare poterit vel debebit. Habebit inſuper dictus Vicarius in complementum ſummæ decem librarum prædictarum omnes decimas vitulorum, agnorum, aucarum, lini, lanæ, lactis, lacticinii, caſei, fœni, herbagii, ſilvæ ceduæ, aliarumque rerum omnium decimabilium infra dictam parochiam, decimis de terris & prædiis dominicalibus & poſſeſſionibus quibuſcunque provenientibus ac de animalibus dicti Hoſp. & ipſorum fœtibus in ipſa parochia ubicunque depaſcendis & emittendis, cujuſcunque generis fuerint, decimis quoque animalium hominum aliorum quorumcunque ſuper ipſas terras dominicales & ſuper terras aliorum ex parte auſtrali curſus aquæ prædict' fœtus emittentium, & ex quibus ipſe Vicarius nihil omnino percipiet duntaxat exceptis. Habebit itaque omnes oblationes in dicta parochiali eccleſia ſanctor. Coſmæ

Decimæ apud Natingdon.

Fiſhmannesbourne.

&

& Damiani & ejus parochia extra Curiam dicti Hosp. apud la Hoth ubicunque faciendas & quia tanta commoda ipse Vicarius infra dictam parochiam quasi Rector loci optinebit, subscripta onera de emolumentis & proficuis prædictis dictus Vicarius qui fuerit pro tempore futuris temporibus supportabit, viz. Cancellum dictæ ecclesiæ sanctorum Cosmæ & Damiani construet & reparabit suis sumptibus & expensis quotiens & quando oportebit. Et volumus quod si in ea parte per Custodem præfati hosp. debite monitus infra tempus congruum per ipsum Custodem limitandum reparationes & constructiones hujusmodi fieri non fecerit competenter, licebit extunc eidem Custodi qui pro tempore fuerit de dictis oblationibus & decimis partem rationabilem & non excessivam liberè capere & levare, cum qua reparationes aut constructiones ipsas poterit fieri facere competenter, & sic partem rationabilem ceperit & levaverit ipse Custos, Vicarius ille pro reparationibus aut constructionibus tunc necessariis excusatus habeatur penitus ne fraus aut malitia locum habeat in hac parte. Sustentabit etiam Vicarius hujusmodi qui ibidem pro tempore fuerit suis sumptibus competentem mansionem pro ipso vicario in dicta parochia jam constructam. Orabuntque singuli qui ibidem erunt Vicarii in singulis suis missis pro nostra salute dum vixerimus, & pro anima nostra cum ab hac luce migraverimus, ac pro salute Domini Thomæ Newe dum vixerit, & pro ejus anima cum ab hac luce migraverit, necnon pro anima bonæ memoriæ Domini Simonis de Islep dudum Cant. Archiepisc. prædecessoris nostri, quia cum ejus bonis in maiori parte ipsa mansio ut accepimus erecta extitit & constructa, & pro animabus Domini Thomæ de Ros qui multas possessiones suæ hereditatis dedit dicto hospitali in partem dotis unius Cantariæ perpetuæ pro salute animæ suæ & Beatricis consortis suæ ac etiam Domini Eustacii de Dapschecourt & consortis ejus, de quorum bonis multa pietatis opera facta sunt in dicto Hosp. sancti Thomæ martyris. Inveniet in super dictus Vicarius qui fuerit pro tempore vinum & panem ac luminar' in præfata ecclesia pro celebrantibus necessaria, & suis sumptibus ea exhiberi faciet competenter, & subibit omnia alia onera prædictæ ecclesiæ imposterum imponenda quæ ad decimas solvendas taxata non existunt eaque agnoscat debite &

Onera Vicarii.

Dominus Thomas de Ros. & Beatrix ejus uxor.

Dominus Eustacius de Dapschecourt & uxor.

perſolvat. Artabitur etiam ad reſidentiam continuam infra parochiam præfatæ eccleſiæ faciendam ſicut ad reſidentiam continuam alii eccleſiarum Vicarii per conſtitutionem ſunt artati. Obedietque cuſtodi præfati hoſp. qui fuerit pro tempore in licitis & honeſtis. Reſervamus inſuper nobis & Succeſſoribus noſtris Archiepiſc. Cant. poteſtatem corrigendi, augmentandi & diminuendi noſtram ordinationem prædictam quotiens nobis vel eis videbitur expediens & opportunum. In cujus Rei teſtimonium ſigillum noſtrum fecimus hiis apponi. Dat' apud Otteforde tertio Non. Auguſti Anno Domini Milleſimo CCC^mo. ſeptuageſimo quinto, & noſtræ tranſlationis anno primo.

Scriptura 6^a.

The Foundation of *Eaſtbridge*-Chantery.

SAnctæ matris eccleſiæ filiis univerſis ad quos præſentes literæ pervenerint Simon permiſsione divina Cantuar. Archiepiſcopus &c. ſalutem in Domino ſempiternam. Quia per inſpectionem cujuſdam patentis literæ bonæ memoriæ Domini Simonis de Iſlep nuper Cant. Archiepiſc. prædeceſſoris noſtri ejus ſigillo conſignatæ comperimus evidenter quod ipſe ex certis cauſis una perpetuam cantariam in hoſpitali noſtro apud Eſtbrig' in Civitate Cant. ad honorem Dei cultuſque divini, & pro ſalute animarum quorundam benefactorum ipſius hoſp. & omnium fidelium defunctorum devotè & legitimè ordinavit, ejuſque Cantariæ ſacerdotem qui fuerit pro tempore annuatim percipere voluit ad certos anni terminos in ordinatione eadem expreſſos de cuſtode ejuſdem hoſpitalis in perpetuum decem marcas ex valore antiquarum & novarum poſſeſsionum eidem hoſpitali adquiſitarum capiendas & etiam perſolvendas, prout in dicta ordinationis litera plenius expreſſatur. Sacerdotem quoque ipſius Cantariæ per literas ordinationis prædictas artavit ad reſidentiam continuam in dicta Civitate aut eius ſuburbio faciendam, ita quod ſe ab ipſis Civitate aut ſuburbio per ſpatium unius diei minimè abſentaret niſi de Cuſtodis dicti Hoſp. aut tenentis ejus locum licentia ſpeciali petita pariter & obtenta, quam ex cauſis licitis neceſſariis & honeſtis dare poterit dictus Cuſtos aut locum ejus tenens quotiens ubi & quamdiu

Cauſæ fundationis.

quamdiu ſibi videbitur expedire, dum tamen idem capellanus in abſentia ſua hujuſmodi per alium Capellanum idoneum faciat divina celebrari, quodque pauperibus & peregrinis ad ipſum hoſp. confluentibus & in ipſo infirmatis ſacramenta & ſacramentalia quæ ſi præſens fuerit per ſe vel per alium miniſtrabit & debite faciat miniſtrari. Volumus itaque & etiam ordinamus quod ſacerdos ipſius Cantariæ qui eſt & erit inpoſterum manſionem habeat Manſio Cantariæ. *infra ſepta dicti hoſp. inter Infirmariam & magnam portam ejuſdem hoſp. jam ei aſſignatam, cum una camera ſupra ipſam portam ædificata, ſuis ſumptibus continuè in ſtatu debito conſervandam. Verum poſt ipſam ordinationem Dominus noſter excellentiſſimus Dominus Edwardus Rex Angliæ & Franciæ illuſtris qui nunc eſt quoddam meſſuagium ſuum in Civitate Cant. ſitum, la Chaunge vulgariter nuncupatum, in magna parte tempore donationis ejuſdem infraſcripti' collapſum ex pia donatione ſua Domino Thomæ Newe de Wolton nunc magiſtro prædicti Hoſp. ad terminum vitæ ſuæ donavit, ita quod poſt mortem ſuam ipſum meſſuagium Succeſſoribus ipſius magiſtris, viz. Hoſp. prædicti remaneret in perpetuum, in auxilium ſuſtentationis unius capellani perpetui divina celebranti in Hoſp. prædicto, pro ſalubri ſtatu ipſius Domini Regis dum vixit, & animæ cariſſimæ matris ſuæ Iſabellæ defunctæ, & animæ ipſius Domini Regis cum ab hac luce migraverit, animæ etiam Domini* Dominus Johannes at Lee. *Iohannis at Lee qui in parte dotavit dictam Cantariam, ac animabus omnium fidelium defunctorum, prout in carta dicti Domini noſtri Regis plenè vidimus contineri, Ac per inquiſitionem & informationem fidedignorum accepimus quod dictum meſſuagium per præfatum Dominum noſtrum Regem collatum ut præmittitur, per executores dicti prædeceſſoris noſtri & cum bonis ejus caritativè eſt taliter reparatum & conſtructum quod verus valor ejus in certo redditu ad ſeptem marcas aſcendit, & in futurum aſcendit annuatim ut ſperatur. Quodque difficile ſit in preſenti honeſtum reperire ſacerdotem, qui pro ſalario decem marcarum ad tam continuam reſidentiam & cotidianas celebrationes voluerit ut præmittitur onerari. Devotionemque dicti Domini noſtri Regis quoad augmentum dictæ dotis hactenus fruſtratum eſſe comperimus: Ordinamus* Augmentatio dotis. *& ſtatuimus addendo ordinationi prædicti prædeceſſoris noſtri, de*

conſenſu dicti Domini Thomæ Cuſtodis præfati Hoſp. & executoris prædeceſſoris noſtri prædicti quod dos dictæ Cantariæ decem marcarum per quinque marcas & dimidiam de ſeptem marcis redditus meſſuagii ſive tenementi prædicti per Dominum Regem dati ut præmittitur percipiendas per ſacerdotem prædictum qui fuerit pro tempore equis portionibus, ad quatuor anni terminos, ad quos dictæ decem marcæ in ordinatione dicti prædeceſſoris noſtri ſunt ſolvendæ augmentetur, & eandem Cantariam cum dictis quinque marcis & dimidia tenore præſentium augmentamus, cum poteſtate per dictum Capellanum diſtringendi in dicto meſſuagio ſeu tenemento vocat' la Chaunge per Dominum noſtrum Regem dato ut præfertur, quotiens per aliquem terminorum prædict' in ordinatione prædicta contentorum pars debita ipſius redditus quinque marcarum & dimidiæ in parte vel in toto per dies quindecim eidem capellano non fuerit perſoluta. Et quia præſentatio Cantariæ de Bourne hoſpitali prædicto unitæ prout in ordinatione primæ Cantariæ prædictæ per prædeceſſorem noſtrum facta plenius continetur, ad Bartholomeum de Bourne ſeu ejus heredes aut aſſignatos ante unionem prædictam pertinebat: ſtatuimus, ordinamus, & propterea declaramus quod præſentatio dictæ Cantariæ cum vacaverit, nobis ſeu ſucceſſoribus noſtris, aut ſede eccleſiæ Cant. vacante, Priori & Capitulo ejuſdem eccleſiæ facienda, ad præfatum Bartholomæum, heredes aut aſſignatos ſuos, collatioque ejuſdem ad nos & Succeſſores noſtros cum eam vacare contigerit alternis vicibus pertinebunt, & quod collatio dictæ Cantariæ in prima vacati' ejuſdem ad nos vel Succeſſores noſtros pertineat, quia aſſignatus dicti Bartholomei ad ipſam Cantariam tunc vacantem capellanum præſentavit eandem occupantem in præſenti. Iurabit quilibet Capellanus ejuſdem Cantariæ in admiſſione ſua ſeu collatione ſibi facienda, ordinationes dictæ Cantariæ & ſingula contenta in eiſdem fideliter obſervare, alioquin ejus admiſſio, collatio & inſtitutio nullius penitus ſint momenti. In quorum omnium teſtimonium ſigillum noſtrum fecimus hiis apponi. Dat' apud Wingham XV. *Kalen. Novembris. Anno Domini* MCCCLXXV^to^. *& tranſlationis noſtræ anno primo.*

Cantaria de Bourne.

The

The grant of Poore Prieſts Hoſpitall with the Lands and appertenances to it, by the late Queene, to the Citie.

Scriptura 7ma.

ELizabetha Dei gratia Angliæ, Franciæ & Hiberniæ Regina fidei defenſor &c. Omnibus ad quos præſentes literæ pervenerint Salutem. Cum Blaſius Winter clericus Magiſter hoſpitalis pauperum Sacerdotum in Comitatu Civitatis Cantuar. necnon Ed. Freake Roffen' Epiſcopus Archidiaconus Cantuarien. verus & indubitatus Patronus dicti Hoſpitalis in Iure Archidiaconatus prædicti & Matibeus Cant. Archiepiſcopus totius Angliæ Primas & Metropolitanus Ordinarius ejuſdem Hoſpitalis per ſcriptum ſuum gerens datum quarto decimo die Maii anno Regni noſtri decimo ſeptimo ob diverſas cauſas eoſdem moventes in prædicto ſcripto mentionat' & expreſſas, dederunt, conceſſerunt & confirmaverunt nobis heredibus & ſucceſſoribus noſtris in perpetuum totum Hoſpitale pauperum Sacerdotum infra Civitatem Cant. prædictum, & advocationem ejuſdem Hoſp. necnon omnia & ſingula domos, ædificia, ſtructuram, gardin', pomar', terras arabil', glebas, tenementa, prata, paſturas, mariſcos, boſcos, ſubboſcos, redditus, reverſiones, ſervitia, portiones, penſiones, annuales redditus, decimas bladorum, granorum & feni, advocationem & advocationes eccleſiæ & eccleſiarum, vicariæ & vicariarum quarumcunque & reverſionem & reverſiones omnium & ſingulorum præmiſſorum, ac omnia & ſingula proficua, franches', emolumenta & hereditamenta quæcunque dicto Hoſp. ſpectantia & pertinentia, vel ut pars, parcella vel membrum ejuſdem hoſp. nunc vel antehac accept', uſitat', cogniti' ſeu reputat', tam infra Civitatem prædictam quam infra Comitatum Kanc. Habend' nobis, heredibus & Succeſſoribus noſtris ad ſolum opus & uſum noſtrum heredum & Succeſſorum noſtrorum in perpetuum, ea tamen intentione & fiducia quod nos, heredes & Succeſſores noſtri ad humilem ſupplicationem & petitionem Maioris & Communitatis dictæ Civitatis noſtræ Cantuar. totum dictum Hoſp. & omnia & ſingula alia præmiſſa cum ſuis

Surſum redditio Hoſpit.

pertinentiis præfatis Maiori & Communitati & Succeſſoribus ſuis per literas noſtras patentes ſub magno ſigillo noſtro Angliæ debito modo fiend' & ſigillandʒ dare & concedere dignaremur Tenend. prædictum Hoſp. & omnia & ſingula cætera præmiſſa cum pertinen' de nobis & Succeſſoribus noſtris ut de manerio noſtro de East-Greenwich in dicto comitatu noſtro Kanc' in libero ſocagio per fidelitatem tantum & non in capite, prout per prædictum ſcriptum nobis heredibus & Succeſſoribus noſtris per prædictos Magiſtrum, Epiſcopum, & Archiepiſcopum inde confectum & ſigillatum, quod quidem ſcriptum Decanus & Capitulum eccleſiæ Cathedralis & Metropoliticæ Chriſti Cant. per eorum ſcriptum ſub eorum communi ſigillo ſigillatum gerens dat' decimo ſexto die Maii anno regni noſtri ſupradicto confirmaverunt, & in omnibus ratificaverunt & approbaverunt, quod quidem ſcriptum——— & irrotulat' in Curia Cancellariæ noſtræ prout per eadem manifeſtè liquet & apparet. Ratione cujus nos modò ſeiſiti ſumus de toto prædicto Hoſp. ac de omnibus & ſingulis præmiſſis ſupradictis cum ſuis pertinentiis in Dominico noſtro ut de feodo ut in Iure coronæ noſtræ ad intentionem & fiduciam prædict' in nobis repoſit. Sciatis igitur quod nos tam ad humilem petitionem dictorum Maioris & Communitatis quam in perfornando & perimplendo intentionem & fiduciam prædict' in nobis repoſit' per prædict' Magiſtrum, Epiſcopum & Archiepiſc. confirmat' per prædict' Decanum & Capitulum in ſcript' prædict' ut præfertur expreſſ' & mentionat', de gratia noſtra ſpeciali, ac ex certa ſcientiâ & mero motu noſtris dedimus, conceſſimus & confirmavimus, ac per preſentes, pro nobis, heredibus & Succeſſoribus noſtris damus, concedimus & confirmamus præfatis Maiori & communitati & ſucceſſoribus ſuis in perpetuum totum prædictum hoſpitale pauperum Sacerdotum, & advocationem ejuſdem, necnon omnia & ſingula domos, edificia, ſtructuras, gardina, pomaria, terras arabiles & paſturas, terras glebales, tenementa, prata, paſcua, paſturas, mariſcos, boſcos, ſubboſcos, redditus, ſervitia, portiones, penſiones, annuales redditus, decimas bladorum, granorum & feni, advocationem & advocationes eccleſiæ & eccleſiarum, Vicariæ & vicariarum quarumcunque & reverſionem & reverſiones omnium & ſingulorum præmiſſorum,

Conceſſio ejuſd. Civitati.

miſſorum, ac omnia & ſingula proficua, libertates, franches', emolumenta & hereditamenta quæcunque dicto Hoſp. ſpectantia, pertinentia, vel ut pars, parcella vel membrum ejuſdem Hoſp. nunc vel antehac accepi', uſitat', cognit' ſeu reputat' —— ——nobis, heredibus & Succeſſoribus noſtris per prædictum ſcriptum ſuperius recitatum ut præfertur dat' & conceſſ', tam infra Civitatem prædictam quam infra Comitatum Kanc. Habend. tenend. & gaudend. prædictum Hoſp. necnon omnia & ſingula præmiſſa cum omnibus & ſingulis ſuis pertinentiis præfatis Maiori & Communitati & Succeſſoribus ſuis in perpetuum. Tenend. de nobis heredibus & Succeſſoribus noſtris ut de manerio noſtro de Eaſt Greenwich in dicto Comitatu noſtro Kanc' in libero & communi ſocagio per fidelitatem tantum & non in Capite. Et ulterius de ampliori gratia noſtra dedimus & conceſſimus ac per præſentes damus & concedimus præfatis Maiori & Communitati omnia exitus, redditus, reventiones & proficua prædicti Hoſpitalis & ceterorum omnium & ſingulorum præmiſſorum per præſentes conceſſorum cum pertinent' à dicto quartodecimo die Maii ultimò præteriti hucuſque provenien' ſive creſcen' Habend. eiſdem Maiori & Communitati ex dono noſtro abſque computo ſeu aliquo alio proinde nobis heredibus vel ſucceſſoribus noſtris quoquo modo reddend' vel faciend. Et ulterius volumus & per præſentes concedimus præfatis Maiori & Communitati & ſucceſſoribus ſuis quod nos heredes & Succeſſores noſtri in perpetuum annuatim & de tempore in tempus exonerabimus, acquietabimus & indempnes conſervabimus tam eoſdem Maiorem & Communitatem & ſucceſſores ſuos quam totum prædictum hoſpitale & cætera præmiſſa, cum omnibus & ſingulis ſuis pertinen. ſuperius per præſentes præconceſſa de omnibus & omnimodis corrodiis, redditibus, feodis, annuitatibus & denariorum ſummis ac oneribus quibuſcunque per nos antehac quoquo modo factis ſeu conceſſis de præmiſſis præconceſſis, ſeu de eiſdem aliquo modo exeun' ſeu ſolvend. vel ſuperinde onerat' ſeu onerand. præterquam de ſervitiis per præſentes nobis heredibus & Succeſſoribus noſtris reſervatis. Et ulterius volumus ac per præſentes pro nobis, heredibus ac Succeſſoribus noſtris concedimus præfatis Maiori & Communitati & Succeſſoribus ſuis quod hæ literæ noſtræ patentes & irrotulamen'

lament' earundem erunt firmæ, validæ, bonæ, ſufficientes & efficaces in leges erga nos, heredes & ſucceſſores noſtros tam in omnibus curiis noſtris quam alibi infra regnum noſtrum Angliæ abſque aliquibus confirmationibus licentiis vel tolerationibus de nobis, heredibus vel ſucceſſoribus noſtris inpoſterum per prædictos Maiorem & Communitatem vel ſucceſſores ſuos procurand. vel obtinen. non obſtan' male nominand. vel malè recitand. vel non recitand. prædicta Hoſp. domos, ædificia, ſtructuras gardina, pomaria, terras arabiles & paſturas, terras glebales, tenementa, prata, paſcua, paſturas, mariſcos, boſcos, ſubboſcos, redditus, reverſiones, ſervitia, decimas bladorum, granorum & feni, advocationes, penſiones, portiones, ac cætera omnia & ſingula præmiſſa vel alicujus inde parcellæ, aut non obſtan' male recitan' vel non recitand. aliquarum dimiſs' ſeu conceſs' præmiſſorum ſeu alicujus inde parcellæ de recordo ſive non de recordo exiſten', vel non obſtan' aliquibus aliis defectibus in non nominando alicujus villæ, hamletti, parochiæ aut Com' in quibus præmiſſa vel aliqua inde parcella jacent vel exiſtunt, aut in non nominando vel male nominando præmiſſorum ſive alicujus inde parcellæ in natura, genere, ſpecie, ſeu qualitate ſua. Volentes etiam & per præſentes firmiter injungendo præcipientes tam Theſaurar. Camerar. Cancellar. & Baronibus curiæ ſcaccarii noſtri prædicti quam omnibus receptoribus, auditoribus & aliis officiariis & miniſtris noſtris, heredum & ſucceſſorum noſtrorum quibuscunque pro tempore exiſten' quod ipſi & eorum quilibet ſuper ſolam demonſtrationem harum literarum noſtrarum paten' vel irrotulamen' earund' abſque aliquo alio brevi ſeu warranto à nobis heredibus vel ſucceſſoribus noſtris quoquo modo impetran' ſeu proſequen' plenam, integram, debitamque allocationem & exonerationem manifeſtam de omnibus & omnimodis——corrodiis, redditibus, feodis, annuitatibus, denariorum ſummis & oneribus quibuscunque de præmiſſis exeun' ſeu ſolvend. vel ſuperinde onerat' ſeu oneran' præfatis Maiori & Communitati & ſucceſſoribus ſuis facient & de tempore in tempus fieri cauſabunt. Et hæ literæ noſtræ patentes & irrotulamen' earundem erunt annuatim & de tempore in tempus tam dict' Theſaurar. Camerar. & Baronibus dictæ Curiæ ſcaccarii noſtri, quam omnibus, receptoribus, auditoribus, & aliis officiariis

officiariis & miniſtris noſtris heredum & ſucceſſorum noſtrorum quibuſcunque pro tempore exiſtentibus ſufficiens warrantum & exoneratio in hac parte. Volumus & jam & per præſentes concedimus præfatis Maiori & Communitati, quod ipſi habeant has literas noſtras patentes ſub magno ſigillo noſtro Angliæ debito modo fact' & ſigillat' abſque fine ſeu feodo magno vel parvo nobis in hanaperio noſtro ſeu alibi ad uſum noſtrum proinde quoquo modo reddend. ſolvend. vel faciend. eo quod expreſſa mentio de vero valore annuo aut de aliquo alio valore vel certitudine præmiſſorum ſeu eorum alicujus, aut de aliquibus aliis donis ſive conceſsionibus per nos vel alios progenitores noſtros præfatis Maiori & Communitati antehac in præſentibus minimè facta exiſtit aut aliquo actu, ſtatuto, ordinatione, ſive proviſione, aut aliqua alia re, cauſa, vel materia quacunque in aliquo non obſtante. In cujus Rei teſtimonium has literas noſtras fieri fecimus patentes. Teſte meipſa apud Weſtm' quinto die Iulii, anno regni noſtri decimo ſeptimo.

Per breve de privato ſigillo & de dat. prædict.
Authoritate Parliamenti. *Lutley.*

The indorſement.

IN the yeare of our Lord God 1575. and in the ſeventeenth yeare of Queene *Elizabeth* within written, this bountifull and worthy gift by our ſaid Soveraigne Lady Queene *Eliz.* to the Maior and Communalty of the City of *Canterb.* of the hoſp. within mentioned, and the lands and tenements to the ſame, to the uſe of the poore, was of the Charge of the Citizens by ſeſſe to fifty pound and more procured and obtained by *Iohn Roſe* then Maior of the ſaid City and *Richard Gaunt* then Sheriſe of the ſame ſuters and ſoliciters in and about he procuring thereof of the proper money and charge of the ſaid *Iohn Roſe* firſt diſburſed till the full accompliſhment and obteining the ſame, after he againe was payed the ſame as it was collected and gathered.

It is likewiſe indorſed upon theſe letters patents, that theſe lands and the whole revenewes thereof were intended by her Matie to be to the uſe of the poore of *Canterb.*

Scriptura viij^ua.

An act of Parliament for paving the ſtreets.

EDwardus Dei gratia Rex Angliæ & Franciæ & Dominus Hiberniæ Omnibus ad quos præſentes literæ perverint ſalutem. Inſpeximus quandam petitionem nobis in Parliamento noſtro apud Weſtm' ſexto decimo die Ianuarii ultimo præterito ſummovit' & tento per Communitates Regni noſtri Angliæ in eodem Parliamento exiſten', ex parte Maioris & Communitatis Civitatis Cantuar. exhibitum in hac verba. To the right wiſe and diſcreet Commons in this preſent Parliament aſſembled. Shewne unto your wiſdomes the Maior and communalty of the city of *Canterbury*, foraſmuch as the ſame citie is one of the eldeſt Cities of this Realme, and therein is the principall See of the ſpirituall eſtate of the ſame realme, and which citie alſo is moſt in ſight of all ſtrangers of the parts beyond the ſea reſorting into this ſaid Realme and departing out of the ſame, and becauſe of the glorious Seints that there lie ſhrined is greatly named throughout Chriſtiandome unto which citie alſo is great repaire of much of the people of this Realme as well of eſtates as other in way of pilgrimage to viſite the ſaid Saints. And it is ſo that the ſame Citie is oftentimes full fowle, noyous, and uneaſie to all the Inhabitants of the ſame, as to all other perſons reſorting thereunto, whereof oftentimes is ſpoken much diſworſhip in diverſe places aſwell beyond the Sea as on this ſide the ſea which cannot be remedied in any wiſe but if the ſaid citie might be paved whereunto the more partie of the Inhabitants of the ſame Citie having Burgeſes houſes or tenements in the ſame be well willed and agreeable, ſo that there might authority be had to compell other ſuch perſons as have burgeſes houſes lands or tenements therein to be contributory to doe the ſame. Pleaſe it therefore your wiſdomes

Canterbury one of the eldeſt cities of *England.*

wiſdomes the premiſſes conſidered, and that the Maior and Communalty have no lands nor tenements nor other yearely revenewes in common whereof they may make or ſuſtaine any ſuch payment, to pray the King our Sovereigne Lord that he by the adviſe and aſſent of the Lords ſpirituall and temporall of this his Realme in this preſent Parliament aſſembled and by authority of the ſame Parliament to ordaine, eſtabliſh and enact that all and every perſon and perſons being ſeiſed of meſes or tenements within or adjoyning to the principall ſtreat of the ſaid City which beginneth at the gate called *Weſtgate* ſett in the Weſt part of the ſaid City and extendeth from thence Eaſtward unto a gate called *Newingate* ſett in the Eaſt part of the ſaid Citie, and in or adjoyning to another ſtreat of the ſaid Citie which beginneth at a place called *Burgate* ſett in the Eaſt part of the ſame Citie, and extendeth from thence Weſt-ward unto a place of the ſame city called the *Bulſtake* where the other market of the ſame City is uſually kept, or in or adjoyning to another ſtreat extending Weſt-ward from the ſame place call'd the *Bulſtake* unto the gate of the houſe of the *Black-friers* of the ſame citie, or in or adjoyning to another ſtreet of the ſame City extending from the ſame place called the *Bulſtake* Southward unto the church of St *Andrew* in the ſame city, and from the Church Southward unto another place of the ſame Citie being in the pariſh of St *Margrett* in the ſaid Citie called the *Iron-Croſſe* into which ſtreats and places commonly is more reſort aſwell of ſtrangers as of other than to any other ſtreat or place within the ſaid Citie; by reaſonable premunition to the ſame perſon or perſons, or to the inhabitants or occupiers of the ſame Burgeſes meſes or tenements by the Maior, Sheriffe and Chamberlyns of the ſame city for the time being or by two of them or by any of their Miniſters or ſervants to be made, as oftentimes as ſhall need or reaſonably require hereafter make or do to be made, repaire or do to be repaired ſufficient and ſufficiently pavement before all and every the ſaid Burgeſes meſes or tenements ſett lying or

Weſtgate. *Newingate.* *Burgate.* *Bullſtake.* *Black-Friers-gate.* The *Iron-Croſſe.*

adjoyning in or to any of the ſaid ſtreats or places, immediately from the ſaid Burgeſes meſes or tenements and every parcell thereof unto the middeſt of the ſtreat afore them and every of them, and unto ſuch place or places of the ſtreat afore them and every of them as ſhall be thought fit to the Maior, Aldermen, Sheriffe, Burgeſſes and Chamberlyns of the ſame City for the time being or to the more part of them in number the canell place afore the ſaid Burgeſes meſes or tenants or afore any of them to be made. And if any perſon or perſons having any burgeſes meſes or tenements ſett lying or adjoyning in or to any of the ſaid ſtreats or places above rehearſed after ſuch premunition to them or to any of them made, make not or do to be made, repaire nor do to be repaired the ſaid Canell or ſuch pavements ſufficiently after the manner and forme above rehearſed within ſix moneths nex after ſuch premunition to them or to any of them to be made: Then the Mayor, Sheriff and the Chamberlyns of the ſaid City for the time being, or two of them have full power and authority to make or do to be made, repaire or do to be repaired as the cauſe and time of neceſſity ſhall require, the ſaid pavement ſufficiently in forme afore-ſaid before the ſaid Burgeſes meſes and tenements and every of them which ſhall happen not to be made or repaired ſufficiently in the manner afore-reherſed within other ſix moneths the ſaid firſt ſix moneths next enſuing. And that it ſhall be lawfull to the ſaid Maior, Sheriff and Chamberlyns of the ſaid City for the time being and to every of them to take ſufficient diſtreſſe within every place of the ſaid city of the goods and chattells of ſuch perſon or perſons as ſhall happen hereafter to be found in default of making or repairing of ſuch pavement, or of the goods and chattells of the Inhabitants or occupiers of the ſame Burgeſes meſes or tenements afore which ſuch default ſhall happen to be found, to the value of ſuch reaſonable coſts and expenſes as ſhall happen to be due to the ſaid Mayor, Sheriffe or Chamberlyns of the ſaid citie for the time being or any of them in making or repairing of the

the ſaid pavement, and the ſaid diſtreſſe to doe praiſe by the oathes of fower, three or two honeſt perſons of the ſame City, and it ſell, and the money thereof coming retaine to him or them that ſhall happen to make or do to be made, or repaire or do to be repaired the ſaid pavement for the coſts or expences by them or any of them donne in making or repairing of the ſame pavement. And the ſurpluſage of the money coming of the ſaid goods or cattells ſo ſold, if any be over the ſaid coſts and expences, be delivered to him or them that were owners of the ſaid goods and cattells ſo taken and praiſed afore the time of the ſaid taking. And alſo that every perſon and perſons having any rent in fee-ſimple, fee-tayle, terme of life or terme of years, ſo the terme exceed ten yeares going out of any of the ſaid Burgeſes meſes or tenements, ſett lying or adjoyning in or to the ſaid ſtreats or places or in or to any of them be contributors and contributory, chargeable and charged by dewe premunition to them and every of them in manner and forme afore rehearſed.

Cætera deſunt.

Compoſition between the Parſon of St *Margaret* and the Hoſpitall of Poor Prieſts.

Scriptura ix^na.

HEc eſt compoſitio facta inter Rectorem eccleſiæ ſanctæ Margaretæ Cantuar. & hoſpitale pauperum ſacerdotum, quod Capellanus qui in Capella pauperum ſacerdotum Cantuariæ quæ infra limites parochiæ ſanctæ Margaretæ eſt conſtituta pro tempore miniſtrabit, inſpectis ſacroſanctis jurabit, quod nullas oblationes, nullas decimas, nullas obventiones ad eccleſiam beatæ Margaretæ Iure parochiali pertinentes, in præjudicium ipſius eccleſiæ ex certa ſcientia recipiet, & ſi forte receperit ignoranter, eas cum omni integritate Rectori ipſius eccleſiæ reſtituet. Omnes vero ſervientes in dicto hoſpitale ſive mares ſive femina à Rectore dictæ eccleſiæ ſanctæ Margaretæ ſacramenta ſpiritualia recipient Iura Rectoris.

pient ſicut parochiani, & in feſtivitatibus in quibus oblatio debetur eccleſiis, ad prædictam eccleſiam venient ſicut alii parochiani facturi. Idem etiam tam in laicis quam in clericis peregrinis ſi in dicto Hoſpitali moram faciant undecunque ſint obſervabitur: Ita quod ſi aliquem ex talibus perſonis peregrinis in dicto Hoſpitali infirmari contigerit, ſpiritualia à prædicto Rectore recipiet, & eccleſiam ſanctæ Margaretæ ſi ipſum in dicto Hoſp. mori contigerit proſua reſpiciet facultate. Capellani verò & clerici degentes ibidem ab eo qui in ſpiritualibus à Rectore eccleſiæ beatæ Margaretæ cum ſacramento ut dictum eis præſicitur prædicta recipiant ſacramenta & liberam habebunt poteſtatem ubi voluerint eligendi ſepulturam. Habebunt etiam poteſtatem ſine calumpnia recipiendi annalia ſive tricennialia ex devotione fidelium qui non ſunt parochiani eccleſiæ ſanctæ Margaretæ, vel etiamſi ſint parochiani, dum tamen non procurent hoc fieri in præjudicium matricis eccleſiæ; quod ſi fuerit ab eis procuratum, & ſuper hoc convinci potuerint, plena reſtituent quicquid taliter perceperunt. Inſuper pro orto quem habent in Binnewitht unam libram cymini ſolvent annuatim pro decimis prædicto Rectori, & in feſto ſanctæ Margaretæ, ſuper altare ipſius eccleſiæ matricis in ſignum Iuris parochialis pro loco in quo habitant duos cereos trium librarum offerri faciant vel decem et octo denarios. Si verò contigerit quod aliquis ſeparatim ab eis domum in Binewith ſitam inhabitaverit, erit parochianus ſanctæ Margaretæ ſicut antea fuit. Item de tenemento Domini Abbatis & conventus ſancti Auguſtini nullum ſibi tenementum perquirent niſi de eorum voluntate, & ſi aliqd' tenementum alterius Domini in prædicta parochia quocunque titulo perquiſierint, ſalvum erit matrici eccleſiæ jus quod in eo prius habuerat. Item ſi forte aliquo tempore in prædicto Hoſp. Capellanus non præfuerit, ſed laicus procurator: idem ad conſimile ſacramentum tactis ſacroſanctis ſe aſtringet ſcilicet ad obſervationem præmiſſorum. In diebus verò dominicis & aliis feſtivitatibus in quibus ex conſuetudine oblationes fiunt generales in eccleſiis, non celebrabunt miſſam in dicto Hoſp. donec Evangelium in eccleſia beatæ Margaretæ ſit perlectum ſive miſſa conſummata, niſi de licentia hoc fiat eccleſia memoratæ Rectoris, & his diebus parochianos ſanctæ Margaretæ non admittent niſi cum

Iura Capellanorum,

Hortus in Binnewiht.

Tempus miſſæ celebrandæ in Hoſpitali.

cum miſſa in eccleſia ſanctæ Margaretæ fuerit expleta. Campanas verò in prædicto loco non habebunt. Et ſi qua partium prædictarum contra formam hic ſcriptam venire præſumpſerit, unam marcam nomine pœnæ totiens ſolvet Abbati ſancti Auguſtini & Archidiacono Cantuariæ vel cui viderint ſecundum Dominum libere conferendam, quotiens contravenerit, compoſitione nihilominus firmum robur optinente. In cujus Rei teſtimonium tam Abbas ſancti Auguſtini quam Archidiaconus Cantuar. huic compoſitioni ſigilla ſua apponi fecerunt.

Campanæ Hoſpitali prohibitæ.

Pœna tranſgreſſoris.

Compoſition between Chriſt-Church and St *Auguſtines, about lands lying by the Campanile of Chriſt-Church.*

Scriptura x^ma.

Richardus Dei gratia Cantuar. Archiepiſcopus totius Angliæ Primas & Apoſtolicæ ſedis Legatus Univerſis ſanctæ matris eccleſiæ filiis ad quos præſentes literæ pervenerint eternam in Domino Salutem. Ad omnium volumus noticiam pervenire qualiter dilecti filii noſtri Benedictus Prior & Conventus eccleſiæ Chriſti Cantuar. cum Rogero electo monaſterii ſancti Auguſtini & Conventus ejuſdem loci quaſdam terras ſuas pro quibuſdam terris ad idem monaſterium pertinentibus commutaverunt. Præfatus ſiquidem Electus & Conventus ſancti Auguſtini quaſdam terras habuerunt ex parte meridiana cimiterii noſtri juxta Campanile noſtrum in Cantuar. ſcilicet terras Gervaſii de Cornhelle unde ſolebant habere annuatim v^s *&* x^d *terram Willielmi Furbatoris unde habebant* ij^s *terram Willielmi filii Ricardi unde habebant* viij *de quibus reddebant ad firmam Domini Regis annuatim* xx^d. *unde monachi noſtri eos acquietabant erga Regem, terram etiam Baldwini presbiteri & Davidis de Chert fratris ejus unde habebant* ij^s *terram Philippi Parmentarii unde habebant* xx^d *terram quæ fuit Everwaker unde habebant* xvij^d. *Terram quæ fuit Mudekyn & Sedegos quæ reddebat eis* xx^d. *Summa quorum reddituum eſt* xx^s *&* x^d. *& terram in qua quædam Capella conſtructa fuerat. Quoniam vero hæ prædictæ terræ nobis & eccleſiæ noſtræ periculoſæ fuerunt propter crebra incendia: Idcirco prædictus Rogerus*

Cauſa finalis hujus Compoſitionis.

Rogerus Electus & conventus prænominati Monaſterii ad preces Domini noſtri Henrici Regis Angliæ & noſtras conceſſerunt & dederunt & aſsignaverunt in eſcambium nobis & eccleſiæ noſtræ has terras liberas & quietas ab omni queſtione & querela, ſalvo quidem jure illorum qui prænominatas terras de Monaſterio ſancti Auguſtini tenebant. Nos autem pro jam dictis terris conceſsimus dedimus & aſsignavimus in concambium eidem Electo & Conventui ad electionem ipſorum quaſdam de terris noſtris liberas & quietas ab omni queſtione & querela, ſalvo quidem jure illorum qui terras illas de nobis tenere ſolebant, ſcilicet terram Roberti filii Richardi Flatbold, &c. ut in Compoſitione plenius poterit apparere : as *Thorne* cuts it off, and that becauſe (as he addes) *Vbi ſituantur non invenitur ſcriptum. Summa quorum reddituum eſt* xxij^{s} ij^{d}. *Cumque volumus hanc commutationem & eſcambium hineinde ſic de utriuſque partis conſenſu factum firmiter & inviolabiliter obſervari ipſam commutationem præſentis ſcripti noſtri patrocinio confirmamus & ſigilli noſtri munimine roboramus. Facta eſt autem hæc commutatio anno Incarnationis Dominicæ Milleſimo Centeſimo ſeptuageſimo ſeptimo, Regnante illuſtriſsimo Anglorum Rege Henrico ſecundo.*

Scriptura xj^{a}.

Concerning the Schoole at *Canterbury*.

Acta & proceſſus ſuper ſtatu ſcolar : eccleſiæ ſancti Martini juxta Cant. coram m^{o} Roberto de Mallingg generali Commiſſario Cant. primò viva voce, & poſt per ſpecialem commiſſionem Domini W. Archiepiſcopi Anno Domini 1321. *inter magiſtrum Radulphum de Waltham Rectorem ſcolarum Civitatis Cant. & m^{um} Robertum de Henney Rectorem eccleſiæ ſancti Martini juxta Cant.*

Commiſsio.

VValterus permiſsione divina Cantuar. Archiepiſcopus totius Angliæ Primas dilecto filio Commiſſario noſtro Cantuar. Salutem, gratiam & benedictionem. Cum nuper tibi præcepimus

præcepimus viva voce ut in negotio tangente m^um^ Radulfum rectorem ſcolar' grammaticalium Civitatis noſtræ Cantuar. & magiſtrum Robertum, Rectorem eccleſiæ ſancti Martini juxta Cant. ac ejuſdem loci Rectorem ſcolarum, ex officio, authoritate noſtra procederes, & inquiſita veritate idem negotium debito fine terminares, dictum negotium de quo miramur adhuc coram te pendet indeciſum. Quocirca tibi committimus & mandamus quatenus ultertus in dicto negotio authoritate prædicta procedas, & finem ſententiando, previa ratione, celeritate qua poteris, imponere non omittas. Dat' Cantuariæ tertio Non. Ianuarii Anno Domini Milleſimo trecenteſimo viceſimo primo.

Inquiſitio.

Dominus Richardus rector eccleſiæ de Monketon.
Dominus Galfridus Vicar. eccleſiæ de Chyleham.
Dominus Stephanus de Wyks.
Dominus Nich. capellanus ſancti Sepulchri.
Dominus Theob. Vicar. eccleſiæ S. Pauli.
Dominus Simon Rector eccleſ. S. Mariæ de Caſtro.
Dominus Thomas Rector eccleſ. S. Petri.
Dominus Iohannes Rector eccleſ. omnium ſanctor.
Dominus Iohannes Rector eccleſ. S. Mich.
Magiſter Robertus de Honynton.
Alexander de Elemoſinaria.
Iohannes le Taillour.
Simon at Fermerye.
Iohannes de Stablegate.
Iohannes de Strode.
Robertus de ſancto Martino.

Iurati dicunt quod non debent eſſe plures gramatici in Schola ſancti Martini niſi xiij. *& hoc ſe dicunt ſcire ex relatu bonorum & fide dignorum ab antiquo & dicunt quod ſemper conſuevit Rector Scholarum Cant. Scholas ſancti Martini per ſe vel ſuos propter numerum ſcolar. viſitare. Dicunt etiam quod quando hoſtiarius vel ſubmonitor*

ſcolar. Cant. propter numerum ſcolarium ſcolas ſancti Martini viſitavit, ſcholares ſancti Martini abſconderunt ſe uſque ad numerum xiij. *& hoc ſe dicunt ſcire ex relatu fidedignorum ab antiquo. De aliis ſcholaribus in ſcholis ſancti Martini alphabetum, pſalterium & cantum addiſcentibus non eſt certus numerus limitatus, ut dicunt.*

Sententia diffinitiva.

IN Dei nomine Amen. Cum nuper inter m^rum Radulphum, Rectorem ſcolarum Civitatis Cant. ad collationem venerabilis patris Domini W. dei gratia Cant. Archiepiſc. totius Angliæ Primatis ſpectantium, & m^rum Robertum de Henny, Rectorem eccleſiæ ſancti Martini iuxta Cant. & ejuſdem loci ſcolar. Rectorem ad dictam eccleſiam ſancti Martini de patronatu ejuſdem exiſtentem pertinentium, ſuper eo quod idem magiſter Radulphus prætendebat dictum m^rum ſcolarum S. Martini habere deberet in ſcolis ſuis xiij. *ſcolares in gramatica erudiendos duntaxat. Idemque magiſt' ſcolarum S. Martini omnes indiſtincte ad ſcolas ſuas confluentes in præjudicium ſcolarum Civitatis prædicta & contra conſuetudinem admittere, & in ſuis ſcolis tenere & docere in grammatica præſumpſit, orta fuiſſet materia queſtionis; tandem dictus venerabilis pater utriuſque loci Patronus & Dioceſanus, nobis Commiſſario ſuo Cant. generali tam vivæ vocis oraculo, quam ſubſequenter literatorie hujuſmodi queſtionem ſeu negotium per viam inquiſitionis ex officio commiſit fine debito terminandum. Nos igitur Commiſſarius prædictus magiſtros utriuſque ſcolarum prædict. & Rectorem eccleſiæ S. Martini prædict. coram nobis fecimus evocari, & ſuper dicto negotio viros fidedignos clericos ſpecialiter juratos inquiri fecimus diligenter. Qua inquiſitione facta puplicata & dictis magiſtris & Rectori copia decreta, nihil dicto contra inquiſitionem vel probato, ſet ad audiendum pronuntiationem noſtram die eiſdem præfixo. Quia Nos Commiſſarius antedictus invenimus quod magiſter Scolarum S. Martini* xiij. *ſcolares duntaxat in gramatica per ipſum ſcolarum magiſtrum quicunque fuerit docendos habere & tenere*

ac docere debet ex conſuetudine ab antiquo, illam conſuetudinem, authoritate, nobis in hac parte commiſſa decerninus obſervandam. Inhibentes magiſtro ſcolarum S. Martini ne plures ſcolares ultra numerum prædict. in ſuis ſcolis in gramatica docendos admittat de cetero, nec conſuetudinem prædictam infringere præſumat quoquo modo.

Ab iſta ſententia prædictus magiſter *Robertus* appellavit ad ſedem Apoſtolicam, & pro tuitione Curiæ Cant. Vnde Officialis Cur. Cant. inhibuit Commiſſario, &c.

OFficialis Curiæ Cantuar. diſcreto viro magiſtro Roberto de Mallingg Commiſſario Cantuar. generali Salutem in autore ſalutis. Ex parte m^ri Roberti de Henney Rectoris eccleſiæ ſancti Martini Cant. nobis extitit intimatum, quod cum ipſe ac præceſſores ſeu prædeceſſores ſui Rectores in eccleſia prædicta omnes & ſinguli, temporibus ſuis, à tempore cujus contrarii memoria hominum non exiſtit fuerint, & adhuc ſit idem magiſter Robertus de Henney nomine ſuo & eccleſiæ ſuæ præd' in poſſeſſione vel quaſi Iuris habendi ſcolas grammaticales in dicta eccleſia S. Martini ſeu infra ſepta ejuſdem, magiſtroſque ad informandum & inſtruendum in arte gramaticali quoſcunque illuc ea de cauſa accedentes ibi præficiendi ſeu deputandi, & eos libere admittendi, informandi & inſtruendi in arte gram' prædicta. Ex parte m^ri Roberti de Henney in poſſeſſione vel quaſi Iuris hujuſmodi ut præmittitur exiſtentis, ac metuentis ex quibuſdam cauſis probabilibus & vereſimilibus conjecturis grave ſibi & eccleſiæ ſuæ prædictæ circa præmiſſa præjudicium poſſe generari in futurum, ne quis circa præmiſſa vel eorum aliquid quicquam in ipſius vel eccleſiæ ſuæ prædictæ præjudicium attemptaret ſeu faceret aliqualiter adtemptari, ad ſedem Apoſtolicam, & pro tuitione Curiæ Cant. extitit ut aſſeritur palam & publice ac legitime provocatum. Set vos ad inſtantiam ſeu procurationem cujuſdam Radulfi magiſtrum ſcolarum Cant. ſe prætendentis, provocatione prædicta quæ vos vereſimiliter non latebat non obſtante, poſt &

contra eam, prædictum m^rum Robertum de Henney, quo minus poſſeſſione ſua hujuſmodi libere gaudere potuit, contra juſtitiam moleſtaſtis, inquietaſtis ac multipliciter perturbaſtis, ac treſdecim ſcolares duntaxat in dictis ſcolis eccleſiæ ſancti Martini & non plures admitti debere minus veraciter pretendentes, cuidam magiſtro Iohanni le Bucwell m^ro ſcolarum hujuſmodi per dictum m^rum Robertum de Henney præfecto ſeu deputato, ne ultra 13. ſcolares hujuſmodi inibi admitteret ſeu haberet inhibuiſtis minus juſte in ipſius m^ri Roberti de Henney & eccleſiæ ſuæ prædictæ præjudicium, dampnum non modicum & gravamen. Vnde ex parte ejuſdem m^ri Roberti ſentientis ſe & eccleſiam ſuam prædictam ex hiis & eorum quolibet per vos indebitè pragravari, ad dictam ſedem & Curiam extitit ut aſſeritur legitimè appellatum. Quare vobis inhibemus, & per vos omnibus & ſingulis quibus jus exigit inhiberi volumus & mandamus ut pendente in Curia Cant. hujuſmodi tuitoriæ appellationis negotio quicquam hac occaſione in dictæ partis appellantis præjudicium attemptetis vel attemptent, faciatis aut faciant aliqualiter attemptari, quo minus liberam habeat appellationis ſuæ proſecutionem prout juſtum fuerit. Citetis etiam ſeu citari faciatis peremptorie dictum Radulfum partem ut præmittitur appellatam quod compareat coram nobis vel noſtro Commiſſario in eccleſia beatæ Mariæ de Aldermarichurche London ſexto die Iuridico poſt feſtum ſancti Martini yemalis in dicto tuitoriæ appellationis negotio proceſſurum, facturum & recepturum quod juſtitia ſuadebit. De die vero receptionis præſentium, & quod in præmiſſis feceritis nos vel noſtrum Commiſſarium dictis die & loco certificetis per literas veſtras patentes harum ſeriem continentes. Dat. London' xij. Kalen. Novemb. Anno Domini 1323.

Sed

Sed quia pars appellans appellationem ſuam præfatæ Curiæ Cantuar. ſuggeſtam, ſufficienter prout debuit non probavit, pars appellata dimiſſa fuit ab examine dictæ Curiæ Cant. per literam ſubſcriptam.

THomas de Themnſtr' Curiæ Cantuar. examinator generalis Domini Officialis ejuſdem Curiæ in ipſius & Domini Decani eccleſiæ beatæ Mariæ de Arcubus London Commiſſarii ſui generalis abſentiâ Commiſſarius, diſcreto viro magiſtro Roberto de Mallingg Commiſſario Cant. generali Salutem in authore Salutis. Cum nos in tuitoriæ appellationis negotio quod in dicta Curia vertebatur, inter m^rum Robertum de Henney Rectorem eccleſiæ S. Martini partem ut ſuggeritur appellantem ex parte una, & M^rum Radulfum m^rum ſcolarum Cant. partem appellatam ex altera legitimè procedentes, dictam partem appellatam eo quod pars appellans prædictam appellationem ſuam præfatæ Curiæ in hac parte ſuggeſtam, prout debuit, non probavit, ab examine dictæ Curiæ duxerimus dimittendum. Tenore præſentium vobis intimamus quod inhibitione quacunque ſub dat' London' xii. Kalen. No. Anno Domini Milleſimo trecenteſimo viceſimo tertio à Curia Cant. in hac parte impetrata, & vobis directa non obſtante, libere poteritis exequi quod eſt veſtrum. Dat' London. xiij^tio. Kalen. Aprilis Anno Domini ſupradicto.

Scrutinie in Dunſtans Tombe.

Scrutinium factum circa feretrum beatiſſimi patris Dunſtani Archiepiſcopi, ex mandato Reverendiſſimi patris ac D^ni Domini *Willielmi Warham* Cantuar. Archiepiſc. & Domini *Thomæ Goldſton* ſacræ paginæ profeſſoris, ejuſdemque eccleſiæ Prioris digniſſimi Anno Domini 1508. die 22da Aprilis. *Scriptura*

VIceſimo die Aprilis Anno Domini 1508. quo die tunc accidebat cœna Domini, ex mandato ipſius Domini Archiepiſc. &

Prioris, deputati ſunt tres vel quatuor de confratribus ad ejuſmodi opus aptiores & ferventiores, ut in veſpere, poſtquam fores eccleſiæ eſſent clauſæ, ne laici hujuſmodi negotio adeſſent, ad ſcrutinium faciendum circa feretrum ſancti Dunſtani, ut ipſi explorarent qua via faciliori poſſent ejus ſacræ reliquiæ videri: ea ratione ut omni ambiguitate & ſcrupulo ſemotis, oculata fide rei veritas probaretur. Hii quidem fratres in ipſa noctis tempeſtate non tam diligenter quam prudenter ad id quidem perduxerunt opus, ut antelucanum oculis perſpicere potuerunt arcam quandam plumbeam ubi ſacræ ejus reliquiæ recondebantur. Quæ quidem arca depoſita fuit & immerſa in opere lapideo feretri ex parte auſtrali ſummi altaris ſituati. Ea ſiquidem arca intus erat lignea exterius, interiuſque plumbo undique cooperta & clavis omni in loco affixa, adeo ut inter clavum & clavum non erat ſpatium relictum latitudinis humanæ palmæ. Erat quoque hæc arca longitudinis juxta longitudinem operis lapidei ipſius feretri, viz. ſeptem pedum, latitudinis autem circiter pedis cum dimidio. Eratque in omni ſua parte ferreis ligamentis circumducta tutiſſimis adeo ut vix poſſit diſcerni via poſſibilis illam aperiendi. Confiſi tamen in divino auxilio & ſancti Patroni ſuffragio, inſtituit Dominus Archiepiſc. cum Priore ut quidam confratres in ſequenti nocte, laicis ſemotis, iterum opus aggrederentur. Quod & factum eſt. Sex enim de confratribus per Priorem ad hoc deputati una cum ope aliorum quos convocarunt ingenti ſudore hanc arcam quæ eſt maximi ponderis fecerunt ſupra opus lapideum ſublevari. Id cum feciſſent, tandem cum magna difficultate ſatagentes anteriorem partem arcæ aperierunt quod profecto facere nequiviſſent niſi partem aſſeris quo in ſuperiori parte arca claudebatur effringerent. Eo ſane confracto licuit videre interius ab uno fine arcæ uſque in alium finem. Ibi verò patebat aſpectui ciſta quædam plumbea: quæ quidem ciſta facta eſt non ex plano plumbo, ſed arte quadam pulcherime fabricata & plicata. Ea vero aperta, reperta eſt etiam & alia ciſta plumbea quaſi tabefacta: quæ putatur eſſe illa in qua oſſa ſancti Dunſtani cum primum ſepeliebatur recondebantur. Intra has duas ciſtas plumbeas cum aperirentur primò reperta eſt quædam parva lamina plumbi jacens ſupra pectus corporis. In qua quidem lamina continebatur hæc ſcriptura.

Situs Feretri.

Quid repertum

Hic

Hic requieſcit Sanctus Dunſtanus Archiepiſcopus. *Et ſcribitur hic titulus literis Romanis. Deinde repertus eſt pannus quidam lineus nitidus valde atque integer ſuperpoſitus corpori ſancti Dunſtani. Quo ſublevato, apparuit illud ſanctiſsimum organum ſpiritus ſancti indutum pontificalibus vetuſtate pro magna parte conſumptis. Porro apparuit ibidem teſta capitis quæ & tangebatur & oſculabatur tam à Domino Archiepiſcopo qui valde mane in craſtino ſequenti viz. in vigilia Paſchæ aderat, quam à Priore ceteriſque quamplurimis de conventu monachorum. Cujus quidem teſtæ partem à reliquo diviſam Dominus Archiepiſcopus tradidit Priori ea ratione ut decenter adornaretur, ut inter reliquias eccleſiæ venerandam reponeretur. Denique videbantur & alia oſſa diverſa tam de brachiis quam de coſtis, ac etiam nonnullæ maſſæ de carne ejuſdem patroni noſtri. Quæ revera omnia odore redolebant ſuaviſsimo. Ad iſtud non tam jocundum quam deſideratiſsimum ſpectaculum affuere prope omnes de conventu. Ad hoc etiam invitati* Teſtes. *ſunt per Dominum Archiepiſcopum hi capellani de familia ſua, viz. Prior Doveriæ Epiſcopus Suffraganeus ejus, nomine Iohannes Thornton Doctor ſacræ theologiæ. m^r Cuthbertus Tunſtall, Doctor legum, Cancellarius ejuſdem Domini Archiepiſcopi. Mr Thomas Wellys, Doctor theologiæ, Mr Robertus Wekys. Mr Andreas in artibus mag. Magr. Iohannes Pers bacalarius in legibus. Hi verò vocati ſunt ad videndum & teſtimonium perhibendum eorum quæ ſuperius ſcripta ſunt. Erant interea ad id ipſum advocati per Dominum Archiepiſcopum tres notarii publici, puta m^r Iohannes Baret ſcriba actorum prærogativæ eccleſiæ Cant. Mr Iohannes Colman ſcriba Conſiſtorii Cant. & Mr Willielmus Potkyn ſcriba Iuriſdictionis immediatæ. Eos notarios Dominus Archiepiſcopus requiſivit ut ſingulis quæ ſuperius ſcripta ſunt de ſcrutinio facto circa reliquias ſancti Dunſtani diligenter per eos inſpectis & conſideratis, inſtrumentum publicum de eiſdem conficerent, idque complere ſuper depoſitione teſtium prædictorum polliciti ſunt. Hæc cum peracta fuiſſent, tunc ad mandatum Domini Archiepiſcopi arca ſuperius dicta iterum clauſa eſt firmiſsimis tam opere ligneo quam plumbeo clavis quamplurimis affixa tutiſsimis. Idque factum eſt in prædicta vigilia Paſchæ. Nec fores eccleſiæ*

antea aperiebantur, quam confratres noſtri id operis expleviſſent.

A Grant or Demiſe of part of the demeaſneſſe of Reculver Monaſtery made by Archbiſhop *Agelnoth* to two of his Miniſters.

Scriptura xiij^a.



IN nomine Domini noſtri Ihu Chriſti. Ego Aegelnothus peccator, Servus ſervorum Dei, & miniſter eccleſiæ Chriſti, Anglorum quoque licet indignus Archiepiſcopus. Notum volo eſſe omnibus noſtræ mortalitatis Succeſſoribus, quod quandam terram dominicam ſanctæ Mariæ Raculfenſis Monaſterii, L. ſcilicet agros in præſtariam annuo duobus miniſtris meis, Alfwoldo & Aedredo, Givehardus Decanus. *ex conſenſu fratris noſtri Givehardi Decani ejuſdem eccleſiæ ſanctæ matris Dei, ut illam terram habeant non longius quam ipſi placuerit Decano, vel ejus Succeſſori. Quamdiu vero eam tenuerint, ſingulis annis dent in ipſo monaſterio Deo famulantibus rectam decimam frugum & omnium pecorum quæ in ipſa terra nutriunt, & pro cenſu L. denarios, & de ſubjectis paſcuis j. penſam caſcorum & ſi quid fracturæ contigerit. Vbi verò eidem fratri noſtro Decano vel ejus ſucceſſori viſum fuerit ut illam terram poſſint fructificare dominicatui ſuo, recedant ab ea, abſque querela & contradictione, quia Dominica eſt ſanctæ Mariæ, nec eam ſibi vel poſteris ſuis ullo modo poſſint defendere. Quod ſi præſumpſerint, & ipſi & fautores ſui iram Dei & excommunicationem omnium Dei fidelium incurrant, & legem patriæ Domino ſuo ſolvant. Hujus præſtariæ traditionis teſtes ſunt fratres ejuſdem Monaſterii, & quidam milites mei qui ſubter ſunt ordinatè deſcripti.*

Ego Givehardus ſubſcripſi. Ego Freſnotus mon' ſubannotavi.
Ego Tancrad' mon' recognovi. Ego Milo mon' aſſignavi. Ego Siward miles
conteſtificavi. Ego Godric miles teſtis fui. Ego Wlſi miles. Ego Wlſige miles.
Ego Radwine miles. Ego Ordnoth miles. Ego Alfric miles. hog. Ego Oſward miles.
Ego Aelfhelm miles. Ego Leſſona miles. Ego Aelfric miles. quatm' Ego Sibriht miles.
Ego Aelwine.

Ego

Ego Haimericus presbiter jubente Domino Agelnotho Archiepiſcopo hanc cartulam conſcripſi die Nativitatis ſancti Iohannis Baptiſtæ.

The Kentiſh manors,[1] in the Conquerors time, belonging both to the Archbiſhop and Monkes of *Canterbury*, and recorded in the Booke of Doomſday.

[1] *Scriptura* xiiij[a].

De maneriis Archiepiſcopatus.

De Sturſæte.

STurſæte eſt manerium Archiepiſcopi, & in * T. E. R. *ſe defendebat pro* vii. *ſullinges, & nunc ſimiliter, & eſt appretiatum hoc quod eſt in dominio* xl. *lib. Et nunc habet Archiep.* xx. *&* v. *burgenſes, qui reddunt* x. *ſol. de gablo, & ex his ſupradictis* vij. *ſullin' habet Godefridus dapifer unum ſulline de Archiepiſcopo Tenitune, & eſt appretiatum* C. *ſol.*

* Id eſt Tempore Ed. Regis.

Adhuc autem & Vitalis habet inde unum jugum terræ de Archiep. & eſt appretiatum xx[s]. *Hamo vero tenet inde ſimiliter dimidium ſulling' quod tenuit Alric Bigge à' pore Archiepiſcopi in* T. E. R. *& eſt appretiatum* C[s].

Rodbertus de Hardes tenet inde unum jugum terræ ex iſdem ſull' & eſt appretiatum xxx[s]. *& ex his* vij. *ſullin' habet Archiep. unum ſull' apud ſanctum Martinum; & de eodem ſullino habet Radulfus Camerarius in feodo medietatem de Archiepiſcopo & valet* iiij[l]. *& dominium valet* vij[l].

Et in Canterberia ſunt vij. *burgenſes, qui reddunt huic manerio* viij[s]. *&* iiij. *denarios de gablo.*

Et imibi ſunt iterum xxx. *&* ij. *manſuræ & unum molendinum quæ tenent clerici ſancti Gregorii ad eorum eccleſiam Ibique manent* xij. *burgenſes qui reddunt eis* xxxv[s]. *& molendinum reddit* v[s].

Adhuc etiam tenet Aegelwardus iij. *juga in Natindona unde*

reddidit T. E. R. *& adhuc reddit altari ſanctæ Trinitatis* xij^{s}. *& eſt appretiatum* xl^{s}.

Albold vero tenet de ſupradictis ſull' unum jugum Wic, & eſt de terra monachorum ſanctæ Trinitatis, quod eſt appretiatum xxx^{s}.

Hic finitur hundredus de Sturſæte.

In Fordwic habet Archiepiſcopus vij. *maxſuras terræ quæ modo non faciunt ſervitium ad mare ut in* T. E. R.

De Wingeham.

Wingeham eſt proprium manerium Archiepiſcopi & in T. E. R. *ſe defendebat pro* xl. *ſull' & nunc pro* xxx. *&* v. *& valet* C^{l}. *hoc quod Archiepiſcopus habet inde.*

Et ex iſdem ſull' habet Willielmus de Archis unum ſull' Fleotes ab Archiepiſcopo in feodo & valet vj^{l}.

Et Vitalis habet j. *ſull' & valet* xlv^{s}.

Wibertus & Arnoldus habent iij *ſull' q' valent* xij^{l}.

Et Heringod habet inde j. *ſull' decem agros minus & valet* xl$_{s}$.

Et Godefridus Archibaliſtarius habet inde j. *ſull' & dimid' & valet* C^{s}.

De Burne.

Burnes eſt proprium manerium Archiep. & in T. E. R. *ſe defendebat pro* vj. *ſull' & nunc ſimiliter, & eſt appretiatum* xxx^{l}. *& eſt in Handret de Berham.*

De Petham.

Peteham eſt proprium manerium Archiep. & in T. E. R. *ſe defendebat pro* vij. *ſull', & nunc ſimiliter, & eſt appretiatum* xx^{l}.

Et ex iſtis ſull' habet Godefridus Dapifer dimid. ſull' quod pertinet. ad veſtimenta monachorum, id eſt Suurtling.

Et Nigellus habet unum ſull' & unum jugum terræ quæ eſt appretiata xl^{s}.

Hoc eſt in hundredo de Peteham.

De

De Aldintune.

In hundredo de Bilicholt habet Archiepiſcopus unum manerium, Aldintune, & in T. E. R. *ſe defendebat pro* xxj. *ſull', & nunc pro* xx. *& valet* C^{l}. *&* vij.

Et ex his habet Will' de Archis unum manerium ſtutinges quod Aelfere tenuit de Archiep. & tunc defendebat ſe pro j. *ſull' & dimid', & nunc pro uno, & valet* x^{l}.

Item ex ſupradictis ſull' de Aldintune habet Archiep. dimid. jugum & dimid. virgam in Limines & valet xij^{l}. *& tam' qui tenet reddit* xv^{l}. *de firma.*

In Rumene ſunt xxv. *burgenſes qui pertinent ad Aldintune.*

De Limminge.

In Limwarlethe in hundret de Noniberge habet Archiepiſc. in ſuo dominio unum manerium Limminges quod T. E. R. *ſe defendebat pro* vij. *ſull' & nunc ſimiliter.*

Rodbertus filius Watſonis habet ex his ij. *ſull' in feodo.*

Et Rodbertus de Hardes dimid. ſull'.

Et Osbertus Pasfora dimidium jugum.

Et in mareſco de Rumene jacet unum ſull' Aelmeſland, de elemoſina monachorum ſanctæ Trinitatis, & non eſt de ſupradictis ſull'.

Et de iſto ſull' habet Will' Folet unum jugum, id eſt, Sturtune.

Et de eodem ſull' habet ſupradictus Rodbertus tria juga. i. *Ordgareſwice, & Caſſetviſle & Eadruneland.*

De Raculf.

Raculf eſt manerium Archiepiſcopi & in T. E. R. *ſe defendebat pro* viij. *ſull' & eſt appretiatum* xl. *&* ij. *lib. &* v. *ſol. tres minutes minus.*

De Northewode.

Nordewode eſt manerum Archiepiſcopi & in T. E. R. *ſe defendebat pro* xiij. *ſull', & nunc ſimiliter, & eſt appretiatum* L^{l}. v^{s}.

Et ex iis ſull' habet Vitalis de Canturberie unum ſull' & unum jugum, & in Tanet ſull' & dimid. & etiam in Macebroc habet xij. *agros & di' ſull' ab Archiepiſcopo. Et Ezilamerth & tota hac terra eſt appretiata* xiiij^{l}. & v^{s}. & vj^{d}. *Hæc maneria habet Archiepiſc. in hundret de ipſo Raculf.*

De Boctune.

Boctuna eſt manerium Archiepiſcopi & in T. E. R. *ſe defendebat pro* v. *ſull' & di' & nunc ſimiliter, & fuit appretiatum in* T. E. R. x^{l}. *Et Archiepiſcopus habet inde* C^{s}. & xv. & iij. *denarios de gablo. Nunc autem valet* xx^{l}. *Sed tamen reddit* xx. & v. *lib. de firma. & Archiepiſcopus habet ſuum gablum ſicut prius.*

Ricardus Conſtabularius habet inde unum manerium Gravenai in feodo ab Archiepiſcopo quod in T. E. R. *ſe defendebat pro uno ſull', & nunc ſimiliter & valet* vj^{l}. *Hanc terram habet Archiepiſc. in Hundret de Boctune.*

De Tæneham.

Teneham eſt manerium Archiepiſcopi & in T. E. R. *ſe defendebat pro* v. *ſull' & dimid. & nunc ſimiliter, & eſt appretiatum* L^{l}.

Dimidium ſull' terræ tenet Godefridus de Melling in ſcapai ab Archiepiſcopo quod valet iiij^{l}. & tn' *reddit* C^{s}.

Oſwardus vero tenuit hoc idem ſull' ab Archiepiſcopo Cantuarberiæ in T. E. R. *Hanc prædictam terram habet Archiepiſcopus in Hundret de Tenham.*

De Cerringes.

Cerringis eſt proprium manerium Archiepiſcopi & in T. E. R. *ſe defendebat pro* viij. *ſull', & nunc pro* vij. *quia Archiepiſc. habet aliud ad ſuam propriam carrucam, & valebat in* T. E. R. xx^{l}. *& habet inde Archiep.* iiij^{l}. & vij^{s}. *de glabo. Nunc vero valet* xxx^{l}. *ſed tn' reddit* xl^{l}. *de firma. Et Archiep. habet inde gablum ſicut prius.*

De

De Plukele.

In eodem Hundredo & in Leſt de Wiwarleth habet Archiepiſcopus unum manerium Plukelai in dominio quod in T. E. R. *ſe defendebat pro uno ſull' & nunc ſimiliter & valet* xv^{l}. *& tam' reddit* xx^{l}. *de firma. Hæc maneria habet Archiepiſcopus in Hundret de Calehela.*

De Geldingeham.

Gelingham eſt proprium manerium Archiepiſcopi, & in T. E. R. *ſe defendebat pro* vj. *ſull' & eſt apretiatum hoc quod Archiepiſc. habet inde in dominio* x. *&* viij. *lib. & hoc quod Anſcetillus de Ros & Rodbertus Brutinus habent* xl^{s}. *Et tamen reddit Archiepiſcopo de firma* xx. *&* v. *lib. &* xviij^{s}. *Hoc manerium eſt in hundredo de Certaham.*

De Meideſtane.

Meideſtane eſt proprium maneriam Archiepiſcopi & in T. E. R. *ſe defendebat pro* x. *ſull'. Et ex iis tenet Radulfus unum ſull' quod eſt apretiatum* l^{l}. *Et Willielmus frater Epiſcopi Gundulfi* ij. *ſull', & ſunt apretiat'* x^{l}. *Et Anſcetillus de Ros unum ſull' quod eſt apretiatum* lx^{s}. *Et duo homines habent inde* j. *ſull', qui reddunt altari ſanctæ Trinitatis* xvj^{s}. *& tam valet illud ſull'* xx^{s}. *Hoc manerium habet hundret in ſeipſo.*

De Nordflita.

Nordflita eſt manerium Archiepiſcopi, & in T. E. R. *ſe defendebat pro* vj. *ſull' & nunc pro* v. *& eſt apretiatum* xx. *&* vij. *lib. Sed tamen ille qui tenet reddit inde de firma* xxx. *&* vij^{l}. *Et infra leugam de Tonebrig eſt inde tantum quod eſt apretiatum* xxx^{s}. *Hoc manerium & Meppaham jacent in hundredo de Tollentr'.*

De Bixle.

Bixle eſt manerium Archiepiſcopi & in T. E. R. *ſe defendebat pro* iij. *ſull' & nunc pro* ij. *& eſt apretiatum* xx^{l}. *& reddit* xxx^{l}. *&* viij^{l}. *& eſt in hundredo de Ealmeſtrou, & in dimidio Led de Sutune* iiij. *ſull'.*

De Earhede.

Earhede eſt manerium Archiepiſcopi, & in T. E. R. *ſe defendebat pro* iiij. *ſull' & nunc ſimiliter. Et Oſuvardus tenuit illud ab Archiep. in* T. E. R. *& eſt apretiatum* xvj^{l}. *& tam' reddit* xxj^{l}. *Hoc manerium habet Archiep. in hundredo de Litelet* j. *ſull. & dimid.*

De Bradeſtede.

Bradeſtede tenuit Wlnod cild ab Archiep. T. E. R. *Et nunc tenet illud Haimo ab iſto Lanfranco Archiepiſc. & tunc defendebat ſe pro uno ſull' & dimid. & nunc ſimiliter, & eſt apretiatum* xvij^{l}. *Iſtud manerium eſt in hundredo de Hoſtreham.*

De Otteford.

Otteford eſt manerium Archiep. & in T. E. R. *ſe defendebat pro* viij. *ſull' & nunc pro totidem. Et eſt apretiatum* lx^{l}. *Et hoc quod Haimo inde tenet eſt apretiatum* lx^{s} *&* x. *& hoc quod Rodbertus interpres, & Gosfridus de Ros inde tenet* viij^{l}. *&* x^{s}. *Et hoc quod Ricardus de Tonebrig inde tenet* x^{l}. *&* xxiij. *porcos.*

De Sunderherſce.

Sunderherſce eſt manerium Archiepiſc. quod Godwinus tenuit T. E. R. *injuſte & Archiepiſcopus iſte Lanfrancus explacitavit illud contra Epiſcopum Bajocenſem juſte per conceſſum Regis, & in* T. E. R. *ſe defendebat pro uno ſull' & dimid. & nunc ſimiliter.*

ſimiliter. Et eſt apretiatum xviij^{l}. *& tam' qui tenet illud reddit inde* xx. *&* iiij. *lib. & unum equitem de firma Archiepiſcopo. Hæc muneria ſunt in hundredo de Codeſede.*

De Wroteham.

Wroteham eſt manerium Archiepiſcopi & in T. E. R. *ſe defendebat pro* viij. *ſull' & eſt apretiatum* xx. *&* iiij. *lib. & tam' ille qui tenet reddit inde de firma* xxx. *&* v. *lib. Et de iis prædict.* viij. *ſull' tenet Will' Diſpenſator* j. *ſull' quod eſt apretiatum* iij^{l}. *Et Goſſridus de Ros aliud quod eſt apretiatum* iij^{l}. *Et Faremanus unum ſull' & dimid. & eſt apretiat'* C^{s}. *Et hoc quod Ricardus habet* xv^{l}. *Hic finit hundredus de Wroteham.*

De Mellingetes.

Mellingettes eſt manerium Archiep. & in T. E. R. *ſe defendebat pro* ij. *ſull' & nunc ſimiliter, & eſt apretiatum* ix^{l}. *& tam' reddit de firma Archiepiſcopo* xv^{l}. *Hoc manerium habet Archiepiſcopus in hundredo de Lavercefeld.*

De Derente.

Dairente eſt manerium Archiepiſcopi, pro ij. *ſull' ſe defendebat in* T. E. R. *& nunc ſimiliter. Et eſt apretiatum* xv^{l}. *Et* x^{s}. *habet inde Ricardus infra Caſtellum ſuum, & tam' Archiepiſcopus habet in firma ſua* xviij^{l}.

De Einesforde.

Einesford eſt manerium Archiepiſcopi, & in T. E. R. *ſe defendebat pro* vj. *ſull', & nunc ſimiliter, & nunc tenet Radulfus filius Hoſpaci ab Archiepiſcopo, & eſt apretiatum* xx^{l}. *Et ex eo habet Ricardus de Tonobrig tantum quod eſt apretiatum* iij^{l}.

De

De Hulecumbe.

Hulecumbe tenuit Aelferus in T. E. R. *de Archiepiſcopo, & defendebat ſe pro* ij. *ſull' & dimid. & nunc tenet Comes de Os de Archiepiſcopo, & defendit ſe pro* ij. *ſull', & eſt apretiatum* xj^{l}.

Archiepiſcopus habet iiij. *præbendas ad Nuventune, & ſunt apretiatæ* vj^{l}.

Tota ſumma Clxxx. *&* vij. *ſull' & dimid.*

Incipiunt maneria Monachorum in Kent.

Nordunda eſt manerium monachorum Sanctæ Trinitatis, & eſt de cibo eorum, & eſt de hundredo de Cantuarberia, & in T. E. R. *ſe defendebat pro uno ſull'. & ei ſubjacent* C. *Burgenſes* iij. *minus qui reddunt* viij^{l}. *&* vj^{d}. *de gablo, & eſt apretiatum* x. *&* vij. *lib. Hec manerium eſt de Hundret de Cantuar.*

De Eaſtrege.

Eaſtrege eſt manerium monachorum, & de cibo eorum, & in T. E. R. *ſe defendebat pro* vij. *ſull' & nunc ſimiliter. Et in alia parte eſt dimid. ſull' & unum ioc'. &* v. *æceres. Gedinges, & valet* xxx. *&* vij. *lib. &* x^{s}. *&* iij^{d}. *inter totum.*

De Tilemanneſtune.

Willielmus Folet tenet j. *manerium Tileſmanneſtune ab Archiepiſcopo, & hoc eſt de terra monachorum, & in* T. E. R. *ſe defendebat pro* j. *ſull', & nunc facit ſimiliter, & valet* xxx^{s}.

Iſte idem Will' habet de prædicta terra dimid. ſull' ab Archiepiſc. in Engleſham, quod tenuit Lenenot in T. E. R. *ab Archiepiſc. & valet* xx^{s}.

Iſte idem Will' habet adhuc ab cod. Archiepiſc. et de prædicta terra monachorum Stepenberga quod ſe defendebat T. E. R. *pro dimid.*

dimid' ſull', & nunc facit ſimiliter. Et Godwinus tenuit illud in temp. E. R. *ab Archiepiſc. Aedzi & valet* xxx^{s}.

Bocland ſe de defendit pro j. *jugo.*

Hic finit hundret de Eſtrege.

De Sandwic.

Sandwic eſt manerium ſanctæ Trinitatis, & de veſtitu Monachorum, & eſt Leth & Hundredus in ſeipſo, & reddit Regi ſervitium in mare ſicut Dovera, & homines illius villæ antequam Rex eis dedit ſuas conſuetudines reddebant xv^{l}. *quando Archiepiſcopus recuperavit reddebat* xl^{l}. *&* xl. *milia de alecibus. Et in præterito anno reddidit* L^{l}. *& allecia ſicut prius. Et in iſto anno debet reddere* lx. *&* x. *lib. & allecia ſicut prius. In* T. E. R. *erant ibidem* Ccc. *&* vij. *manſuræ. Nunc autem* lx. *&* xvj. *plus.*

De Muneketune.

Munechetun eſt manerium monachorum & de cibo eorum, & in T. E. R. *ſe defendebat pro* xx. *ſull', & nunc ſe defendit pro* x. *&* viij. *& eſt apretiatum* xl^{l}. *Hoc prædictum manerium eſt in hundredo de Tenet.*

De Eadeſham.

Edeſham eſt manerium monachorum ſanctæ Trinitatis & de cibo eorum & in T. E. R. *ſe defendebat pro* xvij. *ſull' & nunc ſimiliter, & de gablo reddit* xvj^{l}. *&* xvj^{s}. *&* iiij^{l}. *& valet* xxx^{l}. *de firma &* C^{s}. *de gerſuma.*

Et ex iis ſull' habet Rodbertus filius Watſonis ij. *id eſt, Egedorn qui valent* vij^{l}. *& tamen qui tenet reddit inde* viij^{l}.

Et Rogerius tenet ex his j. *ſull' ad Beraham q' valet* iiij^{l}. *Hoc manerium habet hundret in ſeipſo & in Lad eſt de æſtraie.*

De Iiecham.

Iecham eſt manerium monachorum & de cibo eorum, & in

T. E. R. *ſe defendebat pro* iiij. *ſull', & nunc ſimiliter. & eſt apretiatum* xxx. *&* ij. *lib. Et hoc quod Will' de Hedeſham habet inde viz.* j. *ſull' ad Rocinges valet* vij^{l}. *Hoc manerium eſt in hundret de Dunahamford.*

De Sæſaltre.

Saſealtre eſt Burgus monachorum & de cibo, & proprie de coquino eorum. Et Blittære tenet illud de monachis. Ibique eſt terra duarum carrucarum & eſt apretiatum C^{s}. *Hoc manerium in nullo hundret eſt.*

De Certeham.

Certaham eſt manerium monachorum & de veſtitu eorum & in T. E. R. *ſe defendebat pro* iiij. *ſull', & nunc ſimiliter, & eſt apretiatum* xx. *&* v. *lib. & tamen reddit* xxx^{l}.

Godmereſham.

Godmareſham eſt manerium monachorum & de veſtitu eorum & in T. E. R. *ſe defendebat pro* viij. *ſull' & eſt apretiatum* xx^{l}. *ſed tamen reddit* xxx. *Hic finitur hundretus de Feleberga.*

De Cert.

Cert & manerium monachorum, & de veſtitu eorum & in T. E. R. *ſe defendebat pro* iij. *ſull' & nunc ſimiliter & eſt apretiatum* xx^{l}. *Iſtum Cert eſt hundret.*

De Litlecert.

Litelcert iterum eſt manerium monachorum & de cibo eorum quod in T. E. R. *ſe defendebat pro* iij. *ſull', & nunc pro* ij. *& dimid. & valet* viij^{l}.

Et ex iis habet Will' ſil' Hermenfridi dimid. ſull', id eſt, Petie, ab Archiepiſcopo in feodo, & reddit inde altari ſanctæ Trinitatis xxv^{d}. *pro omnibus conſuetudinibus & valet* xl^{s}.

De

De Apeldre.

In Letd de Limware jacet hundret de Blactune, in quo Rodbertus de Rumene tenet ad firman j. *manerium Apeldre, & eſt de cibo monachorum S. Trinitatis & in* T. E. R. *ſe defendebat pro* ij. *ſull' & nunc pro* j. *& valet* xij^{l}. *Sed tamen reddit* xvj^{l}. xvj^{s}. *&* vij^{d}.

De Welle.

Welle v° eſt manerium monachorum ſanctæ Trinitatis, & eſt de cibo eorum, & in T. E. R. *ſe defendebat pro* vij. *ſull' & nunc pro* v. *& valet* xxiiij^{l}. *&* iiij^{d}. *& tamen reddit* xj^{l}. *de firma. Hoc manerium & Litlecert ſunt in hundret de Calehele.*

Holingeburne.

Holingburne eſt manerium monachor. & de cibo eorum, & in T. E. R. *ſe defendebat pro* vj. *ſull' & nunc ſimiliter.*

Et de iſto manerio tenet Eps' Baiocenſis dimid. ſull' ab Archiepiſc. per gablum, & poſtquam Eps' habuit hoc dimid. ſull' nunquam reddit inde ſcottum. Et eſt appretiatum inter totum hoc manerium xxx^{l}.

De Boctune.

Ratel tenuit Boctune de Archiepiſcopo Cantuarberiæ & defendebat ſe in T. E. R. *pro dimid. ſull', & iſtud dimid. ſull' eſt & fuit de* vj. *ſull' de Holingeburne. Nunc autem tenet illud Radulfus filius Toroldi ab Archiepiſc. & eſt apretiatum* xl^{s}. *Hæc maneria ſunt in hundret de Haiborna.*

De Merſeham.

Merſeham eſt manerium S. Trinitatis & de cibo eorum, quod T. E. R. *ſe defendebat pro* vj. *ſull', & quando Archiep ſcopus*

eum recepit pro v. *& dimid. & modo pro* iij. *& Hugo de Mundford habet ex iis unius medietatem & valet* xviij^{l}. *Hoc manerium jacet in Limwarled in hundret de Langebrige.*

De Aelmesland.

Rodbertus filius Watsonis tenet de Priore Cantuarberiæ Aelmesland ad firmam, & præcepto ejusdem Prioris reddit firmam secrestano ejusdem ecclesiæ.

De Werehorne.

In Limwarled & in hundret de Hamme habent monachi S. Trinitatis de vestitu eorum j. *manerium Werchorne* j. *sull', & est apretiatum* lx^{s}.

De Broke.

In Læd de Wiworlæd & est hundret in quo tenet Rodbertus de Rumene j. *manerium Broc ad firmam de cibo monachorum, & pro* j. *sull' defendebat se, & nunc pro dimidio, & valet* iiij^{l}.

De Langeport.

Idem Rodbertus habet in Langport de terra monachorum j. *sull' & dimid. de Archiepisc. quod idem Archiepisc. diratiocinavit contra Epm' Baiocensem. Et Godwinus Comes tenuit illud, ibique pertinebant & pertinent* xx. *&* j. *burgenses, de quibus Rex in mare habet servitium, ideoque quieti sunt per totam Angliam, exceptis tribus forisfacturis quæ habet Rodbertus in Rumene. Adhuc vero pertinet ibi* j. *jugum terræ, & hæc omnia valent* xvj^{l}.

De Niwendenne.

In Limwarlæd & hundred de Selebrichtindæne habet Archiepiscopus de terra monachorum j. *manerium Nixendene in dominio*

nio quod in T. E. R. *tenuit Leofric de præterito Archiepiſcopo, & proj. ſull' ſe defendebat & ſubjacebat Saltwade. Nunc eſt apretiatum* viij^{l}. *&* x^{s}. *garſumæ.*

De Berewicke.

In Limwarlæd in Hundred de Strate habet Will' de Edeſham de terra monachorum j. *manerium de Archiepiſcopo Berewic quod tenuit Godricus Decanus & pro dimid' ſull' ſe defendebat & nunc ſimiliter, & eſt apretiatum* xj^{l}.

De Hede & Saltwde.

In Limwarlæd in Hundred de Hede habet Hugo de Munford de terra monachorum j. *manerium Saltwode de Archiepiſcopo, & comes Godwinus tenuit illud & tunc ſe defendebat pro* vij. *ſull' & nunc ſunt* v. *& tam' non ſcottent niſi pro* iij. *& in Burgo de Hede ſunt* cc. *&* xxv. *burgenſes qui pertinent huic manerio, de quibus non habet Hugo niſi* iij. *foriſfacta, & eſt apretiatum* xxviij^{l}. *&* vj^{s}. *&* iiij^{d}.

De Preſtteune.

Preſtetune eſt manerium monachor. & eſt de victu eorum, & in T. E. R. *ſe defendebat pro* j. *ſull' & nunc ſimiliter, & eſt apretiatum* xv^{l}. *Hoc manerium eſt in hundred de Feverſham.*

De Liveland.

Liveland eſt terra monachorum, quam Ricardus Conſtabularius tenet in feodo ab Archiepiſcopo, & Decanus Cantuarberiæ habuit & tenuit eandem terram & in T. E. R. *ſe defendebat pro* j. *ſull' & nunc ſimiliter, & valet* xx^{s}. *Hæc maneria habent monachi in hundred de Feverſham.*

De Leanham.

Lenham eſt manerium monachor. quod Godefridus de Mellin-

ges tenet ab Archiepiſcopo in feodo & in T. E. R. *ſe defendebat pro* ij. *ſull' & nunc ſimiliter, & valet* viij^{l}. *& tam' reddit* xij^{l}. *&* x^{s}. *de firma.*

De Fearnlege.

Fernlege eſt manerium monachorum, & eſt de cibo eorum, & in T. E. R. *ſe defendebat pro* vj. *ſull' & eſt appretiatum* xxij^{l}. *Et hoc quod Abel monachus inde tenet per juſſum Archiepiſcopi & apretiatum* vj^{l}. *Et hoc quod Ricardus inde habet infra leugam ſuam* iiij^{l}. *& de iſtis* vj. *ſull' tenet Godefridus dapifer dimid. ſull' quod eſt apretiatum* ix^{l}. *Hoc manerium habent monachi in hundred de Madeſtane.*

De Pecham.

Pecham eſt manerium S. Trinitatis de cibo monachorum & in T. E. R. *ſimiliter fuit, & ſe defendebat pro* vj. *ſull' & ex iſtis habet nunc Ricardus de Tunebrige* ij. *ſull' &* j. *jugum. Et ex iſtis* ij. *ſull' & joco iſto nunquam ſcottavit Ricardus poſtquam habuit ea. Et in* T. E. R. *fuit hoc manerium apretiatum* xij^{l}. *& nunc* viij^{l}. *Et præfata pars Ricardi valet* iiij^{l}.

Et in Stotingeberga quod tenuit Edricus de E. R. *eſt dimid. ſull' unde ipſe Edricus dabat Scottum ad Pecham ſpontanee, non quod pertineret ad ſanctam Trinitatem, nec ad monachos. Hoc manerium eſt de hundred de Litelfeld.*

De Meapeham.

Mepaham eſt manerium monachorum, & de cibo eorum, & in T. E. R. *ſe defendebat pro* x. *ſull' & eſt apretiatum* xxvj^{l}. *& infra leugam Ricardi habetur tantum quod eſt apretiatum* xviij^{s}. *&* viij^{d}. *Hoc manerium habent monachi in hundred de Toltetem.*

De Cliva.

Cliva eſt manerium monachorum & de veſtitu eorum & in T. E. R.

T. E. R. *ſe defendebat pro* ij. *ſull' & dimid. & eſt apretiatum* xvj^{l}. *Hoc manerium eſt in hundred de Scamele.*

De Orpintune.

Orpintuna eſt manerium monachor. & de veſtitu eorum & in T. E. R. *ſe defendebat pro* iij. *ſull' & nunc pro* ij. *ſull' & dimid. & eſt apretiatum* xxv^{l}. *& tamen reddit de firma* xx. *&* viij. *lib.*

Et in hoc eodem manerio tenet Malgerus ab Archiepiſcopo iij. *juga terræ quæ quidem liber homo tenuit in* T. E. R. *& hæc tria juga non ſcottabant cum hcc manerio & ſunt de explacitatione quam fecit Archiepiſcopus contra Epm' Baiocenſem per conceſſum Regis. Et illa* iij. *juga ſunt appretiata* L^{s}. *& ex iis eiſdem ſull' habet Dirmannus dimid. ſull' ad Keſtane.*

De Sændlinge.

Elfgæt tennit Sændlinge ab Archiepiſcopo in T. E. R. *& nunc tenet Hugo nepos Herberti ab Epiſcopo Baiocen. & defendebat ſe in* T. E. R. *pro* j. *ſull' & dimid. & nunc ſimiliter, & eſt appretiatum* viij^{l}. *Hæc maneria ſunt de hundred Aelmeſtrin & ſunt in medio Led de Sudthune.*

De Fremingeham.

Fremingeham eſt manerium monachor. & de veſtitu eorum quòd Anſgodus Rubitonienſis tenet ab Archiepiſcopo, & tn' reddit firmam monachis & in T. E. R. *ſe defendebat pro* j. *ſull' & nunc ſimiliter, & eſt appretiatum* xj^{l}. *Hoc manerium eſt in hundred de Clacſtane.*

De Gravenea.

Gravene eſt manerium monachor. & de veſtitu eorum quod Richardus Conſtabularius tenet in feodo ab Archiepiſcopo, &

tamen

tamen reddit firmam monachis, & pro j. *ſull' ſe defendit, & jacet in hundred de Boctune.*

De Hloſe.

Hloſe eſt manerium monachorum & de veſtitu eorum & pro j. *ſull' ſe defendit quod Abel monachus tenet & firmam monachis reddit. Hoc ſull' jacet in* vj. *ſull' de Fernlege.*

De Surlinge.

In Surlinge eſt dimid. ſull' & pertinet ad veſtitum monachor. quod Godefridus Dapifer tenet & firmam reddit.

De Huntindune.

Huntindune eſt manerium monachorum & de veſtitu eorum & defendit ſe pro dimid. ſull' quod Godefridus Dapifer tenet & & firmam reddit. Iſtud dimid. ſull' eſt de vj. *ſull' de Fernlege.*

De Burriceſtune.

Burgericeſtune tenent Wlfricus & Cole & eſt ibi dimid. ſull' & reddunt inde C^s. *altari S. Trinitatis. Hoc dimid. ſull' eſt de* x. *ſull' de Meideſtane.*

Tota ſumma Cxxx, *&* iij. *ſull' & dimid.*

The

The Record of Archbiſhop *Winchelſey* his Inthronization, ſhewing in and after what forme the Archbiſhops of *Canterbury* anciently were inthronized: and thence intitled.

Scriptura xvj^a.

Forma Inthronizationis Archiepiſcopi.

Die dominico poſt feſtum ſancti Michaelis, viz. vj^to. Non. Octob. Anno Dom. 1294. Archiepiſcopus Inthronizatus fuit ab Henrico tunc Priore eccleſiæ Chriſti Cantuar. forma ſequenti.

Eodem die ſummo mane, conventus primam, & totum ſervitium uſque ad magnam miſſam celebrarunt, & poſtea, cappis induti, in choro Dominum Archiepiſcopum expectarunt qui in manerio conventus apud Chertham illa nocte & per quinque dies præcedentes moram fecerat continuam. Cumque veniſſet Archiepiſcopus ad portam Cimiterii de equo deſcendit, & Prior ſacris indutus pallium ipſius Archiepiſcopi de manu cujuſdam clerici ejuſdem Archiepiſcopi in panno mundo plicatum recepit, & dictum pallium deplicavit & illud Capellano prius cum Conventu reveſtito tradidit deferendum, qui in vaſe argenteo panno ſerico candidiſſimo cooperto pallium deplicatum, manu erecta, conventu præcedente coram Archiepiſcopo & Priore ad magnum altare ſolempniter deportavit, & ſuper illud poſuit. Conventu vero in Choro remanente Archiepiſcipus ante magnum altare ſe proſtravit orando. Completa oratione & data populo benedictione, Cantor Te Deum incepit. Pallio vero ſuper altare remanente, & conventu in choro Te Deum tanente Archiepiſcopus ad ſedem ſuam ligneam in choro interim declinavit. Quo cantato, Prior, deinde ſinguli per ordinem ad altare accedentes pallium oſculabantur deinde Archiepiſcopum. Hiis peractis pallium in Veſtiarium delatum eſt: & Archiepiſcopus ad cameram ſuam declinavit.

Sedes lignea Archiepiſcopi.

navit. Cumque Dominus Rex de Sancto Augustino venisset, & ecclesiam intrasset, Archiepiscopus solemnioribus pontificalibus in Vestiario indutus & pallio redimitus, cum Priore, & tribus Diaconis, & tribus Sub-diaconis Cardinalibus chorum intravit. Ad cujus introitum, Cantor Bs Deum time incepit, quod conventus solempniter decantavit. Interim verò Archiepisc. & Prior & prædicti Ministri Altaris stationem fecerunt retro magnum altare sub feretro beati Blasii coram sede marmorea versi ad Orientem. Rex verò juxta sedem prædictam stando cum multis nobilibus Regni Archiepiscopum expectavit Rsio verò percantato, Prior subjunxit collectam. Dominus qui de excelso cœlorum. & dicta collecta, Prior Archiepiscopum usque ad prædictam sedem marmoream perduxit. Et facta modica statione coram sede, Prior subjunxit aliam collectam. Omnipotens sempiterne Deus. Dicta verò collecta, Prior dictum Archiepiscopum inter brachia sua reverenter recepit, & ipsum in sede prædicta introniz avit per verba subscripta quæ legit in cedula quam manu tenebat. In Dei nomine Amen. Authoritate ejusdem ego Henricus Prior istius ecclesiæ Christi Cantuar. introniz o te Dominum Robertum Archiepiscopum in hac Cant. ecclesia, in qua idem Dominus noster Iesus Christus custodiat introitum tuum ex hoc nunc & usque in seculum Amen. Lecta cedula vocatisque testibus, Prior rogavit quendam notarium publicum quod præmissa omnia in publicam formam redigeret, ad memoriam futurorum. His peractis, octo monachi cantum Benedictus coram Archiepiscopo in Cathedra sedente sub feretro sancti Blasii alternatim decantaverunt. Quo cantato, Prior collectam subjunxit. Omnipotens sempiterne Deus. Qua dicta, Cantor Officium missæ de Trinitate solempniter incepit. Archiepiscopus coram sede sua versus ad Orientem incepit Gloria in excelsis, & postea ibidem collectam missæ subjunxit, & lecto Evangelio, Credo ibidem incepit, & postea Dominus vobiscum ibidem subjunxit. Cantato verò officio, de sede sua descendit, & ante magnum Altare venit, & oblationem panis & vini à Cantore prout moris est recepit, & extunc totam missam ibidem complevit, nec postea illo die ad sedem suam est reversus. Missa celebrata indulgentias populo concessit, & sacris vestibus in vestiario exutus, cameram suam intravit, &

Subdiaconi Cardinales.

Feretrum beati Blasii.

Sedes marmorea.

& veſtibus feſtivalibus ad aulam magnam in palatio ſuo declinavit pranſurus. Rege verò autem ingreſſo diſcubuerunt omnes & ſpendidè ſunt refecti. Poſtmodum vero Rex & Archiepiſcopus ac etiam omnes Prælati & Proceres cameram Archiepiſcopi in Palatio ſunt ingreſſi, ——— prout moris eſt poſt cibum ſumpturi. Deinde Rex ad S. Auguſtinum rediit, & Archiepiſc. in camera ſua remanſit. Ceteri verò omnes ad propria cum gaudio ſunt reverſi. Prædictæ verò intronizationi interfuerunt Dominus Edwardus Rex Angliæ, & E. filius ſuus, & E. frater ejuſdem Regis, ac etiam London'. Lincoln'. Hereford', Elyen', Norwicen', Roffen' & Dunelm' Epiſcopi. Et Glovec', Lincoln', Penebr', Mareſcal', Hereford' & Warewik' Comites, ac etiam innumeroſa multitudo aliorum Prælatorum & Procerum Regni.

Aula magna Palatii.

A Grant of power delegated to the Prior of Chriſt-Church by a Count Palatine, to create Notaries.

Scriptura ✝ xvj[a].

VEnerabili in Chriſto patri Priori eccleſiæ Chriſti Cantuar. Baſſyanus de Allyate de Mediolan' Dei gratia Comes Palatinus Salutem & debitam diligentiam in cammiſsis. Sagax humanæ naturæ diſcretio, memoriâ hominum labitate penſatâ, ne diuturnitate temporum quæ inter contrahentes aguntur oblivionis defectui ſubjacerent, tabellionatus adinvenit officium, per quod contrahentium vota ſcribuntur & ſcripturæ miniſterio poſtmodum longum ſervantur in ævum. Cum itaque ex parte veſtrâ nobis extitit humiliter ſupplicatum, ut vobis poteſtatem creandi tres tabelliones ſeu notarios publicos concedere dignaremur. Nos hujuſmodi ſupplicationibus in hac parte favorabiliter annuentes, præfatam poteſtatem uſque ad dictum numerum paternitati veſtræ authoritate nobis & anteceſſoribus noſtris à divis Imperatoribus ſuper conficiendis tabellionibus ſeu notariis publicis conceſſa plenariè duximus concedendam, veſtram paternitatem ad hujuſmodi poteſtatem obtinendam approbantes. Verum quia volumus quod forma ſolita in creatione notariorum obſervetur, ne

Cauſæ concæſsionis.

Conceſsio.

Formalia creationis Notar.

minus idonei & insufficientes ad hujusmodi officium exercendum deputentur, diligenti examinatione præmissa, eosdem quos creare volueritis per Pennam, Calamarium atque Cartam quæ tunc in manibus tenebitis præsentialiter investiatis, recepto prius ab eisdem tribus sigillatim, sacri Imperii nomine, fidelitatis solitæ, necnon & de ipsa tabellionatus officio fideliter & legaliter exercendo, corporali Iuramento. Dantes & concedentes unicuique illorum trium authoritate vobis, tenore præsentium, ut superius exprimitur, concessa, plenam licentiam & liberam potestatem Instrumenta, acta, prothocolla, & literas exemplandi, faciendi, copiandi & publicandi testes recipiendi, & examinandi ac publicandi, testamenta conficiendi apperiendi & approbandi, confessiones super quibuscunque contractibus audiendi & recipiendi, & insinuandi & scribendi ultimas decedentium voluntates, tutores & curatores dandi, alimenta decernendi, decretum interponendi & faciendi ac scribendi quælibet alia Instrumenta & scripturas sive contractus tam ultimarum voluntatum, quam quorumcunque aliorum negotiorum, & Tabellionatus officium libere, prudenter & fideliter ubilibet exercendi, & omnia alia & singula scribendi & faciendi, quæ ad sæpedictum officium spectare noscuntur vel etiam pertinere. Et ad unumquemque eorundem trium cum necesse fuerit, in omnibus & singulis supradictis, & quæ ad officium prædictum pertinent liberè recurratur. Forma autem Iuramenti per unumquemque eorundem trium talis erit, dicatur etiam sic cuilibet sigillatim. Tu jurabis ad sancta Dei Evangelia quod nunquam eris contrarius Romanæ ecclesiæ, nec imperio, nec nobis, nunquam falsam facies cartam. Testamentum autenticum & omnia ea quæ autenticari debent non autenticabis in cartis abrasis, bombacinis vel papyris. Contratus verò, acta causarum, testamenta, donationes, & omnia ea quæ ad artem & officium notarii pertinent, prout audiveris & rogatus fueris, manu propria, cum tuo nomine & signo scribes & autenticabis. Dicta quoque testium bona fide, sine frande scribes & recipies, & generaliter omnia alia & singula quæ ad ipsam artem & officium not' spectant juxta fidelitatem & officii consuetudinem fideliter ac integraliter observare jurabis. In quorum omnium testimonium & certitudinem pleniorem presens privilegium

Forma Iuramenti per notarium præstandi.

legium in forma publici Inſtrumenti fieri mandavimus per notarium infraſcriptum, & noſtri ſigilli fecimus appenſione muniri. Dat' & act' Lugd. in eccleſia maiori, ſub anno Domini Milleſimo trecenteſimo ſexto, die v. *menſis Martii, Indictione* iv. *tempore Domini Clemen. P P. quinti anno primo, præſentibus diſcretis viris Albertino filio dicti Comitis laico & Vitale Fagiani clerico Medioln' Dioc. teſtibus ad hoc ſpecialiter vocatis & rogatis.*

Et ego Willielmus Thomæ dicti Coci de Ros clericus Hereford. Dioc. publicus ſacri Romani Imperii authoritate Notar' omnibus prædictis interfui, & de dicti comitis mandato preſens privilegium ſcripſi, & publicavi, meoque ſigno conſueto ſignavi rogatus.

A forme or faculty of a Notaries creation by vertue of the precedent delegation.

HEnricus permiſsione divina Prior eccleſiæ Chriſti Cantuar. Dilecto ſibi in Chriſto Iohanni de Watford clerico Lincoln' Dioc. Salutem, & in agendis viam veritatis. Hii ſunt ad officia publica meritò promovendi, quos morum honeſtas, literarum peritia & factorum experientia ſufficientes reddunt ad laborum faſtigia, & ſolicitudines publicas ſubeundas. Cum igitur Dominus Baſſyanus de Alliate de Mediolano Comes Palatinus nobis poteſtatem creandi tres tabelliones ſeu notarios publicos authoritate eidem Domino Baſsiano & anteceſſoribus ſuis à divis Imperatoribus ſuper conficiendis tabellionibus ſeu notariis publicis conceſſa, plenariè duxerit concedendam, prout in literis ſuis patentibus inde confectis quarum tenor inferius deſcribitur plenius continetur. Noſque virtute poteſtatis ejuſdem, cum exacta diligentia, ſervata formâ in eiſdem literis contenta, Ma' Richardum de Northon' Lincoln' Dioc', & Iohannem de Berham Cantuarien. Dioc' Tabelliones ſeu Notarios publicos nuper creavimus, unumque adhuc creare, virtute poteſtatis ejuſdem, tabellionem ſeu notarium publicum valeamus: probitatis merita, &

ſagacitatis induſtriam te idoneum redden' ad tabellionatus officium exercendum, quæ & quem, diligenti examinatione præmiſſa in te invenimus, attendentes: recepto prius à te ad ſancta Dei Evangelia corporaliter juramento ſuper omnibus & ſingulis articulis ſervandis in prædictis patentibus literis contentis, & de tabellionatus officio fideliter & legaliter exercendo, te creamus Tabellionem & Notar' publicum, ac de eodem officio per Pennam, Calamarium atque Cartam quæ in manibus tenemus præſentialiter inveſtimus authoritate qua fungimur memoratâ Dantes & concedentes tibi plenam licentiam & liberam poteſtatem faciendi & exercendi omnia & ſingula quæ in eiſdem patentibus literis continentur, & ad Tabellionatus officium ſpectare noſcuntur, vel etiam pertinere, & quod ad te, ſi neceſſe fuerit, in omnibus & ſingulis ſupradictis & quæ ad prædictum officium pertinent liberè recurratur. Tenor autem prædictarum literarum talis eſt. Venerabili in Chriſto patri-----Priori eccleſiæ Chriſti Cant. Baſſianus de Alliate de Mediolano Dei gratia Comes Palatinus Salutem, &c. ut ſupra. In cujus Rei teſtimonium & certitudinem pleniorem præmiſſa per Hugonem de Byford notarium publicum infraſcriptum in hanc publicam formam redigi mandavimus & ſigilli noſtri appenſione muniri. Dat' & act' apud Waleworth juxta Lambeth Anno Domini Milleſimo trecenteſimo nono. Indictione octava, viceſimo ſeptimo die menſis Martii, Præſentibus diſcretis viris Iohanne de Teneth, Hugone de ſancta Margareta, Alexandro de Sandwico monachis eccleſiæ noſtræ prædictæ, Bertino de Twitham Ad. de Thrulegh armigeris noſtris literatis teſtibus ad hæc vocatis ſpecialiter & rogatis.

Et ego Hugo de Byford Clericus Hereford. Dioc. publicus authoritate Imperiali notarius, præmiſſis Iuramenti præſtationi, creationi & inveſtituræ conceſsioni & dationi una cum teſtibus prædictis, anno, indictione, die & loco prædictis præſens interfui, & ea omnia prout ſupra ſcribuntur fieri vidi & audivi, & ad mandatum dicti Domini Prioris in hanc publicam formam redegi, meoque ſigno conſueto ſignavi rogatus.

The

The Kings writt forbidding ſuch Notaries the exerciſe of their office, and damning the credit of their Inſtruments, intituled

Breve de Officio Tabellionis authoritate Imperiali non exercendo.

REx Vic. &c. Ex parte Cleri & populi regni noſtri gravis relatio noſtris auribus inſonuit & tumultus, quod licet regnum noſtrum Angliæ ab omni ſubjectione imperiali ſit immune, & ab origines mundi extiterit alienum, tanta tamen multitudo Notariorum authoritate imperiali officium publicum in Regno noſtro prædicto, tam de hiis quorum cognitio ad nos & non ad alium pertinet, quam de aliis, exercentium crevit, quod nobis & juri coronæ noſtræ grave exheredationis periculum & incolis & habitatoribus dicti Regni noſtri dampnum irrecuperabile præſumitur evenire, niſi remedium apponetur in hac parte. Nos igitur volentes hujuſmodi dampnis & periculis prout Iuramenti vinculo aſtringimur pro viribus obviare, & dictum regnum noſtrum inde exuere, prout decet, tibi præcipimus quod in ſingulis locis infra Ballivam tuam ubi expedire videris publicè proclamari, & ex parte noſtra firmiter inhiberi facias, ne quis hujuſmodi Notarius, ſub pœna quæ incumbit in cauſis, contractibus, ſeu aliis negotiis officium notarii exerceat quoquo modo. Facias autẽ in dictis locis publicari & diſtrictiùs inhiberi, ne qui Archiepiſcopi, Epiſcopi ſeu alii prælati vel eorum Miniſtri inſtrumentis hujuſmodi Notarorium ex nunc faciend. fidem aliquam præbeant ullo modo. T. meipſo apud Weſtm' xxvj^to. die April. Anno Regni noſtri xiij^mo.

Immunites Angliæ à ſubjectione Imperiali.

Scriptura xvij^a.

A Compoſition made *Anno* 1242. between the Abbey of S^t *Auſtins*, and the Priory of Chriſt-Church, about divers things, eſpecially maritime cuſtomes at and about Minſter and Sandwich.

NOverint univerſi præſens ſcriptum inſpectari quod cum inter viros religioſos Dominum Robertum Abbatem & Conventum S. Auguſtini ex parte una, & Dominum Rogerum Priorem & Capitulum eccleſiæ Chriſti Cant. ex altera ſuper terris, redditibus, conſuetudinibus maritimis juribus variis & diverſis agitata eſſet diutiùs materia queſtionis, tandem de communi voluntate & aſſenſu partium, de conſilio virorum prudentium amicabiliter in hunc modum conquievit, viz. quod Abbas & Conventus prænominati pro bono perpetuæ pacis concedunt quod Prior & Capitulum memorati terras & redditus de feodo S. Auguſtini quas dicebantur hactenus occupaſſe de cetero habeant tam in Cant. quam extra. Ita tamen quod æquivalentes terras ac redditus permutationis nomine alibi recipiant ab eiſdem. Simili modo concedunt Prior & Capitulum memorati Abbati & Conventui prædictis in ſimilibus ſimilem permutationem. Ita tamen quod de cætero neutra pars terras vel redditus alterius partis intrabit, vel ſibi appropriare præſumet, niſi licentia ſuper hac petita prius & optenta. Item pro bono pacis conceſſum eſt à Priore & Capitulo antedictis quod de cetero ad Fletum de Menſter per flumen de Sandwico ſit acceſſus per navigium & receſſus, hoc adjecto, quod ſi in ipſo flumine, ante dictum Fletum aliqua navis anchoram fixerit, vel levandæ navis, vel negotiandi, ſeu merces alias tranſferendi cauſa ſe ibidem exoneravit, dicti Prior & Capitulum conſuetudines maritimas habeant. In Fleto autem antedicto nihil juris de cætero vendicabunt, ſed omnes conſuetudines & emolumenta liberè percipient Abbas & Conventus prædicti ratione fundi in eodem. Ita tamen quod tenentes dictorum Prioris & Capituli liberi ſint & quieti ab omni conſuetudine de qua hactenus liberi eſſe conſueverunt, nec dictum Fletum malitioſè

Fletum de Menſter.

ampliabunt

ampliabunt Abbas & Conventus prædicti in dictorum Prioris & Capituli detrimentum. Simili modo provisum est quod Prior & Capitulum memorati omnes consuetudines maritimas habeant in portu de Sandwico ex utraque parte Fluminis, secundum tenorem & usum cartarum suarum infra terminos in ipsis cartis contentos, quia sic hactenus usi sunt. Ita tamen quod dicti Abbas & Conventus in villa sua de Stanore & in terris suis dominium habeant & usum consuetum: quod si in dicta villa de Stanor sive in terris dictorum Abbatis & conventus sive in flumine infra dictos terminos inter quascunque personas discordiæ vel contentiones emerserint, secundum qualitatem delicti justitia super his fiet sicut hactenus fieri consuevit. Vltra locum autem qui vocatur Hennebrigge prope Stanor versus Clivesende, Rameſgate, Margate, Weſtgate, sive in aliis terris dictorum Abbatis & Conventus tam in Thaneto quam extra, & ex alia parte maris in tenemento ipsorum de Northborne Idem Abbas & Conventus omnes consuetudines maritimas ratione applicationis & terræ suæ percipient preterquam ut distinctum est Ita quod in mari nil juris vel consuetudinis maritimæ percipient præterquam ut distinctum est ratione applicationis & terræ suæ, nec impedient nec procurabunt quo minus dicti Prior & Capitulum per suos Ministros in mari secundum tenorem cartarum suarum & usum, jura & consuetudines maritimas recipere & capere possunt, nec aliquam querent occasionem vel aliquid facient per quod dictorum Prioris & Capituli jura & consuetudines maritimæ infra suos terminos maris & terræ in aliquo minuantur. Similiter dicti Prior & Capitulum ultra dictum locum qui dicitur Hennebrigge nil juris aut maritimæ consuetudinis quæ dictis Abbati & Conventui ratione applicationis & terræ suæ provenire possunt accipient, vel impedient nec procurabunt quo minus naves quæ applicare voluerint ad terras dictorum Abbatis & Conventus applicent & consuetudines maritimas reddant quæ ipsis ratione applicationis & terræ suæ debent, nec aliquam quærent occasionem vel facient aliquid per quod dictorum Abbatis & Conventus jura & consuetudines in terris suis in aliquo minuantur sed locis suis utrique libere utantur consuetis. Item concedunt liberaliter Prior & Capitulum memorati quod in navicula ipsorum prædicti Abbas

Villa de Stanore.

Hennebrigge. Clivesende. Ramsgate. Margate. Weſtgate.

Navicula Prior. & Convent.

& Conventus & eorum familia propria——————Item quoniam per clericos recusatos à Capitulo sancti Augustini & à Capitulo ecclesiæ Christi Cant. aliquando ad monachatum admissos, & è converso, sepius consuevit discordiæ fomes seminari, concessum est ab utrisque quod de cætero ex causa culpæ vel defectus recusatus ab alterutro capitulo à neutro recipiatur.

Scriptura xviij^a^.

A Compoſition between the ſame houſes about a Kay and houſe at Fordwich.

With ſuch circumſtances as are added by the Relator, *Thorne*, St *Auguſtines Chronicler.*

A ſieger booke of Chriſt-Church hath a copie of it in French. *Vidi.*

Caya & domus apud Fordwich

ANno Domini Mcclxxxv^to^. *die Lunæ proximo poſt feſtum Tranſlationis ſancti Thomæ Martyris ſedata eſt diſcordia quæ mota fuerat inter Abbatem ſancti Auguſtini & Priorem ſanctæ Trinitatis de quadam caya & domo ædificata in quodam prato apud Forwicum per Priorem ſanctæ Trinitatis, quæ ædificia Abbas ſancti Auguſtini deſtrui præcepit, quibus iterum per Priorem ibidem ædificatis Abbas ſecundo funditùs evertit meremio & omnibus aliis ibidem inventis in Sturam. projectis. Vnde ad prædictam litem pacificandam Dominis Henrico Epiſcopo de Verdun, Otes de Granſonne, Stephano de Penceſtr' & aliis nobilibus per Dominum Regem ad hoc ſpecialiter aſſignatis, ſub hac forma conquievit, quod Prior pro ſe & ſuis Succeſſoribus: conceſsit quod in prato verſus eccleſiam in Oriente de cetero aliquam domum alicujus ædificii ſine gratiâ & licentiâ Abbatis nunquam levabit. Et quia prædictus Prior non poteſt bene eſſe ſine domo ſuper ripam de Fordwico pro ſuis vinis & aliis ſuis victualibus recipiendis & ſervandis Abbas prædictus conceſsit Priori & ſuis ſucceſſoribus unam plateam in Fordwico ſuper ripam ſituatam quæ tenet in longitudine* ix. *perticatas*

Epiſcopus de Verdun. Otes de Granſonne. Stephanu de Penceſtre & alii nõbiles.

catas de xvj. *pedibus & dimid. in latitudine* xxij. *pedes, reddendo inde Abbati S. Auguſtini unam Roſam in feſto ſancti Iohannis Baptiſtæ pro omnibus ſervitiis, ſectis Curiarum, & omnibus aliis demandis; donis, Iudiciis, executionibus & omnibus aliis delictis ibidem factis eidem Abbati ſemper ſalvis, ſicut in aliis locis ejuſdem villæ idem Abbas habet vel ſolet habere Ita quod in dicto manſo aliquas mercandizas, res vel victualia præterquam propria bona ejuſdem Prioris non recipiet nec permittet quoquo modo fore recepta Pro hac autem conceſsione Prior prædictus dedit Abbati & eccleſiæ ſuæ tres acras prati cum omnibus ſuis pertinentiis in Fordwico unde una acra jacet ex latere prati elemoſinar' ſancti Auguſtini, & aliæ duæ jacent partim in prato ubi domus prius ſic fuit levata, & partim in aliis locis prope pratum Abbatis, ſicut bundæ monſtrant & teſtantur, Reddendo inde Priori unam Roſam in feſto S. Iohannis Baptiſtæ pro omnibus ſervitiis & demandis. Ordinatum fuit etiam quod borrer' & piles per Abbatem in curſu aquæ erectæ ſuper calſetum ibidem per Cuſtodem quinque portuum deponentur & illud calſetum per Abbatem & homines ſuos de Fordwico reparatum fiat communis Abbati, Priori, & Communitati villæ prædictæ, à quibus omnibus perpetuis futuris temporibus ad fugandum & cariandum debet ſuſtentari Nec licebit Priori & ſucceſſoribus ſuis in eadem villa de cætero aliquid perquirere de tenura Abbatis ſine ejus voluntate vel ſucceſſorum ſuorum. Et quia per iſtam compoſitionem ſeu ordinationem totum pratum in qua continetur quædam walla vocata walla ſeu caſea Cellerarii eccleſiæ Chriſti Cant. quæ continet* xx^{ti} *perticatas in longitud. & viginti pedes in latitudine data fuerat Abbati & Conventui ſine quacunque forprisa in excambium pro platea apud Fordwicum ubi domus Prioris & Conventus ſanctæ Trinitatis fuit ædificata, nec poterant dicti Prior & Conventus extunc de Iure habere uſum dictæ wallæ ut prius habuerunt, ſuper quo poſtea inter partes controverſia orta per magnam compoſitionem ſequentem proviſum fuerat quod walla ſeu caſea prædicta dictis Abbati & Priori communis ad cariandum & chacandum quotiens neceſse habuerint, & ſibi viderint expedire.*

Barrer. & Piles.

Walla Cellerarii eccleſ. Chriſti Cant.

Scriptura xix^a.

The forme of electing and inſtalling the Prior of the Church of *Canterbury*.

STatuto die de Priore eligendo, congregatis omnibus fratribus in Capitulo, qui ad Capitulum commodè poterint venire; Dominus Archiepiſcopus Capitulum intrabit cum ſolo Capellano ſuo, & propoſito breviter verbo Dei, tanget de negotio electionis Prioris. Deinde præcipiet in virtute obedientiæ & ſub pœna excommunicationis maioris ipſo facto incurrendæ, ne aliquis à more, favore vel odio nominet aliquem in Priorem niſi illum quem magis idoneum & in ſpiritualibus & temporalibus eſſe crediderit circumſpectum. Subſequenter D. Archiepiſcopus examinabit perſonaliter totum conventum per ſingula capita. Et Capellanus ſuus ſcribet in rotulo nomina nominantium & nominatorum. Poſtea D. Archiepiſc. deliberabit & conferet apud ſe illo die ſecundum Dominum & ſanam & ſanctam conſcientiam ſuam, & prout in extremo judicio reddere voluerit rationem, de numero, zelo & merito nominantium, & idoneitate nominatorum in Priorem. In craſtino verò Dominus Archiepiſc. in pleno Capitulo illum quem maior & ſanior pars Capituli nominaverit, in Priorem nominabit publicè ita dicens. Invocato nomine & auxilio ſanctæ Trinitatis & glorioſæ virginis matris Chriſti, & omnium Sanctorum hujus eccleſiæ noſtræ Patronorum, ad laudem & honorem eorundum, fratrem N. de N. nominamus vobis Priorem. Nominatus verò ſtatim ſurget, & in medio Capituli inſufficientiam ſuam humiliter & inſtanter allegabit. Et ſtatim præcentor incipiet. Te Deum Laudamus. Quo incepto, omnes ſurgent, & conventu præcedente, & Domino Archiepiſc. & Priore ſequentibus ibunt in eccleſiam ſolempniter cantantes Te Deum. Et cum venerit in Chorum Dominus Archiepiſc. ſtatim inſtallabit Priorem in ſtallo ſuo ex parte Boreali. Quo facto Prior proſternat ſe ſuper formam. Poſtea Dominus Archiepiſc. in primo ſtallo chori ex parte auſtrali expectabit quouſque Te Deum percantetur. Quo finito, ſubjunget Dominus Archiepiſc. Kyriel. Chriſtel.

Stallum Prioris.

Chriſtel. Kyriel. Pater noſter. Et ne Nos. Salvum fac ſervum tuum. Eſto ei Domine turris fortitudinis. Nihil proficiat inimicus in eo. Domine exaudi orationem meam. Domine vobiſcum. Oremus. Omnipotens ſempiterne Deus miſerere famulo tuo N. & dirige eum ſecundum tuam clementiam in viam ſalutis eternæ, ut te donante tibi placita capiat, & tota virtute perficiat per Chriſtum Dominum noſtrum. Dicta itaque collecta omnes redibunt in Capitulum, tam Dominus Archiepiſc. quam Prior & conventus ordine quo ſupra. Et cum venerint in Capitulum antequam Dominus Archiepiſc. ſedeat, ponat Priorem in locum ſuum juxta ſedem Archiepiſcopi ex parte boreali. Et hiis expletis, Dominus Archiep. data benedictione conventui & populo redeat ad cameram ſuam in Palatio, & Conventus ad ſervitium divinum. Si verò Dominus Archiepiſc. agens in remotis, non poſsit perſonaliter intereſſe electioni Prioris, tunc committet vices ſuas duobus fratribus de Capitulo Cant. ad audiendum & examinandum vota ſingulorum, ſicut ſupra continetur. Et ipſi duo fratres ſcribent nomina nominantium & nominatorum in Priorem. Et hujuſmodi nomina inſcriptis mittent vel portabunt Domino Archiepiſc. ſub ſigillo communi Capituli ubicunque fuerit citra mare vel ultra. Et Dominus Archiepiſcopus habita deliberatione & facta collatione ut præmittitur committet iterum vices ſuas alicui fratri de eodem Capitulo Cant. ad nominandum in Capitulo Priorem, & ipſum inſtallandum in choro et ponendum in Capitulo in loco ſuo, juxta formam ſuperius annotatam. Locus Prioris in Capitulo.

The Chapters Confirmation of the Parſonages of *Hakinton* and *Tenham* appropriated to the Archdeaconry of *Canterbury* by *Stephen Langton* the Archbiſhop.

Scriptura XX^a.

VNiverſis ſanctæ matris eccleſiæ filiis præſentes literas inſpecturis. I. Prior & Conventus eccleſiæ Chriſti Cant. Salutem in Domino. Ad univerſitatis veſtræ notitiam volumus pervenire nos cartam venerabilis patris noſtri Domini S. dei gratia Cant. Archiepiſcopi totius Angliæ Primatis & ſanctæ Romanæ eccleſiæ

Cardinalis inſpexiſſe ſub hac forma. Vniverſis ſanctæ matris eccleſiæ filiis præſentes literas inſpecturis. S. permiſsione divina Cant. Archiepiſc. totius Angliæ Primas & ſanctæ Romanæ eccleſiæ Cardinalis Salutem in Domino. Curæ paſtoralis officium commiſſum laudabiliter proſequemur, ſi mentis acumen & manus exercitium ad ea quæ honorem Dei & eccleſiæ profectum reſpiciunt ſolicitius convertamus. Ea propter Cantuarienſis eccleſiæ quæ Metropolis eſt, cui authore Domino deſervimus, in omnibus quæ ſecundum Deum poſſumus augmentare volentes honorem, & ſupplere defectus, advertimus diligenter quod eccleſia illa quæ inter alias eccleſias Anglicanas obtinet principatum, utpote quæ aliarum mater eſt & magiſtra, non niſi unum habet Archidiaconum, cujus Archidiaconatus proventus ita fuerunt hactenus tenues & exiles quod ipſe, qui authoritate tantæ eccleſiæ inter alias plus habere dinoſcitur honoris, vix habere de ſuo poſsit ad expenſas & ſumptus neceſsarios competentes. Volentes igitur defectum hujuſmodi qui in ſcandalum eccleſiæ noſtræ redundat ſalubri proviſione ſupplere eccleſias de Tenham & Hackinton, quæ ad patronatum noſtrum ſpectare noſcuntur, de voluntate & aſsenſu Capituli noſtri, monachorum ſcilicet eccleſiæ Chriſti Cant. in Capitulo exiſtentium Archidiaconatui ipſi duximus in perpetuum uniendas, decernentes ut qui pro tempore Archidiaconatum illum obtinuerint eccleſias prædictas, tanquam de corpore ipſius Archidiaconatus liberè poſsideat & quietè. Ad hoc cum actenus temporibus noſtris de conſuetudine ſit obtentum quod Officialis noſter Decanos conſtituerit in Dioceſi Cant. qui conſtituti ſtatim tenebantur Cantuar. Archidiacono reſpondere, volumus & de voluntate & aſſenſu prædicti Capituli noſtri ſtatuimus ut de cetero Archidiaconi Cant. qui pro tempore fuerint Decanos conſtituant, & amoveant pro ſuæ voluntatis arbitrio prout melius viderint expedire in Dioc. memorata, & ſibi reſpondeant ſicut decet, cum abſurdum ſit ut alius eos conſtituat quam is qui eis debeat præeſſe, & cui reſpondere tenentur, præſertim cum ipſis referentibus corrigere debent caterorum errata. Vt igitur hæc omnia perpetuis temporibus ſtabilem obtineant firmitatem præſenti ſcripto ſigillum noſtrum duximus apponendum. Actum Anno Domini Milleſimo ducenteſimo viceſimo ſeptimo, menſe Decembris.

Dignitas eccleſiæ Cantuar.

Eccleſiæ de Tenham & Hackington.

Decembris. Nos igitur hæc omnia ſicut à prædecessore memorato venerabili patre noſtro S. Cantuarienſi Archiepiſcopo piè & rationabiliter proviſa ſunt & conceſſa, quantum in nobis eſt, rata habemus & accepta. In cujus rei teſtimonium præſenti ſcripto ſigillum noſtrum apposuimus. Actum Anno Domini Milleſimo ducenteſimo viceſimo ſeptimo, menſe Decemb.

An enlargement of the ſame Archdeacons Iuriſdiction by the ſame Archbiſhop. *Scriptura xxj[a].*

S. Dei gratia Cant. Archiepiſcopus totius Angliæ Primas & ſanctæ Romanæ eccleſiæ Cardinalis. Dilectis filiis univerſis eccleſiarum Rectoribus per Cant. Dioc. conſtitutis Salutem, gratiam & benedictionem. Ad univerſitatis veſtræ notitiam volumus pervenire nos in Cantuarienſi capitulo conſtitutos, de aſſenſu & voluntate ipſius Capituli, Prioris I. & Conventus eccleſiæ Chriſti Cant. conceſsiſſe dilecto filio, magiſtro S. de Langton Archid. Cantuar. & ſucceſſoribus ſuis, ut omnes eccleſiæ parochiales Cant. Dioc. tam ad noſtram quam ad Capituli noſtri donationem ſpectantes, & earum Rectores, Capellani etiam tam perpetui quam annui, in morum correctione, & eccleſiarum viſitatione cæteriſque omnibus ad Archidiaconi officium ſpectantibus, eiſdem in perpetuum ſint ſubjecti. Vnde vobis mandamus quatenus præfato Archidiacono & ſucceſſoribus ſuis in præmiſſis de cetero intendatis. In cujus rei teſtimonium has literas noſtras patentes vobis duximus tranſmittendas. Dat' Anno Domini Milleſimo ducenteſimo viceſimo ſeptimo, menſe Decembris.

The

Scriptura xxij[a].

The ſame Archbiſhops Charter of Revocation of certaine Churches in the times of *Baldwin* and *Hubert* his predeceſſors exempted from the Archdeaconry, intituled

Carta S. Archiepiſcopi de Revocatione eccleſiarum exemptarum tempore Baldwini & Huberti, & de revocatione dignitatis Archidiaconatus.

VNiverſis ſanctæ matris eccleſiæ filiis præſentes literas inſpecturis S. permiſſione divina Cant. Archiepiſc. totius Angliæ Primas, & ſanctæ Romanæ eccleſiæ Cardinalis Salutem in Domino. Sicut ea quæ rationabiliter proviſa fuerint & ſtatuta robur optinere debent perpetuæ firmitatis, ſic ſi q' ſint contra rationis tramitem attemptata digna correctione convenit emendari. Cum igitur nobis conſtet Archidiaconatum Cant. per abuſum quorundam temporibus piæ recordationis Baldewini & Huberti prædeceſſorum noſtrorum, necnon & noſtris temporibus in magna parte fuiſſe minus rationabiliter diminutum, quibuſdam eccleſiis quæ ad noſtram ſeu capituli noſtri donationem pertinent Archidiaconi Cant. Iuriſdictioni ſe ſubtrahentibus tam in morum correctione, quam in eccleſiarum viſitatione & ceteris pertinentibus ad officium Archidiaconi memorati. Nos volentes prædictum Archidiaconatum in ſtatum meliorem & debitum reformare, de voluntate et aſſenſu totius Capituli noſtri, in ipſo capitulo exiſtentes ſtatuimus, quod etiam præſenti ſcripto duximus confirmandum, ut de cetero omnes eccleſiæ parochiales Cant. Dioc. tam ad noſtram quam ad Capituli noſtri donationem ſpectantes, et earum Rectores Archidiacono Cantuar. quicunque pro tempore fuerit in perpetuum ſint ſubjecti, tam in morum correctione, quam in eccleſiarum viſitatione et ceteris omnibus quæ ad Archidiaconi officium ſpectare noſcuntur, non obſtante exceptione quæ facta fuiſſe proponitur à memoratis anteceſſoribus noſtris Baldwino viz. Et Huberto occaſione capellarum de Hakin-

Capellæ de *Hakinton* & *Lambeth.*

tun

tun & Lamheth quas ipſi in præjudicium Cant. eccleſiæ conſtruere nitebantur, præſertim cum talis exemptio potius fuerit velamen malitiæ quam libertas, & audaciam frequentius præſtitit delinquendi, cum etiam eædem capellæ per ſententiam Apoſtolicam fuerint demolitæ, & ſententiatum fuerit illa omnia irritanda quæ occaſione ipſarum fuerant attemptata, ſicut in reſcripto Apoſtolico contineri perſpeximus evidenter. Vnde volumus & firmiter præcipimus omnibus Rectoribus eccleſiarum prædictis, & Capellanis eorum tam annuis quam perpetuis ut magiſtro Simoni Archidiacono Cant. & ejus ſucceſſoribus Cant. Archidiaconis, in his quæ ad officium Archidiaconi pertinent decetero ſint ſubjecti, debitam eis in omnibus reverentiam & obedientiam, tanquam Archidiaconis impendendo. In cujus Rei teſtimonium preſens ſcriptum ſigilli noſtri munimine duximus roborandum. Actum Anno Domini M°. CC°. viceſimo ſeptimo, menſe Decembr. Vale'.

A perſonall Compoſition betweene the Chapter and the ſame Archdeacon touching Juriſdiction in the Vacancy.

Scriptura xxiij^a.

VNiverſis ſanctæ matris eccleſiæ filiis ad quos præſens ſcriptum pervenerit Rogerus Prior & Capitulum eccleſiæ Chriſti Cantuar. Salutem in Domino. Noverit univerſitas veſtra quod cum contentio verteretur inter nos R. Priorem & Capitulum eccleſiæ Chriſti Cantuar. ex una parte & magiſtrum Simonem de Langeton Archidiaconum Cant. ex altera ſuper quibuſdam juribus ad Archiepiſcopum Cant. dum vivit ſine contradictione & immediatè ſpectantibus, viz. ſuper inſtitutionibus faciendis ad vacantes eccleſias, & ſuper collationibus eccleſiarum vacantium authoritate concilii, ac etiam ſuper cognitione cauſarum matrimonialium, quæ ipſius Archiepiſcopi forum dum vivit immediatè contingunt. Item ſuper cauſis omnibus quæ moventur & moveri poſſunt inter Suffraganeos & Suffraganeorum ſubjectos totius provinciæ ſubjectæ eccleſiæ noſtræ Chriſti Cant. tum per ſimplicem querimoniam, tum per appellationem factam vel faci-

Iura Archiepiſcopalia.

endam ad ipſum Archiepiſcopum dum vivit in omnibus caſibus à Canone diffinitis, tum etiam in cauſis tuitionum appellationum factarum ad ſedem Apoſtolicam inter eoſdem & quoſlibet totius provinciæ ſupradictæ, quatenus procedunt appellationes à cognitione ordinaria vel extraordinaria delegatione. Item ſuper inſtituendo clerico ſeculari & pœnitentiario in eadem eccleſia, ſic conquievit. viz. quod nos Prior & Capitulum concedimus pro bono pacis & intuitu perſonæ ipſius, prædicto mag. Simoni Archidiacono perſonaliter & ad vitam ſuam quod authoritate eccleſiæ noſtræ Cant. Metropolitanæ, habeat, ſede vacante, Inſtitutiones infra Dioceſ. & extra, collationes eccleſiarum vacantium authoritate concilii, & cognitiones cauſarum matrimonialium. Ita tamen quod ex iſta noſtra conceſsione, nec quoad titulum, nec quoad fidem bonam, nec quoad aliquam præſcriptionem inchoandam ſive complendam in prædictis juribus poſt mortem ipſius Archidiaconi vel ceſsionem nullum nobis poſsit præjudicium generari. De illis verò quæ ſunt circa perſonas Epiſcoporum quoad querelas de eis deponendis vel appellationes ab eis faciendas ad ſedem Cant. & ſimiliter de tuitionibus appellationum ab eis ad Dominum Papam interpoſitarum, ſic eſt actum inter partes prædictas, quod dictus Archidiaconus (tenore præſentium) proteſtatur & confitetur ſe nullã vendicare juriſdictionem nec cohertionem aliquam faciendam in perſonis Epiſcoporũ occaſione alicujus querelæ contra eos motæ vel movendæ, vel ipſorum negligentiæ, nec vendicat appellationes factas à perſonis Epiſcoporum nec ab eorum Officialibus, ipſis Epiſcopis exiſtentibus extra regnum. Similiter nec tuitiones appellationum ab eiſdem ad Dominum Papam factarum cum ſint de ſequela dictarum appellationum. Set ipſi Prior & Capitulum in prædictis quod ſuum eſt exequantur. Eccleſias autem vacantes quæ noſtræ ſunt donationis dabimus perſonis quibus videbimus expedire, & collatione facta ſignificabimus Archidiacono inſtituendos eoſdem, qui abſque omni contradictione & examinatione perſonæ, & inquiſitione de perſona ac difficultate qualibet inſtituet ſine mora, niſi evidens & manifeſtum quid appareat propter quod hoc facere non poſsit, dummodo ſuper aliis articulis ſicut moris eſt inquiratur. Magiſtro vero Willielmo penitentiario mortuo vel amoto de alio ſubſtituendo

Archidiacono quæ conceſſa.

Quæ P. & Convent reſervata.

Pœnitentiarius.

tuendo clerico ſeculari in Penitentiarium ſic convenimus, quod de Prioris & Archidiaconi præficiatur aſſenſu, qui tantum in eccleſia noſtra & non alibi quotiens commodè poterit injunctum ſibi officium prout Dominus dederit ſalubriter exequetur. Ille autem Penitentiarius ſecularis providetur in ſupplementum fratrum noſtrorum penitentiariorum deputatorum vel deputandorum à Capitulo, ita quod tam ſalubre negotium nullum defectum habeat vel neglectum. Invocationem verò brachii ſecularis contra perſonas excommunicatorum tam à nobis authoritate privilegii noſtri quam ab aliis claves eccleſiæ contemnentium habeat Archidiaconus, & ſic excommunicatos à nobis ad inſtantiam noſtram faciat publicè denuntiari. Iſta autem ſic procedit compoſitio quod tantummodo ad tempus Archidiaconi ſupradicti durabit, ita quod poſt obitum ipſius vel ceſſionem nullum hincinde præjudicium in aliquo generetur. Vtraque verò pars hæc omnia ſupradicta bona fide promiſit fideliter obſervare. Et ut hæc compoſitio ut prædictum eſt robur optineat, duplicatum eſt hoc ſcriptum in modum cyrographi, cujus una pars ſigillo noſtro ſignata penes dictum Archidiaconum remanebit; altera verò pars ſigillo dicti Archidiaconi ſignata penes nos in teſtimonium reſidebit. Actum apud Cant. Anno Domini M°. CC°. xl. primo xij°. Kalen. Septembris.

Compoſitio temporalis.

A Compoſition betweene Saint *Auguſtines* Abbey and the Citie of *Canterbury* about limits and liberties, intituled by *Thorne*

Scriptura xxiiij^a.

Compoſitio cum Civibus Cant.

Anno Domini Milleſimo Cclxviij°. *in craſtino Purificationis beatæ Mariæ, Anno Regni Regis Hen. filii Regis Iohannis* xlij°. *apud Weſtm' coram eodem Domino Rege, convenit ex conſenſu ipſius Domini Regis inter Abbatem ſancti Auguſtini Cant. & Cives dictæ Civitatis ſuper quibuſdam contentionibus motis inter eos, viz. quod ſi aliquis latro captus fuerit cum manu opere, ita quod poſſit vocari Infangthef, de porta Cimiterii Occidentalis ſancti Auguſtini uſque ad domum Henrici*

Infangthef.

Porta cimiterii Occidentalis.

Fabri, & à domo H. Fabri uſque ad domum Nicholai de le Berton, & deinde per vicum qui vocatur Loderſlane uſque ad novam ſtratam, & ſic à nova ſtrata uſque ad ſanctum ſepulchrum à dextris remanebit de cetero civibus & libertati Civitatis Cant. ſine contradictione prædicti Abbatis vel ſucceſſorum ſuorum vel eccleſiæ Sti Aug' imperpetuum, ſive ille qui captus ſit, de hominibus Abbatis vel de libertate ſua interius vel exterius fuerit. Et ſi qualiſcunque captus fuerit, qui ſimiliter vocari debeat Infangthef in ſiniſtra parte prædictorum bundarum & metarum, vel à ſancto Sepulcro uſque Chaldane, quantum fuerit de feodo ipſius Abbatis ex utraque parte, & ſimiliter à domo prædicti Henrici Fabri per viam quatur apud Fiſpole, ex utraque parte uſque ad Fiſpole, ſcilicet quicquid ſit de feodo ipſius Abbatis, & ſimiliter ſi talis latro inventus fuerit in campis de Northome, & per vicum qui ducit ad portam S. Auguſtini, de cetero remaneat prædicto Abbati & Succeſſoribus ſuis & eccleſiæ ſuæ in perpetuum. Ita quod ſervientes ipſius Abbatis illos licitè capere poterint infra prædictas metas & bundas, & juſtitiam facere de ipſis ſecundum cartam ſuam & legem & conſuetudinem Angliæ, ſine contradictione prædictorum civium vel heredum ſuorum inperpetuum, ſive ille qui captus fuerit ſit de villa vel de libertate prædictæ civitatis vel aliunde. Ita tamen quod propter iſtam conventionem nihil depereat prædictis civibus de juribus ſuis quæ habuerint in tenentibus prædicti Abbatis, qui manentes ſunt infra metas & bundas prædictas, quæ remaneant tam prædicto Abbati quam prædictis civibus, quin illi qui mercandiſas fecerint ſint in Lot & Scot & in Tallag' & in defenſione ipſorum contra omnes ſicut prius fuerunt ſine aliqua contradictione ipſius Abbatis vel Succeſſorum ſuorum. Ita quod quando tallagium aſſeſſum eſt ſuper eos, tallagium illud colligetur per viſum Ballivi Domini Abbatis ſi intereſſe voluerit, & ſi non tunc licitè per Ballivos prædictæ Civitatis. Dicti etiam cives nihilominus infra metas prædictas & bundas habebunt per Coronatorem ſuum viſum hominum mortuorum & vulneratorum, & præſentationem quæ pertinet ad coronam Domini Regis coram Iuſtic' in adventu ſuo ſicut prius habuerunt attachiac' & priſonam omnium eorum de quibus dictus Abbas non poteſt facere Iuſtitiam in Curia ſua & ſi ille qui captus fuerit

Loderſlane. Nova ſtrata. Chaldane. Fiſpole. Northome. Lot Scot. Tallag.

fuerit per prædictum Abbatem infra prædictas metas & bundas evaſerit de priſona dicti Abbatis dicti cives non debebunt reſpondere de ipſo eſcapio coram Iuſtitiarii, ſed dictus Abbas & ſucceſſores ſui ipſos acquietabunt coram eiſdem. Et conceſſum eſt hinc inde quod ſi aliqua contentio oriatur inter eos de aliquibus articulis quibus fortaſſe dictus Abbas dicit ſe uſum fuiſſe, vel dicti cives dicunt ſe habuiſſe in feodo ipſius Abbatis, & non poſſunt inter eos inde convenire ſine aliquo placito, querens veniet ad curiam, & habebit breve Domini Regis ad vicecomitem quod per ſacramentum xij. *tam militum quam aliorum liberorum & legalium hominum forinſecorum per quos rei veritas melius ſciri poterit, & qui nec prædictum Abbatem nec prædictos cives aliqua affinitate contingant, inquirat rei veritatem de jure & uſu per illos* xij. *terminabitur contentio, quia utraque pars conceſſit quod ſine aliqua calumpnia tenebit ſe contentum de hoc quod prædicti Iurati utrique parti dabunt per ſacramentum ſuum.*

Priſona Abbatis.

The Ordination of the Vicarage of St *Paul Cant.*

Scriptura XXV^a.

Universis Chriſti fidelibus ad quos præſens ſcriptum pervenerit, Magiſter Hugo de Mortuo mari Officialis Curiæ Cantuar. gerens vices venerabilis patris Domini Bonifacii Dei gratia Cant. Archiepiſcopi totius Angliæ Primatis in remotis agentis Salutem in domino ſempiternam. Noveritis nos ad præſentationem magiſtri Hamonis Doge Rectoris eccleſiæ ſancti Pauli Cantuar. Virgilium de Alcham Capellanum ad Vicariam prædictæ eccleſiæ, de conſenſu & aſſenſu venerabilis patris R. dei gratia Abbatis S. Auguſtini Cant. & ejuſdem loci Conventus qui dictæ eccleſiæ veri ſunt patroni admiſiſſe, ipſumque vicarium charitatis intuitu inſtituiſſe cononicè in eadem. Salvis tamen dicto magiſtro Hamoni Rectori dictæ eccleſiæ & ſucceſſoribus ſuis ejuſdem eccleſiæ Rectoribus octo marcis argenti annuis de fructibus dictæ Vicariæ ad Natal' Domini, ad Paſcham, ad feſtum Natalis beati Iohannis Baptiſtæ, & ad feſtum beati Michaelis equaliter percipiendis. Et dictus Vicarius ſolvet procurationes Domini Archidiaconi, & alia omnia onera ordinaria ſuſtinebit.

Reſervata Rectori.

Onera Vicarii.

Iura Vicarii. *nebit. Habebit autem dictus Vicarius & percipiet nomine Vicariæ suæ omnes obventiones, oblationes, casus & alia. Iura omnia ad dictam ecclesiam sancti Pauli aliquo modo spectantia & pertinentia (exceptis bladis & fabis in campo) & sic est ad præsens taxata Vicaria supradicta. In cujus Rei testimonium præsentes literas ei fieri fecimus sigillo Officialitatis Curiæ Cantuar. firmiter roborat'. Dat' Cantuar. 5. Id. Decemb. Anno Domini 1268.*

Scriptura xxvj^a^.

The Ordination of the Vicarage of St *Mary Northgate Canterb.*

Anno Domini 1346. Bonæ memoriæ Iohannes Cant. Archiepiscopus Vicariam parochialis ecclesiæ beatæ Mariæ de Northgate Cant. religiosis viris Priori & Conventui sancti Gregorii Cant. appropriatæ, de expresso dictorum Religiosorum & Domini Thomæ Sheme Vicarii dictæ ecclesiæ consensu in certis ordinavit portionibus, sub hac forma.

Iura Vicariæ. *QVod viz. idem Vicarius & successores sui in dicta ecclesia Vicarii haberent & perciperent nomine Vicariæ prædictæ libere & absque impedimento & contradictione dictorum religiosorum omnes oblationes in primis missis parochianorum dictæ ecclesiæ de Northgate defunctorum ubicunque sepeliendorum, in dicta ecclesia factas & faciendas, ac in secundis missis hujusmodi defunctorum parochianorum ibidem haberent illi oblationes factas & faciendas qui eas de Iure vel consuetudine habere deberent quodque dicti Vicarii omnes & omnimodas alias oblationes in dicta ecclesia de Northgate, & in quibuscunque locis infra fines, limites seu decimationes dictæ ecclesiæ situatis qualitercunque factas & faciendas, seu ad eam vel inea provenientes, seu in-*

Hospitale de Northgate excceptum. *posterum provenire valentes, oblationibus & obventionibus hospitalis de Northgate Cant. duntaxat exceptis. Dictique Vicarii omnes decimas lanæ, agnorum, porcellorum, aucarum, pomorum, pirorum, canap', lini, fabarum & aliorum fructuum & herba-*

rum

rum in ortis ſive gardinis creſcentium, ac decimas Warenciæ ſive mader vulgariter nuncupat', infra dictam parochiam provenientes, necnon omnes alias minutas decimas ad dictam eccleſiam qualitercunque ſpectantes, omneſque alios proventus, quos dictæ eccleſiæ Vicarii ab antiquo percipere conſueverunt, percipient & haberent, præterquam omnes maiores decimas (ad quatuor marcas annis ſingulis æſtimatas) ad dictam pertinentes eccleſiam, quas Religioſi præfati ſibiipſis perpetuum reſervarunt. Raſervata Religioſis.

Quodque Vicarii antedicti onus deſerviendi præfatæ eccleſiæ in divinis, inventioniſque librorum & ornamentorum dictæ eccleſiæ, cereorum proceſſionalium, & unius lampadis in Cancello dictæ eccleſiæ ardere debentis, miniſtrationiſque panis, vini, luminar' & aliorum ad celebrationem divinorum neceſſariorum ibidem, ac etiam ſolutionis decimarum ac aliarum impoſitionum quarumcunque quæ Anglicanæ eccleſiæ imponi contingent pro medietate taxationis dictæ eccleſiæ, ſuis ſubirent ſumptibus & expenſis. Oncra Vicarii.

Præfati verò religioſi onus refectionis & reparationis Cancelli dictæ eccleſiæ intus & exterius, ac ſolutionis hujuſmodi decimarum & impoſitionum quarumcunque, pro alia medietate taxationis ipſius eccleſiæ, necnon cætera onera ordinaria & extraordinaria eidem eccleſiæ incumbentia ſeu incumbere debentia Vicariis dictæ eccleſiæ non aſcripta ſuperius, agnoſcerent perpetuum & ſubirent. Onera Religioſor.

The Ordination of the Vicarage of *Holy Croſſe* of *Weſtgate, Cant.*

Scriptura xxvij^a.

Iohannes permiſsione divina Cantuar. Archiepiſcopus totius Angliæ Primas & Apoſtolicæ ſedis Legatus cunctis Chriſti fidelibus Salutem conſequi ſempiternam. Ex officii noſtri debito Religioſos viros Priorē & Conventum Prioratus ſancti Gregorii Cantuar. quibus eccleſia parochialis ſanctæ Crucis de Weſtgate Cant. appropriata eſſe dicitur, & Dominum Iohannem dictum Sorges vicarium ejuſdem eccleſiæ, ad exhibendum coram nobis ordinationem Vicariæ ejuſdem ad judicium nuper fecimus evocari. Sed dictæ partes in termino ad præmiſſa eis dato nullam

ordinationem

ordinationem hujuſmodi exhibere ſe poſſe, quia eam non habuerunt, allegarunt. Pars inſuper dictorum Religioſorum aſſerunt quod ipſi onera ſolutionis decimarum & aliarum impoſitionum quarumcunque pro taxatione ipſius eccleſiæ, necnon alia onera ordinaria eidem incumbentia in perpetuum agnoverunt, quodque ipſi nihil de fructibus, redditibus, proventibus ſeu obventionibus eccleſiæ præfatæ pro tempore dicti Vicarii perceperunt, quamvis aliorum vicariorum ejuſdem eccleſiæ temporibus certam pecuniæ penſionem habere conſueverunt & percipere ab eiſdem. Dictus etiam Vicarius aſſerit quod eccleſiæ præfatæ commoditates quæcunque ſibi pro ſua ſuſtentatione congrua & oneribus ſuæ Vicariæ incumbentibus vix ſufficiunt his diebus, unde nos ſuper vero valore annuo, omnium & ſingulorum fructuum, redituum, proventuum, & obventionum ejuſdem eccleſiæ in quibuſcunque rebus conſiſtant, necnon de & ſuper omnibus & ſingulis eidem eccleſiæ incumbentibus oneribus, quæ viz. per dictos religioſos & quæ per Vicarium ipſius eccleſiæ ſolebant agnoſci, ſummariè & de plano, abſque ſtrepitu & figurâ Iudicii præmiſſis finem volentes imponere; de conſenſu dictarum partium inquiſitionem in forma Iuris fieri fecimus diligentem, quam judicialiter publicavimus & examinavimus in preſentia partium earundem. Demumque de conſenſu dictorum Religioſorum Vicariæ prædictæ Patronorum, Vicariam eccleſiæ memoratæ, ejus conſideratis facultatibus, & ponderatis in ea parte undique ponderandis, ordinandum duximus modo infraſcripto, & taxandum & limitandum quid & quantum præfati Religioſi in futurum perceperint ex fructibus, redditibus & proventibus eccleſiæ prælibatæ. Ordinamus ſiquidem & ſtatuimus quod dicti Religioſi & Succeſſores eorum decimas omnium & ſingulorum hortorum inter fines & limites parochiæ prædictæ conſtitutorum eccleſiæ undecunque, necnon decimas cujuſdam molendini Sheffoles-mill vulgariter nuncupati infra parochiam ejuſdem eccleſiæ ſcituati percipiant & habeant poſt inſtans feſtum Nativitatis Sancti Iohannis Baptiſtæ temporibus ſequuturis. Dictus autem Vicarius & Succeſſores ſui ibidem Vicarii habeant & teneant duas manſiunculas ſubtus eccleſiam prædictam ex utraque ipſius parte ſcituatas ad Vicarium ejuſdem eccleſiæ antiquitus pertinentes, ceteras etiam decimas

Reſervata Religioſis.

Conceſſa Vicario.

tam

tam majores quam minores, necnon oblationes ac fructus, reditus, proventus & obventiones omnes & singulas ad dictam pertinentes ecclesiam seu imposterum pertinere valentes causa seu occasione quibuscunque dictis religiosis superius non ascripta percipiant, teneant, habeant ipsius ecclesiæ Vicarii in perpetuum suæ nomine Vicariæ. Onus autem eidem deserviendi ecclesiæ in divinis ac ministrationis, & exhibitionis panis, vini, luminar', & aliorum quæ ad celebrationem divinorum ibidem necessaria fuerint per Rectores seu Vicarios locorum inveniendorum seu ministrandorum de jure vel consuetudine in nostra Dioceſi usitata, ac etiam lotionis vestimentorum & ornamentorum dictæ ecclesiæ inventionisque seu exhibitionis straminis quo dicta sternatur ecclesia prout & quotiens opus fuerit, Vicarii ecclesiæ præfatæ suis agnoscant & subeant sumptibus & expensis. Onera vero refectionis & reparationis Cancelli ejusdem eccleſiæ, inventionisque seu exhibitionis & reparationis librorum, vestimentorum & ornamentorum ejusdem quæ per ecclesiarum Rectores inveniri seu exhiberi vel reparari de Iure vel consuetudine debent aut solent Ac insuper onus solutionis decimarum & aliarum impositionum quarumcunque quæ dictam ecclesiam secundum ejus taxationem vel aliter concernere imposterum poterint seu debebunt, necnon & cætera onera ordinaria & extraordinaria ecclesiæ prædictæ qualitercunque incumbentia seu incumbere debentia Vicario ejusdem ecclesiæ qui erit pro tempore non ascripta superius, dicti Religiosi subeant in perpetuum & agnoscant. Reservantes nobis & Successoribus nostris Archiepiscopis Cantuariensibus dictam Vicariam augmentandi & diminuendi si & quando nobis aut eis videbitur expedire, plenariam potestatem. In quorum testimonium sigillum nostrum fecimus his apponi. Dat. Saltwood quinto Id. Iunii Anno Domini Milleſimo trecenteſimo quadrageſimo septimo, & nostræ translationis quarto-decimo.

Onera Vicarii.

Onera Religiosor.

Scriptura xxviij[a].

The Ordination of the Vicarage of S[t] *Dunſtan, Cant.*

Univerſis tenore præſentium innoteſcat, quod Nos Walterus permiſsione &c. facta inquiſitione ſuper valore fructuum & obventionum omnium eccleſiæ ſancti Dunſtani juxta Cant. quæ viris religioſis Priori & Conventui ſancti Gregorii Cantuar' appropriatam eſſe dinoſcitur: Vicarium eccleſiæ S. Dunſtani ordinamus in hunc modum, ut viz. ejuſdem loci Vicarius qui pro tempore fuerit pro ſua ſuſtentatione & ſuorum omnes decimas minores, oblationes & cæteros proventus omnimodos percipiat, decima garbarum cujuſcunque bladi in campis creſcentis duntaxat excepta, quam præfatis Religioſis nomine Rectoriæ applicamus, ac ipſos hujuſmodi garbarum decimas perpetuis futuris temporibus percipere debere decernimus ac etiam ordinamus. Onera vero tam ordinaria quam extraordinaria Cancelli, librorum & ornamentorum, quatenus ad Rectores locorum pertinere conſueverunt per hanc noſtram ordinationem plene agnoſcent. Salva nobis poteſtate hanc noſtram ordinationem interpretandi, declarandi, corrigendi, addendi ſeu detrahendi quotiens & quando nobis expediri videbitur. In cujus &c. Dat' apud Mortlake decimo ſexto Kalen' Auguſti 1322.

Iura Vicarii.

Reſervata Religioſis.

Onera eorum.

The tenor of the ſame Vicarages augmentation.

Johannes permiſsione divina Cant. Archiepiſcopus totius Angliæ Primas & Apoſtolicæ ſedis Legatus, cunctis Chriſti fidelibus Salutem perennem. Ne perpetui eccleſiarum parochialium Vicarii, propter rerum inopiam, & ſuarum portionum tenuitatem egeant, noſtro paſtorali officio convenit remedium adhibere. Eapropter religioſos viros Priorem & Conventum ſancti Gregorii Cant. eccleſiam ſancti Dunſtani Cant. in proprios uſus habentes, ut Domino Stephano Vicario eccleſiæ antedictæ cujus Vicariæ præſentatio ad ipſos dicitur pertinere, ſufficientes de ipſius eccleſiæ fructibus, proventibus & obventionibus portiones, unde ipſe poſsit & Succeſſores ſui

Cauſæ augmentationis.

ſui in dicta eccleſia Vicarii poſſint congruam ſuſtentationem habere, & ſibi incumbentia onera ſupportare, infra certum à nobis eis præfixum terminum aſſignarent, noſtra authoritate legitima moneri fecimus & induci. Qui quidem religioſi quandam exhibuerunt ordinationem dictæ Vicariæ per bonæ memoriæ Walterum quondam Cant. Archiepiſcopum prædeceſſorem noſtrum factam, in qua taliter continetur quod Vicarius dictæ eccleſiæ qui pro tempore fuerit decimas minores, oblationes & cæteros proventus ad dictam pertinentes eccleſiam, & provenientes undecunque ad eam debeat percipere & habere, decimis garbarum cujuſcunque generis bladi de terris infra parochiam prædictæ eccleſiæ conſtitutis provenientibus dictis religioſis retentis. Sedidem Vicarius aſſerens dictas portiones in hujuſmodi ordinatione Vicariæ contentas & aſſignatas eidem nullatenus ſufficientes fore; judicialiter demum, poſt altercationes diutinas dictarum partium ſuper ſufficientia & inſufficientia portionum dictæ Vicariæ aſſignatarum in ordinatione prædicta ſuper valore eorum annuo de mandato noſtro & conſenſu dictarum partium legitimè inquiſito, compertum extitit portiones eaſdem per prædictum prædeceſſorem noſtrum, ut præmittitur aſſignatas Vicariæ ipſius eccleſiæ quatuor marcis annis ſingulis duntaxat valere. Vnde Commiſſarius noſter in hujuſmodi negotio rite procedens, auditis propoſitis & allegationibus partium earum, necnon depoſitionibus teſtium prædictorum hincinde rimatis plenarie & diſcuſſis, nihilque per partem religioſorum quare portiones dictæ Vicariæ augmentari non debeant & ſuppleri effectualiter propoſito ſive dicto, terminis ſucceſſivis & variis ad hoc datis, concurrentibuſque omnibus & ſingulis quæ in ea parte requirebantur de Iure, in præſentia dictarum partium coram eo ſufficienter comparentium, dictam Vicariam augmentari debere pronuntiavit finaliter & decrevit Ipſiſque Vicariis & Succeſſoribus ſuis ibidem Vicariis ultra ordinationem noſtri prædeceſſoris prædicti, ea rata manente, manſum dictæ Vicariæ quem Vicarii ejuſdem inhabitare ſolent antiquitus, necnon & penſionem duarum marcarum ſterlingorum annuam per Religioſos prædictos ſolvendarum ſibi & ſucceſſoribus ſuis ibidem Vicariis in feſtis Natalis Domini & ſancti Iohannis Baptiſtæ equalibus portionibus annuatim in dictæ aſſignatæ ſuæ portionis augmentum

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Augmentatio ipſa.

Onera Vicarii. *augmentum canonicè assignavit. Ordinavit insuper & decrevit quod idem Vicarius & sui successores in eadem ecclesia Vicarii futuris temporibus eidem ecclesiæ deserviant in divinis sustentationibusque cereorum, luminarium, ac panis & vini, pro celebratione missarum in eadem. Necnon in quibuscunque solutionibus decimarum & impositionibus aliis extraordinariis dictæ ecclesiæ ad*

Onera Religiosor. *quatuor marcas estimata onera pro medietate supportabunt. Præfatique religiosi refectiones & reparationes cancelli dictæ ecclesiæ, inventionemque librorum, vestimentorum & ornamentorum ad Rectores locorum pertinentes subibunt perpetim & agnoscent, reservata nobis & Successoribus nostris &c. Vnde Nos idem Iohannes Archiepiscopus præmissa omnia & singula authoritate nostra ordinaria (ut præmittitur) ritè facta approbamus & tenore præsentium confirmamus. Dat' Cantuariæ, iij°. Cal. Augusti Anno Domini Millesimo* Ccc^mo. xlij°. *& nostræ translationis nono.*

A Record shewing the ancient forme and Custome of payment of Tithes in *Canterbury*, taken out of the Archbishops principall Registry.

Scriptura xxix.

THomas permissione divina Cantuar. Archiepiscopus totius, &c. Dilectis in Christo filiis Commissario nostro Cant. generali & Archidiacono nostri Officiali Salutem, gratiam & benedictionem. Clamosa insinuatione quorundam Rectorum & Vicariorum ecclesiarum nostræ Civitatis ad aures nostras pervenit, quod licet ex antiqua & rationabili consuetudine tam in nostra Civitate quam alibi per totam Civitatem London' antiquitus observata & legitimè præscripta, etiam in contradictorio judicio aliquotiens obtenta, pro quolibet hospitio seu domicilio dictæ nostræ Civitatis pro decem solidis sterlingorum per unum annum conducto, quadrantem, & si pro viginti solidis hujusm' hospitium seu domus per annum conducatur, obolum, & pro hospitio pro quadraginta solidis per annum conducto denarium, & si hospitium hujusm' pro majori summa per annum conductum fuerit, plus, juxta summam seu portionem prædict', inhabitantes & conducentes domos et hospitia hujusmodi qualibet die dominica per annum, et singulis etiam festis solempnibus,

ſolempnibus, & præcipuè Apoſtolorum querum etiam vigiliæ per annum jejunantur, Deo & eccleſiæ in cujus parochia domus ſeu ædificia hujuſmodi ſituantur offerre debeant & tenentur. Sunt tamen nonnulli dictæ noſtræ Civitatis qui tam oblationes ſuas hujuſmodi eccleſiis eorum parochialibus ac Rectoribus & Vicariis earundem vigore dictæ conſuetudinis debitas, quam decimas eorum perſonales de lucro negotiationum ſuarum provenientes & eccleſiis quarum ſunt parochiani debitas injuſtè ſubtrahunt & ſubtrahere moliuntur, ac decimas hujuſmodi ſolvere contradicunt, objicientes contra Rectores & Vicarios hujuſmodi decimas petentes conſuetudinem non ſolvendi decimas ſupradictas, quam Canones vocant corruptelam, & plerumque quod deterius eſt confederatis & coadunatis pluribus conditionis ſimilis, per illicitas conventiculas contra decimas hujuſmodi exigentes ex præcogitatâ malitiâ gratis inſurgunt; & quatenus in eis eſt Rectores & Vicarios ſic petentes injuſtè opprimunt & jurium eccleſiaſticorum ſubtractiones diverſis modis adaugent contra canonicas ſanctiones, in animarum ſuarum grave periculum & libertatis eccleſiaſticæ læſionem manifeſtam. Nos igitur animabus noſtrorum ſubditorum proſpicere & morbo hujuſmodi peſtifero quantum à Canone eſt permiſſum mederi cupientes. Vobis con' & utrique veſtrum di' committimus & mandamus firmiter injungendo, quatenus in ſingulis eccleſiis dictæ noſtræ Civitatis omnes & ſingulos decimas & oblationes hujuſmodi injuſtè ſubtrahentes, & eas debitè non ſolventes, diebus dominicis et feſtivis intra miſſarum ſolempnia, cum major affuerit populi multitudo, authoritate noſtra peremptoriè moneatis et efficaciter inducatis, quod de eorum decimis ſeu oblationibus ſubtractis eccleſiis quarum ſunt parochiani, infra unius menſis ſpatium à tempore monitionis veſtræ continuè numerandum ſatisfaciant competenter. Et quod de cætero ſubtrahentes hujuſmodi ſuas decimas et oblationes quatenus ad eos attinet fideliter perſolvant ut tenentur, ſub pœnâ excommunicationis majoris quam in contravenientes et monitionibus veſtris non parentes in hac parte, mora et culpa eorum in ea parte præcedentibus per vos volumus canonicè fulminari, et ſic excommunicatos publicè nuntiari. De nominibus verò hujuſmodi ſubtrahentium cum omni diligentia et cautela

Oblationes.

Decimæ perſonales.

plenius inquiratis ſeu inquiri faciatis in ſingulis parochiis eccleſiarum dictæ noſtræ Civitatis, in quibus per ipſarum eccleſiarum Rectores & Vicarios fueritis congruè requiſiti. De die verò receptionis preſentium, monitionisque & executionis veſtrarum in hac parte factarum modo & forma, ac de nominibus ſubtrahentium hujuſmodi, necnon de omni eo quod feceritis & inveneritis in hac parte, nos cum per partem dictorum Rectorum & Vicariorum fueritis congruè requiſiti certificetis, per veſtras literas patentes, ſeu certificet alter veſtrum qui præſens mandatum fuerit executus per ſuas literas patentes harum ſeriem continentes. Dat' in palatio noſtro Cant. xiiij°. *die menſis Aprilis Anno Domini Milleſimo* Ccc^mo. *nonageſimo ſeptimo, & noſtræ tranſlationis anno primo.*

Scriptura xxx^a.

Another Record to the ſame purpoſe, taken out of the Regiſtry of the Conſiſtory at *Cant.* being a depoſition or witneſſes examination taken in a ſuite, *Anno* 1457. there commenced, for tithes, by the then Parſon of St *Elphege, Cant.*

THomas Proude de parochia ſancti Elphegi Civitatis Cantuar. ætatis L. annorum & ultra, liberæ conditionis ut dicit, interrogatus an ſit conſuetudo in Civitate Cant. quod omnes & ſinguli parochiani cujuſcunque parochiæ tenentur offerre diebus dominicis & aliis diebus ſolemnibus quorum vigiliæ jejunantur ſecundum valorem redditus domuum, hoc eſt, ſi domus ſolvat xx^s. obolum, & ſi xl^s denarium, & ſic ſecundum ratam aſcenſivè & deſcenſivè, dicit quod ſic. Interrogatus quomodo ſcit, dicit quod ita ipſe obſervavit, & obtulit, & ſic vidit obſervari toto tempore ſuo, ac etiam ſic audivit à tempore & per tempus cujus contrarii memoria hominum non exiſtit à prædeceſſoribus ſuis ita obſervatum fuiſſe Interrogatus an novit aliquam conſtitutionem in hac parte latam dicit quod audivit quod ſic, & quod virtute illius conſtitutionis ac conſuetudinis prædictæ quidam magiſter Galfridus Langbrok nuper Vicarius ſancti Dunſtani extra muros Civitatis Cantuar. contra

Iohannem

Iohannem Belſyre parochianum ſuum in caſu conſimili per ſententiam diffinitivam victoriam obtinuit. Interrogatus inſuper an Curati dictæ Civitatis præſentes & prædeceſſores ſui pro temporibus ſuis, & præſertim dictus Dominus Iohannes Permenter Rector ſancti Elphegi fuerunt & ſunt in poſſeſſione ſeu quaſi juris percipiendi & habendi hujuſmodi oblationes ab inhabitantibus & occupantibus domos & hoſpitia infra ſuam parochiam modo & forma præmiſſis, dicit quod ſic. Interrogatus per quantum tempus, dicit quod de notitia, & ſcientia ſuis per x. xx. xxx. & xl. *annos, & de auditu ſuo per* lx. *annos, & per tempus cujus contrarii memoria hominum non exiſtit, & nunquam audivit de contrario uſque ad litem hanc motam.*

Theſe things are con-teſted by *William Sellow* and *Iohn Merſh* both of that Pariſh.

An abſtract out of the Life of St *Elphege*, written by *Osborne* a Monke of *Canterbury* in the Conquerors time, of what concernes the ſiege and ſpoile of *Canterbury* (both Cathedrall and Citie) happening in the yeare 1011. never before Printed. *Scriptura* xxxj^a.

SEd totius malignitatis magiſter ſimul ac miniſter Diabolus, Diabolus inquam totius malignitatis magiſter ſimul ac miniſter, dum infideliũ paucitatem ad injuſtam juſti hominis necem propter copiam fidelium impellere non potuiſſet, aliam patrandi ſceleris artẽ aggreditur, per quam illi omni ſociorum timore ſublato quod nequiſſimè cogitaverant crudeliſſimè exequerentur. Quendam namque Edricum Rex totius Imperii ſui Præfectum ſtatuerat, hominem humili quidem genere, ſed qui linguâ divitias ac nobilitatem comparaverat, callentem ingenio, ſuavem eloquio, & qui omnes ĕa temporis mortales cum invidiâ atque perfidiâ tum ſuperbiâ & crudelitate ſuperaverat. Hujus igitur fratrem primò nobilitati Cantuariorum in præſentia Regis gratuitò maledicentem, deinde ea Edricus Regis & Regni Præfectus.

quæ

quæ unicuique ex paterna hereditate perveniſſent violentâ dominatione invadentem, hujus inquam fratrem lubricum ac ſuperbum eadem nobilitas aggreſſum interfecerat, edes ſuccenderat; juſto Dei judicio agente, ut qui in alios injuſtè exarſiſſet: ipſe juſtæ vindictæ pœnas exolviſſet. Cujus ſanguinis frater ſuperſtes ultionem à Rege poſtulat. Denegat Rex poſtulata, jure fratrem peremptum pronuntiat, qui tantam nobilitatem tanta animi mobilitate regali palatio inpetere præſumpſiſſet. Præfectus colorem mutatus palatium egreditur, junctiſque ſecum decem milibus viris quam optimè armatis occiſum fratrem ulciſci conatur. Sed dum conatus ſuos parùm proceſſiſſe conſpiceret, reſiſtentibus iis quos importuniſſmos adverſarios habebat, & ingenti virtute contra certantibus, elatus in iram, Danorum conciliabula expectat, auxilia perquirit, non jam ad Cantuarienſes ſolos debellandos, ſed ad totius Britanniæ fines depopulandos. Quorum ignaviam maledictis increpitat, quod tot annos laborando nihil offecerint; cum præſertim Rex ſenio & languore, principes otio, omneſque divitiis ac voluptatibus contabeſcant. Opus tantummodo eſſe incepto, cetera rem ipſam expedire. Regnum poſt victoriam æqua ſorte dividendum, ſe Orientalibus Anglis, illos verò Aquilone potiri. Cujus hominis pollicitationibus principes Danorum arrecti ſimul & memores ſociorum per doctrinam Pontificis ſibi præreptorum ſocios ſe infatigables ad quodcunque ducere vellet promittunt, dextraſque dant & accipiunt, ſacramenta exigunt & porrigunt. Itaque maturato conſilio Dani & Angli: Danì relicta ſtatione quam hiemandi gratiâ propè Londoniam ceperant, cum innumerâ claſſe & non ſegniter armatâ Portum Sandvicum ſubeunt, ea viz. ratione, quod illam & ad receptionem navium habilem & civitati ad quam tendebant acceperint primum. At Edricus cum innumera pedeſtri multitudine & ipſe pedes occurrens exercitum intolerabilem fac'. Hoſtes Pontifici Præfectis nobilitati omnis Cantuariæ necem intentant. Cujus Rei fama civitas Cantuariorum vehementer permota, propterea quod neque alimentorum ſubſidia in ea fuiſſent, nec illis comparandis tempus jam idoneum ſuppeteret totas ſpes atque res ſuas in manus ſummi ſacerdotis comendat, templumque Domini quod excellentiſſima omnium populorum veneratione ibi quidem colitur

Portus Sandwici.

colitur assidua supplicatione frequentat. Arbitrabantur etenim sese propter loci sanctitatem ibi vitari posse, & omnia magis fieri, quam se violenta inimicorum manu inde avelli. Sed verus ac sempiternus Deus, &c.

Mox universa nobilitas, quæ olim in legis violatorem vindictam exercuerat: universa inquam nobilitas lacrimabili questu Pontificem circumdat, erat ut urbem exeat, vitæ consulat: in vulgi morte damnum quidem esse, sed quovis modo tolerabile; illius verò vitam omnium in terra vitas excellere. Sentiens autem beatus ille suasionem tametsi piam sua tametsi existimatione indignam, longè inquit alia mihi via gradiundum puto, dum præteritos mecum labores reputans, æternam Dei retributionem cogito, &c.

Postquam accepêre ea homines quibus omnia quam mors & cruciatus corporis cariora erant, citato mox consilio, diversi alius alio se transferunt: plures verò placandi gratiâ Danos accedunt, rates se apud hostes tutos fore qui infra muros Civitatis tuti esse non possent. Sed è contra omnia venêre. Sed me piget ista narrare. At Aelphegus convocatis pauperibus populi sui, hortabatur eos bono animo esse, Deum pra oculis habere, prater eum qui corpus & animam in gehennam perdere potest nichil formidare, &c. Aelphegus.

Deinde Episcopali super illos benedictione effusa, pacis communione in osculo sancto libata, dum divini epuli omnes participes efficeret, se illis, illos sibi, utrosque autem omnium protectori Deo commendavit. Iamque dies aderat primos visura tumultus. Ecce tota Civitas hostili agmine circumvallata omnem exeundi civibus libertatem negabat. At illi pro muris consistentes, resistendi audaciam non tam ostendebant quam simulabant. Vigesimo autem obsidionis die exhausto quicquid ad vitæ usum paraverant, mittitur à Pontifice qui Dano subgerat ut ab incepto desistat, populum innocenter obsidionem pati, cavere ne divina correptionis flagello pro filiorum castigatione ad tempus concesso nimis insolenter abutatur. Fieri plerumque ut quem pater heredem vult, baculo percutiat, baculum post in ignem projiciat. Sed Angli (nam illi ad impietatem proclivieres extiterant) quo amplius cognatum populum afflictari cernebant, eò feraciores

 instare,

inſtare, vineas agere, turres extruere, arietibus murum ferire, igneas faces jacere, prorſus nihil intactum habere. Inde feralis per contiguas domos ignis conceptus, horrendos crines attollit, ac ſæviente auſtro per omnia loca ſe dilatando ſpargit. Cernere tibi videreris, aut Romanas flammas Neronem mirari, aut Trojana incendia Æneam deflere. Tum vero miſeranda inter cives cunctatio, utrumnam deſertis murorum propugnaculis ad proprias domus convolarent, an eis neglectis munitioni incumberent: vicit communem utilitatem privata affectio, filiorum dulcis recordatio tuendæ familiæ innata compaſsio Currunt itaque furore præcipites, animoſitate audaces, neque vitæ memores neque mori potentes. Rapiunt è mediis ignibus conjuges & caros liberos, hoſtili gladio ſtatim feriendos. Sed illis ad cineres ædificiorum attentiùs occupatis, ecce quod dictu quoque miſerabile eſt, effracta urbe, exercitus ingreditur, terribilis ſonitus ex clamore vocum ſimul & ex clangore tubarum attollitur; adeo ut omnia Civitatis fundamenta concuti viderentur. Quæ tunc facies rerum, quam miſerabilis confuſio malorum, ſub nullius ſcientiam cadere poteſt qui non ejuſdem calamitatis ſpectator affuerit. Alii namque ferro jugulati, alii flammis conſumpti, plures verò ſupra muros præcipites dati, nonnulli quod dictu pudet per verenda ſuſpenſi deficiunt. Matronæ quas ceteris clariores nobilitas effecerat, dum theſauros quos non habebant coguntur prodere capillis per omnis civitatis plateas diſtractæ, ad ultimum flammis injectæ moriuntur. Super omnia in minorem ætatem crudelitas deſevit, dum parvuli à matrum uberibus evulſi aut lanceis exciperentur aut ſuperacto plauſtro minutatim conterentur. Iam verò ea qua ſequuntur mala pro dolorum magnitudine vix enarrare valeo. Ecce etenim venerandus Pontifex non ferens tantam ſuorum depopulationem, dum forte plangentium turba monachorum in eccleſia Salvatoris circumſeptus fuiſſet: repente manibus tenentium ſe lapſus de eccleſia evaſit, currenſque ad locum cadaveribus plenum inter denſiſsimos hoſtium cuneos ſe ingerit, talia geminando inclamitans. Parcite ait parcite, &c.

Vaſtatio Civitatis.

Danorum immanitas.

Monachi in eccleſ. Salvatoris circumſepti.

Protinus ergo innumeris manibus fortiſsimis athleta carpitur, ac intercepto gutture vox loquentis præpeditur. Vinculis palmæ innectuntur,

Aelfegus capitur.

innectuntur, gena unguibus dissecantur, pugnis & calcibus latera tunduntur. Inter hæc servus Dei muto simillimus, ne uno quidem verbo dolorem prodere; sed sancti spiritus consolatione roboratus, summa tantum labia quasi cum Deo loquens movere. Sicque ad atrium Templi non tam deductus quam impiorum manibus impulsus, jubetur novi flagitii spectator assistere, quatenus mortem ante mortem videret, nullumque mortis genus existeret, quod illum sive patientem sive suis condolentem præteriret. Accedunt itaque filii Diaboli ad templum filii omnipotentis Dei, cuppas super invicem positas inflammant, tectum exinde molientes amburere. Iam plumbi materies à facie ignis resoluta Templum spoliatum. *cæpit introrsum defluere, cum beata monachorum plebs caput pallio cooperta, amaris lachrymis faciem rigata in Deum per omnia confissa egrediebatur, datura pro Salvatore quod pro omnibus ille dignatus est impendere. Ad quam ferro excipiendam mox carnifex occurrens, mirabili atque miserabili eandem cæde devastat. Quid tum quæso &c.*

Igitur ex omni numero, qui ad octo millia hominum protendebatur, quatuor solummodo monasticæ professionis, octingentos Decimatio populi. *autem inferioris ordinis viros remansisse accepimus, quos primum beneficii gratiâ pro decimis computatos, deinde verheribus acriter——aut pecuniaria redemptione dignos judicaverint aut servilibus mancipandos operibus secum abduxerunt &c.*

Iam populo cæso, jam urbe flammata, jam denique Christi templo violato, perscrutato, spoliato, extrahitur sanctus toto corpore vinctus, furentis populi manibus occidendus. Cumque Porta septentrionalis. *ad Portam Septemtrionis præcedentium raptu, & subsequentium impulsu traheretur, ecce ii quos solos paulo ante ex omni Civitatis ruina superfuisse commemoravi, pedes trabibus inserti sub militari custodia tenebantur. Qui viso Pontifice &c.*

Ducitur igitur ostia Christi de urbe ad classem, de classe ad carcerem, de carcere ad iniquitatis Iudicem. Carcerem pronuntio quem horror tenebrarum fœdavit, quem angustia parietum fœdavit, quem ranarum importunitas fœdavit. Ibi virum mensses septem duodeno milite septum servavere rati illum ecclesiæ patrimonia spoliaturum, ac pro sua liberatione eis daturum. Sed Elphegus &c.

Expectato autem ſacroſancto Dominica requiei Sabatho, cum perfecta ſalutis integritatem ſe recepiſſe, nec quemquam ex omni populo per totum triduum obiiſſe conſpicerent, legant principes legionum quatuor, qui pontifice adito, primò quidem pro impenſo beneficio gratias exhibeant, deinde hujus conditionis alloquium proponant, ut ſi vita ac libertate velit potiri ſexaginta argenti talenta perſolvat, ſingulis talentis quinquaginta librarum pondera appenſis. Præter hæc ſpondeat ſe ſuaſurum Regi, ut cum impoſſibile ſit abſque grandi pecunia Anglos Danis conciliari ducenta ſuperioris ponderis talenta ſolvantur, ſicque fœdus inter utroſque populos firmum conſtituatur. Quo ille accepto nuntio, &c.

Scriptura xxxij[a].

Foundation of *Lukedale* Chantery.

Sciant præſentes & futuri ad quos præſens ſcriptum pervenerit quod ego Rogerus Dei gratia Abbas Sancti Auguſtini Cantuarien. & Conventus ejuſdem loci conceſſimus Reginaldo de Cornhelle & heredibus ſuis habere cantariam ſuam in capellâ ſua quæ conſtructa eſt intra ſepta Curiæ ſuæ de Lukedale faciendam per Capellanum ſum commenſalem in propriis expenſis, ſalvo in omnibus Iure matricis eccleſiæ de Littlebourne, ita quod præfatus Reginaldus vel heredes ſui nullis futuris temporibus onerabunt perſonam vel ſacerdotem prædictæ eccleſiæ de Littlebourne occaſione cantariæ in jam dicta capella faciendæ. Reddet igitur tam prædictus Reginaldus quam heredes ſui integrè & plenariè decimationes omnium terrarum quas habent in eadem parochia tam magnas quam minimas matrici eccleſiæ de Littlebourne. Præterea dabunt decimas duarum partium molendini de Bremlinge, & tertiæ partis ſi eam recuperare potuerint, & decimas ſeni tantilli prati quod ibi habent & duos ſolidos annuos ſuper altare matricis eccleſiæ de Littlebourne, reddend. per manum Willielmi de Stocking vel heredum ſuorum in duobus terminis, ſcilicet in media quadrageſima 12[d]. & in feſto ſancti Michaelis 12[d]. Viſitabunt etiam matricem eccleſiam cum oblationibus ſuis in quatuor annuis feſtivitatibus, Natalis ſcilicet Domini, Purificationis,

Reginaldus de Cornelle.

Curia de Lukedale.

Molendinum de Bremlinge.

ſtationis, Paſchæ, & feſtivitate ſancti Vincentii, cum in partibus illis fuerint, ut parochiani ſæpedictæ eccleſiæ de Littlebourne. Sacerdos etiam qui pro tempore in ſæpenominatâ capellâ miniſtrabit fidelitatem faciet perſonæ ſæpedictæ matricis eccleſiæ, quod in nullo defraudabit eam in decimis magis ſive minimis, nec in prædictis oblationibus confeſſionibus ſive teſtamentis, ſponſalibus, ſive purificationibus, vel tricennalibus, vel in aliquibus ad ius eccleſiæ de Littlebourne pertinentibus. Veniens itaque ſæpenominatus Reginaldus in Capitulum noſtrum ſacramentum præſtitit pro ſe & heredibus ſuis ſe & heredes ſuos in omnibus & per omnia hæc ſupradicta fideliter obſervaturos. His teſtibus &c.

A Grant made by Archbiſhop *Wlfred* to the family at Chriſt-Church permitting them to enjoy certain houſes which themſelves had built (it ſeemes) upon the reedifying of the Monaſtery.

Scriptura xxxiij^a.

IN nomine ſanctæ Salvatoris Dei & Domini noſtri Ieſu Chriſti Anno ab incarnatione ejuſdem Dei & redemptoris mundi D.CCC. xiij. *Indict.* iij^a. *præſidente Chriſti gratia archipontifice Wlfredo Metropolitano ſedem eccleſiæ Chriſti quæ ſita eſt in Dorovernia civitate Anno* iiij^o. *Epſcopatus ejuſdem Archiepiſcopi divina ac fraterna pietate ductus amore Deo auxiliante renovando & reſtaurando pro honore & amore Dei ſanctum monaſterium Dorovernenſis eccleſiæ reædificando refici auxiliantibus ejuſdem eccleſiæ presbiteris & Diaconibus cunctoque Clero Domino Deo ſervientium ſimul. Ego Wlfredus miſericordia Dei Archiſacerdos pro intimo cordis affectu dabo & concedo familiæ Chriſti habere & perfruere domos quas ſuo proprio labore conſtruxerunt jure perpetuo hereditatis munificentia illis viventibus ſeu decedentibus cuicunque relinquere vel donare voluerint unuſquiſque liberam habeant facultatem in eodem monaſterio donandi ſed nec alicui foras extra congregationi. Ita etiam in Chriſti caritate obſecrans præcipio omnibus ſucceſſoribus meis*

hanc prædictam donationem inconcusse & inviolatam salva ratione servandam sine fine semper in evum: hac tamen conditione ut Deo humiliores & gratiores omnium beneficiorum Dei semper existant, sedulo que frequentatione canonicis horis ecclesiam Christi visitent orantes ac deprecantes pro seipsis propriis piaculis & pro aliorum remissione peccatorum misericordiam Domini implorent. Necnon domum refectionis & dormitorium communiter frequentent juxta regulam monasterialis disciplinæ vitæ observant. Vt in omnibus honorificetur Deus & vita nostra & bona conversatio nobis nostrisque proficiat in bonum. Si quis illorum per audaciam suæ malæ voluntatis hanc prædictam constitutionem inritam habere & in oblivionem deducere, & congregare convivias ad vescendum & bibendum seu etiam dormiendum in propriis cellulis sciat se quisquis ille sit reatum se esse propriæ domi & in potestate Archiepiscopi ad habendum & cuicunque ei placuerit donandum. l' manentem itaque hanc kartulam in sua nihilominus firmitate. Ego Wlfred gratia Dei Arch' episc' signo sanctæ crucis Christi confirmans subscripsi.

✠ *Ego Wernoth pr' Ab' con' & subscripsi.*
✠ *Ego Wulfheard pr' con' & sub'.*
✠ *Ego Heamund pr' con' & sub'.*
✠ *Ego Oswulf pr' con' & sub'.*
✠ *Ego Ceolstan pr' con' & sub.*
✠ *Ego Tudda pr' con' & sub'.*
✠ *Ego Diornoth pr' con' & sub'.*
✠ *Ego Guthmund pr' con' & sub'.*
✠ *Ego Cuthberht pr' con' & sub'.*
✠ *Ego Coenhere Dia. con' & sub'.*
✠ *Ego Brunheard Dia. con' & sub'.*
✠ *Ego Hahferth præpos' con' & sub.*

An

An Apologie for Archery, by Mr *Iohn Bingham*, in his Notes upon *Aelians Tactiks, pag.* 24. &c. *Scriptura* xxxiiij[a].

ARrowes] *Archers have alwayes beene of ſpeciall eſteeme for the field, and preferred before the other kindes of light-armed. Many nations have beene commended for their skill in ſhooting. Amongſt the Grecians the Cretans were (of ancient time) ſole Archers,* [a] *as* Pauſanias *witneſſeth. Yet was not their ſervice equall with the ſervice of the Perſians. For* Xenophon *confeſſeth, that the Perſian Bowe over-reached the Cretan a great way: and that the Rhodians with their ſling out-threw the Cretan Bow. Of the Carduchans a people, through whoſe Countrey the Grecians paſſed at their returne out of Perſia* [b] Xenophon *writeth thus:* They carried no other armes, then Bowes and Slings. They were excellent Archers; and had Bowes well nigh three Cubits long; Arrowes more, then two Cubits. When they ſhot, they drew the ſtring, applying their hand ſomewhat toward the neither end of the Bow, ſetting their left foote forward. With their Arrowes they pierced both Targets, and Curates. The Grecians putting thongs to the middeſt of their Arrowes ſent them back at the enemy in ſteed of Darts. *The ſame in effect is reported by* [c] Diodorus Siculus. *Of the Parthian horſemen,* Appian *ſaith:* When *Craſſus* commanded the light-armed to disband, and goe to the charge, they went not farre, but meeting with many Arrowes, and being ſore galled with them, they retired ſtreight, and hid themſelves amongſt the armed, and gave beginning of diſorder, and feare, repreſenting to the ſight of the reſt, the force, and violence of the ſhot, that rent all armes, they fell upon, and made way aſwell thorough bodies, that had the beſt, as the worſt furniture defenſive: giving mighty and violent ſtrokes from ſtiffe and great Bowes, and forcing out the Arrow boyſterouſly with the compaſſe, and bent of the Bow. [d] Plutatch *hath the very words, that are in* Appian. *The Indians alſo*

[a] Pauſan. in Atticis 40.

[b] Xenoph. *de exped Cyri. lib.* 4. 322. C.

[c] Diod. Sicul.] *lib.* 14. 411.

[d] Plutarch. *in* Craſſo.

also were good Archers, albeit not much praised by Q. Curtius, [e] *He saith:* their Arrowes were two Cubits long, which they deliver out of their Bowes, with more labour, then effect: for as much as the Arrow whose whole efficacy is in lightnesse, becometh altogether unwieldy by reason of the weight. *And yet he telleth, that* Alexander, at the assault of the principall City of the Mallians, was stroake thorough his Curace into the side beneath the Pappes with an Indian Arrow: *with whom* [f] Plutarch *and* Diod. Siculus *accord.* [g] *Arrian* addeth the wound was so deepe, that his breath was seene to issue out together with his bloud. *The Gothes and other people of the North, that invaded the Romane Empire, had their chiefe victories against the Romanes by the helpe of Bowes, and Arrowes.* [h] Vegetius *(before alleadged) speaketh it plainely:* So our Souldiers, saith he, unarmed both bodies and heads, encountring with the Gothes, were oftentimes wholly defeated, and slaine, with the multitude of their Arrowes. *I may not pretermit the praise of our Nation in this skill. Our owne stories testifie, that the great battailes, we gained against the French, were gained by the joynt-shooting of our Archers principally. And that the English have heretofore excelled in Archery and shooting, is cleare by the testimony even of Strangers.* [i] Cicuta *(whom I named before) commending the use of Bowes, as necessary for the service of the field (and that long after Guns were invented) preferreth the English before all other, and setteth him downe, as a patterne for other to follow. And* [k] Patritius, *disputing of the violence of Arrowes, doubteth not to affirme,* that an English Arrow with a little waxe put upon the point of the head, will passe through any ordinary Corslet or Curace. *Howsoever the credit of Bowes is lost, at this present, with many great Souldiers, yet have they of ancient time been highly prised.* [l] *Vegetius* saith; how great advantage good Archers bring in fight, both *Cato* in his Bookes of military discipline doth shew evidently, and *Claudius*, by augmenting the number of Archers, and teaching of them the use of their Bowes, overcame the enemy, whom before he was not able to match.

[e] Curtius *lib.* 8. 353.

[f] Plutarch *in* Alexan. Diod. Sicul. *lib.* 17. 614.

[g] Arr *lib.* 6. 129. E.

[h] Veget. *lib.* 1. *cap.* 20.

[i] Aurel. Cicuta *de disciplin. mil. lib.* 2. 206.

[k] Patrit. Parall. *parte secunda lib.* 3. *pag.* 37.

[l] Veget. *lib.* 1. *cap.* 15.

match. *Scipio Africanus* (the yonger) being to give battaile to the Numantines, that before had forced a Roman army to paſſe under the yoake, thought he could not otherwiſe have the better, unleſſe he mingled choſen Archers in every Century. *And* [m] Leo *the Emperour in his Conſtitutions military hath this Conſtitution amongſt other:* You ſhall command all the Roman youth, till they come to forty yeares of age, whether they have meane skill in ſhooting, or not, to carry Bowes and Quivers of Arrowes. For ſince the *Art of ſhooting* hath been neglected, many, and great loſſes have befalne the Romanes. *And in another place:* [n] you ſhall enjoyne the Commanders under you, in winter to take a view, and to ſignifie to the *Turmarches* (Coronells) how many horſe, and what kinde of armes the Souldiers, under their Commands, ſtand in need of, that neceſſary proviſion be made, and the Souldiers be furniſhed in time convenient. But ſpecially you are to have care of Archers; and that they, who remaine at home, and have vacation from warre, hold Bowes and Arrowes in their houſes. For careleſneſſe herein hath brought great damage to the Romane State. *So* Leo. *This of old time was the opinion of the Romanes concerning Archers. How we are falne out with them in our dayes (the skill of the Bow, being a quality ſo commendable, and ſo proper to our Nation) I know not, unleſſe fire-weapons perhaps have put them out of countenance. And ſurely it may not be denyed, that the force of fire-weapons of our time doth farre exceed the height of all old inventions for annoying the enemy. And, when I have given them the firſt place, I will not doubt to give the ſecond to Bowes and Arrowes: being ſo farre from caſting them of, that I would rather follow the wiſdome of the Grecians; who albeit they eſteemed Arrowes the beſt flying weapons, yet thought it not amiſſe to hold in uſe ſlinges, and darts. Every weapon hath it property; and that which is fit for one ſervice, is not ſo fit for another. The fire-weapons have their advantages; They have alſo their diſadvantages. Their advantage is, they pierce all defence of armour, and lighting upon a place of the body, the wound whereof endangereth life, they bring with*

[m] Leo cap. 6. §. 5.

[n] Leo cap. 11. §. 49.

them certaine death. Their diſadvantages are, they are not alwayes certaine, ſometimes for want of charging, ſometimes through overcharging, ſometimes the Ballet rowling out, ſometimes for want of good powder, or of dryed powder, ſometimes becauſe of an ill dryed match, not fit to coale, or not well cocked. Beſides they are ſomewhat long in charging, while the Musketier takes downe his Musket, uncockes the match, blowes, proynes, ſhuts, caſts of the pan, caſtes about the musket, opens his charges, chargeth, drawes out his skouring ſticke, rammes in the powder, drawes out againe, and puts up his skouring ſticke, layes the musket on the reſt, blowes of the match, cockes, and tryes it, gardes the pan, and ſo makes ready. All which actions muſt neceſſarily be obſerved, if you will not faile of the true uſe of a Musket. In raine, ſnow, fogs, or when the enemy hath gained the winde, they have ſmall uſe. Adde that but one ranke (that is the firſt) can give fire upon the enemy at once. For the reſt behinde, diſcharging, ſhall either wound their owne Companions before, or elſe ſhoote at randon, and ſo nothing endanger the enemy, the force of a musket being onely availeable at point blancke. Contrariwiſe the diſadvantage of Arrowes is in the weakneſſe of the ſtroke, which is not able to enter a Curace, that the foote or horſe now uſe. Yet can no weather be found, wherein you may not have good uſe of Bowes: raine, ſnow, winde, haile, fogs, hinder little (eſpecially the ſtring of the Bow being not to wet) nay rather profit. Becauſe in them you can hardly diſcerne, muchleſſe avoyde, the fall of the Arrow. As for quickneſſe in delivery, the Bow farre excelleth the Musket. A good ſingle Archer is able to give five ſhot in exchange for one of the Musketier; and that with ſuch certainty, that you ſhall not heare of an Archer that miſſeth the delivery of his Arrow, where the Musketier, often faileth by reaſon of the accidents and impediments before by me rehearſed. Ioyne that a whole ſquadron of Archers, being embattailed, may ſhoote at once together: which onely the firſt ranke of Musketiers may doe. And make the caſe there were a hundred Musketiers; and a hundred Bow-men each digeſted into ten files, each file containing ten men, the Bow-men ſhall be able to ſhoote at once a hundred

dred Arrowes (all their Arrowes) for ten Bullets given by the Musketiers, namely those ten of the first ranke discharging alone. It must not be pretermitted, that the Bow and Quiver both for marching, and all service, are lighter and of lesse labour to use, then a Musket, which is no small advantage in armes and fight. To conclude, the Bow-men may be placed behinde the armed foote, and yet in shooting over the Phalange annoy the enemy before joyning, and [o] *all the time of fight, even whilst they are at push of Pike; where the Musketier, there placed, must either idlely looke on, or else playing with his Musket, most of all endanger his owne friends. Neither is the force of Arrowes so weake, as is imagined, no not in the arming of our dayes. For the Pike albeit he have his head and body covered, yet are his legs, and feete, his armes, and hands open to wounds: any of which parts being wounded brings a disability of service. To say nothing of his face, and eyes, before which the showers of Arrowes falling like a tempest without intermission, must needs breed a remedilesse terror, and make him thinke rather of saving himselfe, then offending his enemy. The Musketier being also unarmed is as subject to the shot of Arrowes, as the Archer is to the shot of the Musket; and the Arrow touching any vitall part, as much taketh away life, as doth the Musket. Lastly a horse-man for his owne person (I must confesse) is safe enough from the danger of Arrowes by reason of his armour; but his horse, being a faire and large marke, and having neither barbe, nor pectorall, nor ought else to hide his head or breast, how can hee escape wounds? Witnesse our fields in* France, *where our Archers alwayes beate the French horse, being barbed, and better armed, then our horse are, at this day. And for the bloudy effect of Bowes the story of* Plutarch *is worth the rehearsing. He, in the life of* Crassus *hath thus:* [p] The Parthians opposing the Cataphracts against the Romane horse, the other Persians galloping here and there dispersedly, and troubling the face of the field, broke up from the bottome, Hils of Sand, that raised infinite dust, whereby the Romanes lost their sight and voyce: and thronging together, and thrusting one another were wounded, and dyed not a simple, or

[o] Plut. in Sylla.

[p] Plutarch in Crasso.

quicke death, but tormented with convulſions and pangs of griefe, wallowing up, and downe, in the ſand to breake the Arrowes in their wounds, or elſe endevouring to pluck out the hooked heads, which had pierced veines and ſinewes, renting a freſh themſelves, and adding torment to torment: ſo that many dyed in this manner, and the reſt became unprofitable. And when *Publius Craſſus* deſired them once more to charge the Cataphracts, they ſhewed their hands nailed to their Targets, and their feete faſtened to the ground, whereby they were unable either to flye, or fight. *Theſe wonders did the Parthian Bowes, which notwithſtanding were not to be compared to our ancient Engliſh Bowes, either for ſtrength, or farre ſhooting. And that we may not ſeeme to rely upon antiquity alone.* ¶ *The battaile of* Curzolare *(commonly called the battaile of* Lepanto*) fought in our dayes betwixt the Turkes, and Chriſtians by Sea may ſerve for an experience of the ſervice of Bowes and Arrowes. In which there dyed of the Chriſtians by the Arrowes of the Turkes above five thouſand, albeit they were in Galleyes and Ships, and had their blinds pretended to ſave from ſight, and marke of the Turkes, where as the Artillery of all ſorts of the Chriſtians conſumed not ſo many Turkes: notwithſtanding the Chriſtians had the victory. Now then for us to leave the Bow, being a weapon of ſo great efficacy, ſo ready, ſo familiar, and as it were ſo domeſticall to our Nation, to which we were wont to be accuſtomed from our Cradle, becauſe other Nations take themſelves to the Muſket, hath not ſo much as any ſhew of reaſon. Other Nations may well forbeare that, they never had. Neither Italian, nor Spaniard, nor French, nor Dutch, have theſe five hundred yeares, beene accounted Archers. It was a skill almoſt appropriated to our Nation. By it, we gained the battailes of* Creſſy, *of* Poitiers, *of* Agincourt, *in* France: *of* Navarre, *in* Spaine: *By it, we made our ſelves famous over Chriſtendome. And to give it over upon a conceit onely (for no experience can ſay that our Bow was ever beaten out of the field by the Muſket) will prove an imitation of Æſops dog, who carrying a piece of fleſh in his mouth over a River, and ſeing the ſhaddow in the water, ſnatched at the ſhaddow, and left*

¶ Patric. *paral. mil. part. 2.* 39.

the

the fleſh. I ſpeake not this to abaſe the ſervice of Muskets, which all men muſt acknowledge to be great; I onely ſhew, there may be good uſe of Bowes, if our Archers were ſuch, as they were wont: which is not to be deſpaired, and will eaſily come with exerciſe.

A Diſcourſe of the Priviledge commonly called Clergy, branched into the five following Particulars, *viz.*

Vide pro Becket *in Catalogo Archiep.*

1. *The nature and qualities of the priviledge, what it is, and whence it came.*
2. *The forme and manner how it is put in practice.*
3. *The antiquity thereof in the land.*
4. *The extent of it to lay men, and the cauſe thereof.*
5. *The declining of it by degrees, and reſtrained condition thereof with us at this day.*

TO begin with the firſt. The better to know the nature and quality of this priviledge, liberty, immunity, exemption (call it which you pleaſe) I muſt let you know, that by the Canon-law (for I will looke no higher) every Clergie man hath a certaine Francheſe granted him, knowne by the terme of *Privilegium Clericale*, the which as a chaine, conſiſteth and is made of many links. One, and that the chiefe, whereof is this. *That he may not be called to ſecular judgement* [a]. That is, that he may not be convented nor brought into queſtion for any matter by or before a temporall Judge. Within the compaſſe and extent of the which priviledge, the Canons and Canoniſts bring as well civill as criminall cauſes, ſo exempting Clerkes from the ſecular power in the one as well as the other. And by the way, if Dr *Ridley*, from whom I have it, be not deceived, this I may ſafely ſay, that many titles of the Canon-law, ſuch as thoſe *of buying and ſelling, of leaſing, letting and taking to ferme, of morgaging and pledging, of giving by Deed of gift, of detecting of colluſion, and couſenage, of murder, of theft, and*

1. *Particular.*

[a] *c. Si diligenti. De foro comp. & Lindw. in Provinciali. de offic. Ord c. 2. verb. eccleſiaſticali privilegio.*

receiving of theeves, and ſuch like, although they are known notoriouſly to belong to the conuſance of the Common-law at this day, yet with the matters whereof they treate, were anciently in practice and allowed in Biſhops Courts, in this land, amongſt Clerks. My Author, in my judgement, ſpeakes probably, but his reaſons are many and large his diſcourſe, and therefore (for brevity ſake) I referre you over to his Booke [b]. In caſe this once were ſo, yet time hath worne it quite out of uſe, a thing both at home and abroad notorious; for *Conarruvias* a late *Civilian* of *Spaine* can ſay, that, as in *France*, in reall actions, ſo alſo in *England*, in reall, mixt and perſonall actions, by cuſtome here uſed, Clerks are convented and compelled to anſwer before the ſecular Judge [c]. A courſe (as he noteth) that much withdrawes them from their calling, and ſuch an one as is not knowne to take place in *Spaine*. *Ad rem redeo.* The Clergy of this Kingdome bearing themſelves too much upon this priviledge, heretofore dared, and in other parts to this day are not afraid, to act and commit many foule and hainous crimes: the truth of which aſſertion will eaſily appeare by the Story both of the *Venetian Controverſie*, and of Archbiſhop *Becket*, who may be rightly ſaid, like a ſtout Champion, to have ſtood in defence and maintenance of this eccleſiaſticall liberty (amongſt the reſt) *uſque ad aras*: This being one of the articles, (as himſelfe in his Epiſtle to Pope *Alex.* 3. reports) for which he and the King were at mutuall defiance *viz. That Clerks and religious men might be taken from the Church to ſecular judgements* [d]. The conſequence of this priviledge being ſo bad, and withall the peremptorineſſe of the men of the Church in claiming it as due and derived to them *Iure divino* (for ſo they here ſometimes did, and in other parts yet doe think of it) have provoked many to argue and debate the caſe *pro & contra.* Amongſt which (beſides the controverſie betweene Pope *Paul.* 5. and the *Venetians* about it; and another like difference happening in *France* between the Prelates and the Lord *Peters* many yeares agone, reported in the *Acts* and *Monuments*

[b] View of the Civill and Eccleſiaſticall Law. *pag.* 103.

[c] *Conarr. Pract. queſt. c.* 31. *Tom.* 2. *pag.* 497. *num.* 5.

[d] Fox. *Acts and Monum. Tom.* 1. *pag.* 182.

Monuments vol. 1. *pag.* 462. and ſo forward) *Duarenus*[e] a famous *Civilian* of *France*, and *Conarruvias*[f] (whom I named afore) an eminent Lawyer of *Spaine*, and a Biſhop, both, as to the Papiſts, without exception, being ſuch themſelves, have ſcanned and diſcuſſed the point, both of which conclude, that this priviledge deſcendeth not *de Iure divino*. Which being ſo, inquire we next what poſitive law there is to uphold it; The Baſes then and props whereon it reſts, have their chiefe foundation laid in many chapters of that queſtion 11. *Q.* 1. and in *C.* at *ſi clerici. c. clerici.* and *c. qualiter. de Iudic. c. Nullus. c. ſi diligenti* and *c. ſignificaſti de foro competenti*, and in many other places of the Canon-law mentioned of *Conarruvias*, *ubi ſupra*. Through the countenance and warrant of which Canons, and in imitation of them (as I ſuppoſe) the *Conſtitutions* extant in the *Provincial. c.* 1. *de foro competen.* and *c.* 1. *de Pœnis.* and other the like unto them were agreed upon and made with us. Taking theſe and the like Canons for their warrant, the Ordinaries heretofore with us in *England* were wont to addreſſe themſelves to the ſecular Magiſtrates, and of them to require and claime ſuch Clerks (called convict before, and attaint after judgement) as they detained, and went about to bring or had brought to a triall, for any criminall matter, ſuch as fellony and the like. And if deniall or refuſall were made of their delivery, then to proceed to the coertion of the Judge by the cenſures of the Church, untill he ſhould actually deliver up the Clerke[g]. But if they were delivered upon their demand, then they tooke them and the matter to their hearing. Who, if Clerks in holy orders, and able canonically to purge themſelves of the objected crime (I ſay, canonically, becauſe vulgar purgation was and is forbidden by the Canon-law[h]) then were they acquitted. If they failed in ſuch their purgation, then were they degraded, or elſe ſent to doe perpetuall penance in ſome *Monaſtery*. But if no Clerkes, but meere laymen, then were they diſmiſſed in caſe of ſuch purgation, but if they were not able ſo to purge themſelves, then were they perpetually impriſoned

[e] *Com. in Digeſt. tit. de Iudic. ca. ult. pag* 166.
[f] *Vbi ſupra.*
[g] *Cap* 1. *de foro competenti in Provinciali.*
[h] *Tit.* 15. *de purgatione canonica & vulgari.*

impriſoned (the puniſhment for an attainted Clerke, without any allowance of purgation at all[1].) Which things ſhall more largely be made appeare unto you out of the Statutes and Canons to be cited in the enſuing diſcourſe. Of the further nature of Clergie, ſee S. *Hen. Finſh* his Booke *Of Law. lib.* 4. *pag.*462. For I have tarried long enough on that point. Yet before I paſſe to the next, be pleaſed that I ſet before you the forme of a *Proclamation* uſed to be ſent out and publiſhed before purgation, as I met with it in an old manuſcript booke in my keeping, intituled

[1] The ætiology of this ſee in the *Reformatio. legum eccleſiaſtic. de Purgatione. cap.*4.

Litera proclamatoria ſeu citatoria quorum intereſt.

VV. *Permiſsione divina Conventualis eccleſiæ Weſtm' Abbas humilis diſcreto viro Decano de B. ſalutem & mutuum in Domino charitatis affectum. Inſtat apud nos W. de A. clericus ſuper crimine homicidii per ipſum (ut imponitur) in villa de B. perpetrati, in Curia laicali coram non ſuo judice, de facto dampnatus, nobiſque adjudicandus ſecundum libertates eccleſiaſticas liberatus, & carceri noſtro, prout moris eſt, vinculis mancipatus, ut ſibi ob eccleſiaſticæ libertatis honorem, paternæ ſolicitudinis officio aſsiſtentes, ipſius clerici purgationem ſuper impoſito ſibi crimine canonicè recipere dignaremur. Volentes igitur dicto clerico in ſua juſta petitione, quatenus cum juſtitia poterimus noſtri officii debitum impartiri, ceteriſque quorum intereſt, plenam & celerem exhibere juſtitiam in hac parte: diſcretionem veſtram ſub mutuæ viciſsitudinis obtentu requirimus & rogamus in juris ſubſidium, quatenus tribus diebus dominicis proximis poſt receptionem præſentium, in eccleſiis de B. & C. & aliis convicinis publicè & ſolempniter denuntietis ſeu denuntiari faciatis, ſi qui dictum clericum ſuper facinore memorato accuſare, ſeu aliter procedere voluerint, contra eundem, ſeu reclamare quominus ipſius purgationem in forma juris admittere, & ad ejus liberationem procedere non debeamus, coram nobis vel Commiſſario noſtro compareant in eccleſiæ noſtra Conventuali Weſtm' proximo die Iuridico poſt feſtum O. S. propoſituri & oſtenſuri*

oſtenſuri in forma canonica, cauſas ſi quas habeant quare dictam purgationem ejuſdem W. ſuper dicto crimine (ut præmittitur) diffamati in forma juris admittere, & ad ejus liberationem procedere non debeamus, ac etiam audituri & facturi in præmiſſis quod juris fuerit, & conſonum rationi, alioquin in dicto negotio procedetur quatenus de jure poterit & debebit, eorum abſentiâ non obſtante qualiter autem, &c.

To this place belongs the writ called *Terris, bonis & catallis rehabendis poſt purgationem.* For which ſee the *Interpreter, in Litera. T.* I leave it to the learned to informe and ſatisfie themſelves in this firſt *Particular* by many learned treatiſes written on this ſubject, eſpecially of late by occaſion of the *Venetian Controverſie.* And ſo I paſſe to the ſecond *Particular,* namely the *forme how this Priviledge is put in practice,* that is, the *Formalities* uſed at and about the demanding and allowing of *Clergie* here in *England.* But theſe are ſo common to be ſeene at every *Aſsiſes* and *Seſsions,* and ſo obvious in many mens writings, that I ſhall not need to make their recital take up any part of my diſcourſe. I leave them therefore, and invite you to my next *Particular.* 2. *Particular.*

The Antiquity of this Priviledge here in England. As concerning which I finde that *Matthew Paris* makes mention of it in the dayes of *Hen.*2. in theſe words. *Quod de cætero clericus non trahatur ante Iudicem ſecularem perſonaliter pro aliquo crimine vel trangreſsione, niſi pro foreſtâ & laico feodo, unde Regi vel alii Domino ſeculari laicum debetur ſervitium*[k]. The Antiquity of this priviledge alſo ſhewes it ſelfe by many of the provinciall *Conſtitutions,* for example, by *c. Item ſtatuimus,* and *c. ſi aliqui. de Pœnis.* as likewiſe by *c. contingit de Iudiciis,* all made by *Boniface* Archbiſhop of *Canterbury An. Dom.* 1261. and other the like. And indeed the Antiquity of it is plainely ſeene in *Beckets* dayes. For albeit the King and his Miniſters oppoſed and reſiſted it, yet then, if not ſooner, it began to take roote here in *England.* And how- 3. *Particular.*

[k] *Matth. Paris. in Hen.*2.

ever by this *Cuſtomes* or *Articles* of *Clarendon*, the Kings purpoſe was to put it downe, and take it away, yet, in part of his penance for the death of the Archbiſhop, theſe Articles that originally were the occaſion of the murder were by himſelfe revoked [l]. So as it may be ſaid to have prevailed at that time, as it were, *in contradictorio judicio.* And not onely ſo but afterward, by degrees, through the meanes of ſucceeding Archbiſhops (*Stephen Langton* eſpecially, and *Boniface*, ſtout Prelates both) backed by the *Pope* and his *Canons*, it did take place ſo farre, as that, not onely after the publication of *Magna Charta*, it was ever conſtrued and conceived to be a Church-liberty [m], but alſo ſithence, beſide the participation that it had with the reſt of the Church liberties in generall in their allowance by the often iterated confirmation of that *Grand-Charter*, it became at length eſtabliſhed by many particular Acts of Parliament, as firſt of all by that of the 3. *Ed.* 1. *c.* 2. following within little more then twenty yeares after the making of the great Charter. The next whereunto (from which we may argue the allowance of it) is that of the 4. *Ed.* 1. *c.* 5. Thirdly it obtained expreſſe confirmation by the Stat. of *Articuli Cleri.* 9. *Ed.* 2. *c.* 15. *&* 16. But my purpoſe being onely in this place to ſhew the *Antiquitie* of this priviledge, and not to make any larger Catalogue of the Acts of Parliament that have *de tempore in tempus* confirmed it to the Church, then may ſerve to prove the ſame to have once, and that how long ſince, beene in it numbers abſolute here in this land, therefore enough of this.

[l] *Antiquitat. Britan. in vita* Thomæ Becket.

[m] *Vide Stat.* 4. H. 4. *c.* 3.

Particular 4.

Come we now to the extent of this Priviledge. Touching which I muſt needs ſay that the Canon-law (as all know) affords it onely to Clerkes in orders. Secondly, that, for ought that I can finde, there is not any Statute of this land that *ex profeſſo* hath granted or extended it to laymen, onely the Stat. 4. *Hen.* 7. *c.* 13. and ſome other ſince imply it. How is it then that heretofore and at this day laymen lay hold of, and have the benefit of this priviledge? Surely, by

by Cuſtome, which as *Harpsfield* [n] writing of *Hen.* 7. witneſſes, firſt ſet footing here in thoſe dayes. *Quin & hoc* (ſaith he) *his temporibus in Anglia obtinuit, ut ſi quis legere potuiſſet, & ſi nullo ſacro ordini foret initiatus, pari potiretur privilegio.* Now how this Cuſtome come up I freely confeſſe I am to learne, and one would wonder how lay-men ſhould come to ſhare with Clerkes in their ſo peculiar priviledge. *Polydor Virgil* making mention of it, ſaith becauſe *Clericis affines* [o]. But in my poore opinion haply thus. Becauſe an evident great favour and benefit redounded to Clergy-men in the enjoying of this priviledge, in that notwithſtanding their conviction before the ſecular Magiſtrate, they might eſcape without puniſhment (at leaſt of death, and loſſe of member) in caſe they were able canonically to purge themſelves before their Ordinary. And becauſe alſo by the Canon-law, it belonged to the Church and eccleſiaſticall Judge to handle the plea of Clergie, namely whether the offender be indeed (as in word he affirmes himſelfe to be) a Clerke [p]. Therefore, in favour of lay-men, who could not but take it much to heart to ſee Clerkes by this their immunity to eſcape, they themſelves the whileſt for want of it, ſuffering; and no leſſe in favour of life; the ſecular Magiſtrates admitting and conniving at their plea, or their Ordinaries plea for them, of Clergy, permitted them as Clerkes to have the benefit of Clergy, in caſe (to colour over the matter) they could but read like a Clerke (the Booke being made as it were *Vmpire* betweene the two Judges:) the Ordinaries in the interim, for the inlargement of their Juriſdiction readily condiſcending, and after common practice had in proceſſe of time given it the force of a Cuſtome and ſo of a law, being conſtrained to make no difference in this point of Clerks and Laics that would pray their Clergy, but to challenge, claime and require them all alike, ſo farre forth (namely in ſuch caſes) as the Statutes of the land have not diſallowed nor reſtrained the ſame. *Ita mihi videtur, correctione alterius melius me ſentientis ſemper ſalva.* And ſo inclining towards an end of this

[n] *Hiſt. eccleſ. Angl.*

[o] *Hiſtor. Angl. lib.* 26.

[p] *C. Si Iudex. de ſenten. excom. lib.* 6.

diſcourſe, I deſire you to hearken to the laſt of my five *Particulars.*

5. Particular. *The declining and waning of this Priviledge by degrees, and reſtrained condition thereof with us at this day.* To demonſtrate which I will tye my ſelfe to ſpeake even wholly out of the Statutes and Canons of this our Realme: ordering them ſo, as that out of them you may ſee this point hiſtorically lead along from beginning to end. Turning then with me the old ſaying *Religio peperit divitias, & filia devoravit matrem*, into *Immunitas peperit impunitatem, & filia &c.*[1] you ſhall ſee this plainly verified in the ſubſequent ſtory. If you have beene verſed in *Beckets* ſtory, you cannot but know that this immunity ſtood then generally accuſed of begetting impunity, and inſtances of it are there given in ſome Clerkes that eſcaped puniſhment altogether, or, if any, ſuffered but ſlight paines nothing anſwerable to the quality of their faults by vertue of this exemption, which thing cauſed the Kings ſo eager oppugning thereof. Now no courſe or proviſion (that I can finde) was taken for remedying this abuſe either by the Church or State afterwards, untill that *Boniface* aforeſaid in the yeare 1261. made and ſet out a *provincial Conſtitution*[t] commanding and injoyning Biſhops in their Dioceſſes to erect and have one or more Priſon or Priſons for the ſafe keeping of Clergy-malefactors. Providing withall that if any Clerke be ſo incorrigible, and accuſtomed to commit wickedneſſe, ſuch as for which, if he were a lay-man, he ſhould by the lawes of the land ſuffer death, that he ſhall be adjudged to perpetuall impriſonment, &c. This *Conſtitution*, whether for want of execution, or becauſe it was not penall enough, did not afterwards generally ſerve turne to keepe Clerkes within compaſſe, as may be gathered out of the very ſecond Statute[t] that makes mention of this priviledge. For there, to the end the King ſhould not need to provide any other remedy therein, he admoniſheth and enjoyneth the Prelates, upon the faith which they owe to him, and for

[1] *Vt partus ille viperinus, de quo Plinius, lib. 10. c. 62.*

[t] *Cap. Item Statuimus de pœnis in Provincial.*

[t] *3. Ed. 1. cap. 2.*

for the common profit and peace of the Realme, that Clerkes convict of fellony delivered over to the Ordinary ſhall not be delivered without due purgation: which argueth a remiſſneſſe this way in Ordinaries in former time. This Stat. being made in the yeare 1275. within three yeares after, namely *Ann. Dom.* 1278. the Prelates aſſembled in Convocation, conſult, conclude upon and make a *Conſtitution* [t] providing againſt the too-eaſie enlargement of criminous Clerkes, and the admiſſion of ſlight and ſlender purgations for them, and injoyning a ſolemnity and wary exactneſſe to be uſed therein, ſo that no occaſion of offence be offered to the King or his Miniſters through the non obſervance of this *Conſtitution.* Had not both theſe laſt mentioned Stat. and Conſtit. laine neglected without execution, as it ſhould ſeeme (by the preamble of the Stat. 23. *H.* 8. *c.* 1.) they did, they might haply have beene the laſt that needed to have beene made of this nature. But becauſe they wrought not that good effect which was hoped and expected, therefore in the 25. of *Ed.* 3. another Stat. (*viz. c.* 4.) is inacted, and (as I gather by it) upon this occaſion, *viz.* Becauſe that Clerkes were ſuffered, by Ordinaries, upon ſlight purgations, to be inlarged and diſmiſſed to their incouragement to offend againe, therefore the ſecular Magiſtrats debarred them their Clergy, and *ſine delectu perſonarum*, puniſhed them and laymen all alike. Now complaint being made hereof in Parliament by the Prelates, this Stat. was agreed upon and made, whereby for redreſſe of the injury offered to the Church and Church-men, proviſion is firſt made for the priviledge of it and them, and then inſueth a promiſe made in their behalfe by the then Archbiſhop of *Cant.* (*Simon Iſlep*) to the King, that he will make a convenient Ordinance, whereby Clericall offenders delivered to the Ordinaries ſhall be ſafely kept and duely puniſhed, ſo that no Clerke ſhall take courage to offend for default of correction. The performance of which his promiſe you ſhall finde recorded and teſtified by a Succeſſor of his the *Author* of the *Antiquitates*

[t] *cap. Clerici de Purgatio. Canonum in Provincial.*

Britannica, in the life of the ſame *Simon pag.* 244. under the yeare of Grace 1351. As alſo by *Harpsfield* in his *Eccleſ. Hiſt. p.* 532. whoſe ſevere Conſtitution made in that behalfe, if you deſire to ſee, although you will not finde it (I know not why) incorporated into *Lindwoods Provincial*, yet is it extant amongſt the Provinciall Conſtitutions placed and annexed at the latter end of the Legatine Conſtitutions, in ſome Bookes (in mine *Fol.* 150.) I muſt therefore why the Stat. 4. *H.* 4. *c.* 3. ſhould about 50. yeares after the date of it, call for ſuch a Conſtitution, as if it had beene yet unmade, and the old promiſe of the Archbiſhop not hitherto performed. For ſo the Stat. intimates, in ſo much as the then Archbiſhop *Thomas Arundell* was faine to renew the promiſe in Parliament, which notwithſtanding was neither by himſelfe nor by any other ſucceeding Archbiſhop performed, as is teſtified and avouched by the forecited Stat. 23. *H.* 8. *c.* 1. And thus much of the firſt part of the *Apophthegme. Immunitas peperit impunitatem.*

Great now had the patience of the King and State beene in expecting the reformation of ſuch abuſes as grew by reaſon of this eccleſiaſticall priviledge, and a long time had the ſecular arme forborne to apply a temporall, but more terrible remedie and animadverſion. So that now, ſith neither the former Conſtitutions of the Church could keepe the Clergie in awe (as indeed how is it likely they ſhould, the Authors of them not having *gladii poteſtatem*[u]?) neither the ingeminated threats of applying a temporall remedy to curbe their extravagancies, would make them and others, partakers with them in their priviledge, to beware, it was now high time to clip the wings of this maſterleſſe liberty by reſtraint. For untill the fourth yeare of *H.* 7. we ſhall finde no Act of Parliament that hath any whit derogated or taken away from this priviledge. But then (which brings on the latter part of the Apophthegme. *Filia devorauit matrem*) becauſe that in confidence and truſt of the priviledge of the Church, divers perſons had beene the more bold to commit murder, rape, robbery, theft and all other

[u] *Duaren. De ſacr. eccleſ. miniſter. & benef. lib.* 1. *c.* 4.

other miſcheivous deeds, becauſe they have beene continually admitted to the benefit of the Clergie, as often as they did offend in any of the premiſſes (as the preamble of the Stat. 4. *H.*7, *c.*13. runneth) therefore, for avoiding of ſuch boldneſſe, it is enacted that the benefit of Clergie ſhall be but once allowed to any perſon not being within orders, and that convicted perſons (to the end, as I ſuppoſe, it may be knowne whether they have had their Clergie once before, or not) ſhall be marked with the letter *M.* for murder, or *F.* for any other fellony, and that to be done openly in the Court, before he be delivered to the Ordinary. Thus for Lay-clerkes. Now for Clerkes in orders, it alſo provides, that if upon their ſecond asking of their Clergie, they have not their letters of orders, or a certificate from their Ordinary witneſſing the ſame, ready to ſhow, or doe produce the one or the other by a day given them by the Juſtices to bring them in, then to looſe the benefit of their Clergie as he ſhall doe that is without orders.

This Act (it ſhould appeare) was not ſtrict enough to bridle the inſolencies of ſome Clergie-men and others that bare themſelves upon the priviledge of Clergie. In the 23th yeare therefore of the next King (*H.*8.) his reigne, the Parliament having in the preamble of the Stat. 23. *ejuſd. H. cap.* 1. enumerated many ſeverall promiſes iterated and made by the prelates to take courſe within themſelves, and by their owne power and authority without any need of the States, helpe to ſuppreſſe the inſolencies of ſuch malefactors, as upon confidence of Clergy dared the committing of almoſt whatſoever foule enormities and outrages, and declared how theſe promiſes were fruſtrate and came to none effect, and withall complained of the many abuſes of Ordinaries in and about purgations. For remedy, they inact that Clergy ſhall be taken quite away from all perſons that are not within holy orders, which ſhall commit petit treaſon, Wilfull murder, and many the like fellonies. And as for perſons in orders, none (ſaith the Statute) that ſhall be

be convict of any the fellonies therein mentioned ſhall be ſuffered to make purgation before his Ordinary, but ſhal remaine and abide in perpetuall priſon under the keeping of the Ordinarie, unleſſe he become bound with ſureties (ſuch as the Stat. there alloweth and accepteth of) for his good abearing, with certaine other clauſes and proviſoes. Amongſt which one is for the degrading of Clerkes convict, and ſending them to the Kings bench, there to ſuffer judgement to dye, as lay-men. You ſee this priviledge now brought pretty low, yet it ſtoopes lower, and now comes to be almoſt quite eclipſed. For beſides many ſeverall Acts of Parliament * betweene the laſt ſpoken of, and the 28. *H.8. c.1.* taking it away from divers ſorts of fellonies. By this Act of 28. *H.8.1.* Clerkes in orders are brought under the ſame paines and penalties that others be, which being but temporall, and made to endure onely unto the laſt day of the next Parliament, when that time came about, was by the Stat. 32. *H.8. cap.3.* as good and beneficiall for the common wealth made perpetuall. By which laſt Act, over and above, in expreſſe words, it is decreed that Clerkes in orders, in ſuch manner as lay-clerkes are wont to be, ſhall be burnt in the hand for ſuch fellonies as they may or ought to have their Clergie for.

* 23. *H.8. c.* 1. 11. & 25. *H.* 8. *c.* 3. & 5.

This priviledge being brought thus low roſe up no more. For after the laſt mentioned Stat. came that of 1. *Ed.6. c.* 12. where as large an enumeration is made what offences ſhall exclude their Authors of their Clergie, as in the former. It ſuffered yet daily further reſtraint. For afterwards Statutes upon Statutes, one at the heele, and in the necke of another take it from this and tother offender, as *Raſtals Kalender*, in *verbo Clergy* will fully direct, as alſo will *Lambards Eirenarcha. pag.* 540. and ſo forward, to which I referre you. For

Conveniunt cymba vela minora mea.

And now, to ſet before you that which principally hath deveſted and outed the Church of her Juriſdiction over ſuch as were and are to reape benefit by this priviledge, and

to

to ſhew unto you how the ancient courſe of the law in the point of delivering Clerkes to their Ordinaries to be purged, came to be altered. I have to acquaint you that the Stat. of 18. *Eliz. c.6.* (the cauſes and motives for making whereof are in the preamble expreſſed, amongſt the reſt, to be theſe, *viz.* the avoyding of ſundry perjuries and other abuſes in and about the purgation of Clerkes convict delivered to the Ordinaries) hath quite taken away purgation, untill that time ever accuſtomed, ordaining withall that no man, that ſhall be allowed his Clergie, ſhall be committed to the Ordinary, but preſently enlarged (after allowance of Clergy and burning in the hand:) Providing nevertheleſſe that the Juſtices, for the Offenders further correction, may retaine him in priſon for a time. Thus have you ſeene how this priviledge hath declined and beene brought downe to the preſent deſpicable condition wherein it is with us at this day. Remaines ſo meane, as by them the once flouriſhing eſtate of it will hardly gaine beleefe. Truely then

Quod fuit in pretio, ſit nullo denique honore.

Suffer me to conclude this diſcourſe with his ſweet meditation, who making Gods mercy the ſubject of his contemplation, in alluſion to this practice, and allowance of Clergy to convicted Priſoners, thus ejaculates. *Quarles Hiſt. of Ionah. Medit. 10.*

Like pinion'd priſoners at the dying tree,
Our lingring hopes attend and waite on thee;
(Arraign'd at Iuſtice barre) prevent our doome;
To thee with joyfull hearts we cheerly come;
Thou art our Clergy; Thou that deareſt booke,
Wherein our fainting eyes deſire to looke.
In thee we truſt to read (what will releaſe us)
In bloudy characters, that name of Ieſus.

Scriptura xxxv[a].

The Copy of an ancient *Mſ.* ſhewing and ſetting forth the forme of ſome kinde of Law-trialls amongſt the Engliſh-Saxons.

ſ *IN nomine Dei ſummi regis æterni. Plerumque etenim contingere ſolet ut res poſſeſſæ hereditatis acquiſitæ in contentionem pleriſque & altercationis conflictum deveniunt niſi cum idoneis teſtibus & ſubſcriptionibus ſapientum & fidelium perſonarum teſtimoniis tractata & confirmata fuerint. Quapropter ſapientes ſalubrem conſilium prudentium quærunt, & cyrographorum cautionibus & heroicorum virorum teſtimoniis confirmantur ne impoſterum aliquibus altercationibus vel ſcrupulo falſi ſuſpitionis corrumpantur, aut nebulo ignorantiæ in aliquo fuſcetur. Idcirco etenim Oſwlf Dei gratia Dux atque Princeps Provinciæ Orientalis Cantiæ circa ſuæ propriæ hereditatis jura tractare ſtuduit. Et hoc coram beatæ memoriæ Wlfredo Archiepiſco, coramque Abbatis Wernotho atque Feologeldo ceteriſque fideliſſimis & religioſiſſimis Ceolſtano, viz. Aethelhuno atque Heremodo presbyteris eccleſiæ Chriſti, necnon ſæpe coram ſociis ſuis & amicis fidiſſimis, qualiter poſt diſceſſionem ſuam circa hereditatem ſuam impoſterum agere voluiſſe, id eſt, ut poſt dies uxoris ſuæ & filii ejus Eardwlfi, filiæ quoque ſuæ Ealfthrythæ ad eccleſiis Dei omnia dare Deo & ſanctis ejus ſibi in ſempiternam hereditatem ſub eorum teſtimonia dare præcepit ſicut in altera kartula manifeſte & lucide comprobatur. Sed tamen poſt obitum Oſwlfi Ducis ſurrexit excitata à quibuſdam quæſtio & contentio magno circa hereditatem Oſwlfi contra uxorem ejus Beornthrytha cujus altercationis conflictum neque à Domino Archiepiſcopo nec ab aliquibus perſonis inferioribus ullo modo ſedare potuit, ſed utrique partes ad ſynodale concilium advocari & invitari jubebantur, & cum ad ſynodum deveniſſent & diligenti inveſtigatione veritatis ſententia utrarumque partium à ſancto ſynodo quæ facta eſt in loco præclaro cet aeclea querendo examinaretur, inventum eſt nihil juſtius nec rectius eſſe poſſe conſtare quam ſic perſeverare hereditatem Oſwlfi ſicut ipſe Oſwlf prius proprio arbitrio per omnia donare coram prædictis teſtibus decreverat, atque ita hoc etiam*

Oſwlf Dux atque Princeps Provinciæ Orientalis Cantiæ.

etiam ab illo ſancto ſynodo perpetuae perdurare dejudicatum eſt. Inſuper etiam ſancta illa ſynodus decrevere ſtatuit ut illa altercatio nunquam amplius per aliquam inquietudinis diſcordiam poſt diem illum & deinceps excitando moveretur, & hoc cum ſigno ſanctæ crucis Chriſti perenniter perdurare conſcripſerunt Et ſi quis poſthac alicujus perſonis homo Diabolica inſtigatus temeritate inſurrexerit qui hoc Kanonica & ſynodalia decreta infringere temptaverit à ſocietate ſanctorum omnium, & à cœtu congregationis & communionis ipſorum ſciret ſe eſſe alienatum ſynodali judicio ſtatuerunt. Sed heu pro dolor ille antiquus venenatiſsimus ſerpens qui protuplauſtu piacula indidit, & humanum genus ſibi per hæc ſubdidit, ceu cælydra infeſta & peſtifera in quorundam pectore adhuc turgeſcit, & ad excitandos ſeditiones diſcordiaſque committendas poſt curricula quantorum annorum id eſt xxxiiij iterum eccleſiam Chriſti & hereditatem ſanctorum ejus adgravare ac depravare impia niſu ac prava voluntate conatus eſt, atque illam prædict' altercationis conflictum renovare & excitare poſt ſynodalia decreta, ac probabilium patrum ſanctiones ſtuduit. Quamobrem congregata multitudine ſpiritalium ſecularinque perſonum in Dorovernia Civitate, anno dominicæ incarnationis Dcccxliiij. in dict. Aethelwlfo Regi præſente atque Aethelſtano filio ejus Ceolnotho quoque Archimetropolitano Archiepiſcopo, necnon Tatnoth presbitero electo ad Epiſcopalem ſedem Dorobrevi, id eſt, civitatis Hroſi, cum Principibus, Ducibus, Abbatibus & cunctis generalis dignitatis optimatibus inter quas etiam ille venenatiſsimus anguis cognomento Aethelwulf ad turbandum & inquietandum eccleſiam Dei deveniens, ſicut ſepe progenies & parentes ejus fecerunt, prolatis falſis machinamentis è latebris cordis ſuæ dicens hereditatem Oſwlfi Ducis cum auro & argento patris ſui Aethelheah eſſe comparatum, & per hoc ſpoliare eccleſiam Dei & ſanctos cœnubias ad quas hereditas illa periinebat cum pravis ſequacibus miſus eſt. Tunc ille Archiepiſcopus Ceolnoth & familia ejus id eſt eccleſia Chriſti illa per ordinem replicavit qualiter in illo ſancto ſynodo de illo reconciliatum & dejudicatum eſt. At ille nolens adquieſcere, neque judicio ſynodis & probabilium patrum ſanctionibus neque adſertione & veredica voce Epiſcopi vel alicujus perſonis tunc

Synodale concilium apud Cantuariam.

Dorobrevis.

Iuridici examinis prisca formula.

etenim à ſapientibus & prudentibus trutinatum ac dijudicatum eſt familiam eccleſiæ Chriſti, & familiam at Folcanſtane, familiam quoque at Dobrum, necnon & familiam at Liminge adquos hereditas illa pertinebat juſto juramenta hereditatem illam ſibi ipſis contra hereditatem Aethelheahes caſtigare, nam & ita fecerunt. Iuraverunt xxx *homines de familiis prædictis,* xij *presbeterii, ceterii communi gradus & ſic etiam illa altercatio utrarum̃ partium perenniter ſedari decretũ eſt, & illa altercatio nunquam amplius per aliquam inquietudinis diſcordiam poſt diem illum excitando moveatur, & firmiter decreverunt ut ſub anathematis vinculo eſſet nodatus qui hanc reconciliationem in aliquo irritum faceret, ſicut & ille excommunicatus conſtat à conſortio ſanctorum omnium & à communione ſynodalis concilii & familiis noſtris eccleſiaque Dei alienus exiſtat qui hoc Kanonica Statuta & ſynodalia præcepta infringere ſtuduit, niſi digne Deo & hominibus præſumptionis ſuæ conamen emendare voluerit, & hoc ſigno ſanctæ crucis Chriſti roborando omnes pariter conſcripſerunt.*

Anathema in violatores.

✠ *Ego Aethelwlf Deo diſpenſante Rex Occidentalium Anglorum hanc prædictam reconciliationem familiæ Chriſti & hereditatis Ethelheahes, & omnem altercationis conflictum qui inter ſe concitatum habuerunt ſedatum eſſe demonſtrans, & hoc cum ſapientibus meis ſigno ſanctæ crucis Chriſti perenni titulo roborabo & ſubſcribo quorum ſubter in ſcedula liqueſcunt vocabula.*

✠ *Ego Aethelwlf Dux con' & ſub'.*
✠ *Ego Cynewlf con. & ſub.*
✠ *Ego Lulling con. & ſub.*
✠ *Ego Aethelheah con. & ſub.*
✠ *Ego Aethelheah con. & ſub.*
✠ *Ego Giſſhard con. & ſub.*

✠ *Ego Ceolnoth gratia Dei Metropolitanus Archiepiſc. cum presbyteris & familia ſua hoc id eſt ſigno ſanctæ crucis Chriſti roborando ſubſcripſi.*

✠ *Ego Alchhere Dux con. & ſub.*
✠ *Ego Aethelwlf Dnx con. & ſub.*

✠ *Ego*

✠ *Ego Freothoric Ab' con. & ſub.*
✠ *Ego Aethelmod con. & ſub.*
✠ *Ego Aethelred con. & ſub.*
✠ *Ego Freothoric con. & ſub.*
✠ *Ego Denemod con. & ſub.*
✠ *Ego Beornfreth con. & ſub.*
✠ *Ego Offere con.*

Hæc ſunt etiam nomina familiæ Chriſti & illius familiæ at Folcanſtane necnon at Dobrum, atque at Liminge qui hanc jurationem juraverunt, quorum nomina ſubter adnotantur.

✠ *Ego Abba pr' con. & ſub.*
✠ *Ego Brunheard pr' con. & ſub.*
✠ *Ego Hunred pr' con. & ſub.*
✠ *Ego Hyſenod pr' con. & ſub.*
✠ *Ego Wigmund pr' con. & ſub.*
✠ *Ego Eof pr' con. & ſub.*
✠ *Ego Degmund pr' con. & ſub.*
✠ *Ego Wealdhere pr' con. & ſub.*
✠ *Ego Aethelred pr' con. & ſub.*
✠ *Ego Cichuſ con. & ſub.*
✠ *Ego Sigemund con. & ſub.*
✠ *Ego Bornfred con. & ſub.*
✠ *Ego Wynna con. & ſub.*
✠ *Ego Sygeanod con. & ſub.*
✠ *Ego Wihtred con. & ſub.*
✠ *Ego Willmund con. & ſub.*
✠ *Ego Beornmod con. & ſub.*
✠ *Ego Cynwlf.*
✠ *Ego Willhere.*
✠ *Ego Berhtnoth.*
✠ *Ego*——
✠ *Ego Ceolbald con.*
✠ *Ego Alchhere.*
✠ *Ego Duddel.*
✠ *Ego Ethelhere.*
✠ *Ego Nothhere.*

Scriptura xxxvj^a.

Records extracted from the Tower of *London*, touching the liberties of *Canterbury*.

Viz.

Ex bundello recordorum & brevium Regis, de anno decimo nono regni Regis Ricardi ſecundi.

Ricardus Dei gratia Rex Angliæ & Franciæ & Dominus Hiberniæ Theſ' & Camerar' ſuis ſalutem. Volentes certis de cauſis certiorari quæ & cujuſmodi libertates civibus Cantuar. apud Cantuar. coram Iohanne de Berewyk & ſociis ſuis Iuſticiar' itinerantibus in comitatu Kanciæ Anno Domini Edwardi filii Regis Henrici quondam regis Angliæ viceſimo primo allocatæ fuerunt, necnon quæ & cujuſmodi libertates eiſdem civibus allocatæ fuerunt coram Henrico de Stanton & ſociis ſuis Iuſticiar' Domini Regis Edwardi proavi noſtri itinerantibus apud Cant. Anno regni ſui ſexto in recordo & proceſſu coram eiſdem Iuſticiar' habitis de morte Alexandri Carectarii Prioris eccleſiæ Chriſti Cantuar. infra Prioratum ejuſdem Prioris ut dicitur interfecti, vobis mandamus quod ſcrutatis rotulis prædictorum Iuſticiar. de annis prædictis in Theſaur' noſtra ſub cuſtodia veſtra exiſtentibus nos de eo quod inde inveneritis in Cancellar' noſtra ſub ſigillo ſcaccarii noſtri diſtincte & aperte ſine dilatione reddatis certiores, hoc breve nobis remittentes. Teſte meipſo apud Weſtm' quarto decimo die Novembris, anno regni noſtri decimo nono. Scarle.

Placita coronæ coram I. de Bercwyk, Thoma de Normanville, Willielmo de Bereford, Iohanne de Lythegreynes & Hugone de Kane Iuſticiar' itinerantibus apud Cantuar. in Comitatu Kanciæ à die Paſchæ in quindecim dies anno regni regis Edwardi filii Regis Henrici viceſimo primo.

Weſtgate. *De ſeriantiis dicunt quod Willielmus de Lynſtede Rector eccleſiæ de Stureye tenet Alderman' de Weſtgate in capite de Domino Rege per ſeriantiam unius eſpernarii ſori quæ valet per annum decem*

decem marcas, neſciunt quo waranto. Et ſimiliter Iohannes filius Iohannis de Handlo tenet Aldr' de Redingate Cant. in Capite de Domino Rege quæ valet per annum duos ſolid', nihil inde faciendo Domino Regi per annum neſciunt quo waranto. Et ſimiliter Edmundus de Tyerne tenet Alder' de Worthgate quæ valet per annum duos ſolid' in capite de Domino Rege, nihil inde faciendo eidem Domino Regi per annum, neſciunt quo waranto. Et ſimiliter Thomas Chicch tenet Aldr' de Burgate quæ valet quadraginta denar' per annum. Et Stephanus Chicche tenet Alder' de Northgate quæ valet duos ſolidos per annum. Et Iohannes de Holt tenet Aldermann' de Newingate quæ valet per annum duos ſolidos nihil inde faciendo Domino Regi per annum, neſciunt quo waranto. Ideo præceptum vicecomiti quod venire faciat eos, &c. Poſtea prædictus Stephanus Chicche & alii excepto magiſtro Willielmo de Lynſtede veniunt & dicunt quod prædictæ Aldermanriæ ſpectantes ſunt & annexæ ad firmam Civitatis prædictæ, viz. ſexaginta libr'. quæs ſolvunt Domino Regi pro prædicta Civitate per annum. Et Iur' iſtius civitatis hoc idem teſtantur. Ideo remaneant quouſque & Poſtea venit prædictus mag' Willielmus de Lynſtede & dicit quod ipſe tenet prædictam ſeriantiam de quodam Willielmo de Godſtede, reddendo eidem Willielmo inde per annum centum ſolid. ſine quo ipſe non poteſt inde reſpondere &c. Ideo præceptum eſt Vicecom' quod venire faciat eundem Willielmum, &c. Et prædictus mag' Willielmus ponit loco ſuo Phm' de Intebergh' clericum. Poſtea Willielmus de Godſtede per attornatum ſuum venit & dicit quod ipſe tenet eandem ſeriantiam de communitate civitatis prædictæ reddendo inde per annum quadraginta denar' ad firmam civitatis & hoc á tempore quo non extat memoria. Et Iur' hoc idem teſtantur. Ideo prædicti mag' Willielmus de Lyndeſtede & Willielmus de Godſtede inde ſine dine, ſalvo jure Domini Regis &c. De libertatibus dicunt quod cives Cantuar' tenent eandem civitatem de Domino Rege reddendo inde per annum ad ſcaccarium Domini Regis ſexaginta libras. In qua quidem civitate prædicti cives clamant habere return' brevium, emendas aſsiſæ panis & ceruiſiæ, Pillor', Tumbrell', & furcas neſciunt quo waranto. Ideo præceptum eſt vicecom' quod venire faciat prædictos cives. Poſtea

Redingate. Worthgate. Burgate. Northgate. Newingate.

prædicti

prædicti cives veniunt & dicunt quod Dominus Henricus Rex pater Domini Regis nunc conceſsit eis & carta ſua confirmavit quod ipſi & heredes ſui habeant & teneant de eodem Henrico Rege & heredibus ſuis imperpetuum prædictam Civitatem Cantuar. ad firmam pro ſexaginta libris ſterlingorum ſingulis annis ſolven' per manum ſuam viz. ad Sccm' Paſche triginta libr', & ad Sccm' ſancti Michaelis triginta libr' per cartam ſuam quam proferunt & quæ hoc idem teſtatur. Et quoad return' brevium & alias prædictas libertates dicunt, quod idem Dominus Henricus Rex conceſsit eis quod ipſi & eorum heredes imperpetuum habeant return' brevium Regis prædictam civitatem & libertatem ejuſdem civitatis tangen' tam infra ſuburbium quam infra Civitatem prædictam. Et quoad prædictas libertates, viz. tenere placita coronæ habere mercatum, feriam, furcas & Weyf' in civitate prædicta, dicunt quod Dominus Henricus Rex pater Domini Regis nunc conceſsit eis omnes libertates & liberas conſuetudines quas habuerunt tempore Henrici Regis avi ipſius Henrici Regis patris Domini Regis nunc, quando meliores & liberiores eas habuerunt. Et dicunt quod cives prædicti & anteceſſores ſui prædictis libertatibus à tempore prædicti Henrici Regis proavi Domini Regis nunc plene uſi ſunt. Et Iohannes de Mulford qui ſequitur pro Rege petit judicium pro Domino Rege de ſicut prædicti cives nullam ſpeciale warantum oſtendunt à Domino Rege vel ab aliquo anteceſſore ſuo de libertatibus prædictis niſi tantum quod Dominus Henricus Rex pater Domini Regis nunc conceſsit eis omnes libertates & liberas conſuetudines quas habuerunt tempore Henrici Regis proavi Domini Regis nunc, quæ quidem libertates non ſpecificantur in prædicta carta, ſi prædictas libertates, viz. emendas aſsiſe panis & Serviſie, pillor', tumbrell', furcas & Weyf' clamare poſſunt per eandem cartam. Poſtea inquiſitum eſt per Iur' iſtius civitatis ſi prædictæ libertates annexæ fuerunt prædictæ civitati tempore quo prædictus Dominus Henricus Rex dimiſit prædictis civibus prædictam civitatem ad feodi firmam dicunt quod ſic. Ideo remaneant ſalvo jure Domini Regis, &c.

Borgha ſancti Martini. Quædam Avicia de Lymeberneſtere de London inventa fuit occiſa in Borgha ſancti Martini, neſcitur quis eam occidit.

Primus

Primus inventor & quatuor vicini veniunt & non maletr'. Et prædicta Borgha ſancti Martini in qua iſta felonia facta fuit ab ultimo itinere hic uſque nunc ſubtraxit ſe à civitate iſta cum qua ſolebat eſſe reſpondens in itinere Iuſtic. de omnibus ad coronam Domini Regis pertinentibus. Et ſimiliter compertum eſt per rotulos I. de Reygate & ſociorum ſuorum Iuſticiar. ultimo itinerantium hic quod præſentatum fuit coram eiſdem Iuſticiar' quod tenentes iſtius Borghæ ſancti Martini & de la Fyſpole ſolebant Fyſpole. *facere ſectam ad hundredum Domini Regis de Burgate, de tribus ſeptimanis in tres ſeptimanas, & ad Portmotum civitatis, &* Portmotum. *quod ſubtraxerunt ſe ad dampnum Domini Regis duorum ſolidorum per annum per quendam Iohannem de Tonford tunc ballivum Archiepiſcopi Cantuar. Et idem Iohannes modò venit & dicit quod prædicta borgha nunquam ſubtracta fuit per ipſum. Et prædicta Borgha ſancti Martini venit & quoad hoc quod ſolebant reſpondere & intendere cum hominibus iſtius civitatis ad præſentandum quæ ad coronam pertinent, bene cogn. quod ipſi in aliis itineribus reſpondere ſolebant cum hominibus iſtius Civitatis. Et qd' ipſi nunquam præmuniti fuerunt nec ſum. ad aliquid præſentandum cum eis. Et quod ipſi ſemper parati fuerunt ad præſentandum cum eis ſi præmuniti fuiſſent. Et Iur. iſtius Civitatis præſentes ſunt & non poſſunt oſtendere nec verificare quod unquam præmuniverunt prædict. borgham ad aliquid præſentand. cum eis. Set omnino prædictam feloniam infra præcinctum iſtius Civitatis factam concelaverunt. Ideo ad judicium de eiſdem duodecim Iur. Et prædicta borgha de cetero ſit intendens & reſpondens cum prædictis civibus de hiis quæ ad coronam pertinent. Et quod Coron' Civitatis de cetero fac. officium coronatoris in prædicta Borgha. Et eadem borgha ſancti Martini quoad prædictam ſectam dicit quod nunquam conſueverunt facere ſectam ad hundredum prædictum de Burgate nec ad Portmotum Civitatis prædictæ niſi tantum bis in Anno ad arma monſtranda. Et de hoc ponit ſe ſuper patriam. Et Iur. iſtius Civitatis ſimul cum militibus ad hoc electis dicunt ſuper ſacramentum ſuum quod omnes reſidentes & comorantes in eadem Borgha debent venire quater per annum ad hundredum de Burgate ad ſummonitionem Ballivorum Civitatis ad præſentandum ea quæ ad viſum franci-*

plegii pertinent. Et similiter venire debent ad Portmotum istius civitatis quociens cives predicti corniare fecerint commune cornu Civitatis predictæ, & dicunt quod predicta secta subtracta est per octodecim annos elapsos ad dampnum Domini Regis duodecim denar. per annum. Ideo consideratum est quod predicta Borgha de cetero faciet prædictas sectas, & quod distr. decetero ad prædictam sectam fac. Et quod Dominus Rex recuperet arreragia sua de eadem borgha viz. octodecim sold. Et predicta borgha in misericordia. Et quoad tenentes de Fyspole dicunt quod ipsi fac. sectam sicut facere consuerunt. Et quod nichil est a retro domino Regi Ideo remaneant &c. Et quoad Iohannem de Tomford dicunt quod ipse non fecit prædictam subtractionem, nec per ipsum facta fuit.

Plita' corona de Com. Kanciæ coram Henrico de Stanton, Willielmo de Ormesby, Henrico Spigurnel, Iohanne de Mutford & Willielmo de Goldington Iusticiar. Domini Regis itinerantibus apud Cantuar. in octabis Nativitatis sancti Iohannis Baptistæ, anno Regni regis Edwardi filii regis Edwardi sexto.

Adam le Corour occidit Alex' Carectarium Prioris ecclesiæ Christi Cantuar. infra Prioratum ejusdem Prioris. Et statim post captus fuit & coram Iusticiariis ad diversas transgressiones, &c. tanquam clericus convictus liberatus fuit Archiepiscopo Cant. & adhuc est in prisona de Maydenstan, nulla habuit catalla nec fuit in warda quia extraneus primus inventor & duo vicini veniunt & non maletr. Et Alex. atte Amerye & Thomas Biane duo vicini non veniant & nec maletr. Et Alex. fuit attach' per Thomam Beane & Galfrm' Coupere. Ideo in misericordia. Et predictus Thomas fuit attach' per Williel' Sellynghale & Richardum de Wykham. Ideo in misericordia. Postea compertum est per rotulos Coron' Civitatis Cantuar. & testatum quod Iohannes Andrew tunc coronator &c. venit in crastino circa horam primam post feloniam prædictam factam, & voluit vidisse corpus & fecisse officium Coronatoris, & Willielmus de Derby tenens locum Richardi de Wylmynton tunc Senescalli prædicti Prioratus, & Thomas Percy custos portæ prædicti Prioris non permiserunt ipsum Coronatorem intrare. Et postea prædictus Prior misit pro coronatoribus forinsecis, viz. Henrico de Woghope, Willielmo

Willielmo Baroun qui obierunt & Iohanne de Aldeloſe Coronatore ſuperſtite qui ceperunt Inquiſitionem de morte prædicta apud le Barbecan extra Caſtrum Cantuar. in præſentiis Warreſe' de Valoign' & Iohannis de Bourne tunc Cuſtodum pacis, &c. Et præceptum eſt vicecom' quod venire faciat prædictum Priorem, &c. Poſtea venit prædictus Prior & dicit quod Prioratus ejus eſt locus exemptus à Civitate Cantuar. & ab ejus libertate. Dicit etiam quod prædictus Coronator per ipſum impeditus non fuit, nec prædicti Coronatores forinſeci per ipſum fuerunt mandati. Et hoc petit quod inquir. Et Iur. Civitatis ſimul cum militibus ad hoc electis dicunt ſuper ſacramentum ſuum quod Richardus de Wylmynton qui obiit tunc Seneſcallus ejuſdem Prioris non permiſit dictum Iohannem Andrew Coronatorum intrare dictum Prioratum pro officio ſuo faciendo ſet claudere fecit portas ejuſdem Prioratus ita quod intrare non potuit, ſet dicunt quod hoc fecit neſciente Priore. Dicunt etiam quod idem Richardus miſit pro prædictis Coronatoribus forinſecis qui ibidem venerunt, & prædictum mortuum viderunt. Et dicunt quod idem mortuus poſtea ſepultus fuit per quoſdam garciones qui prius erant ſocii ipſius mortui quorum nomina ignorant. Et quod prædicti Coronatores ceperunt inquiſitionem prædictam de prædicto mortuo apud le Barbecane, ut prædictum eſt. Et Iur. queſiti qui Coronatores ſolebant facere officium coronatoris in prædicto Prioratu temporibus retroactis, dicunt quod ſemper ante illud tempus Coronatores Civitatis Cantuar. illud fecerunt. Queſiti etiam ſi prædicti coronatores forinſeci veniſſent ibidem per mandatum Prioris, dicunt quod non, ſet per prædictum Richardum de Wylmynton ignorante prædicto Priore. Ideo idem Prior inde quietus. Poſtea venit prædictus Willielmus de Derby & non poteſt dedicere quin impedivit prædictum Coronatorem Cantuar. nec quin claudere fecit portas prædicti Prioratus, per quod idem Coronator officium ſuum de prædicto mortuo ibidem facere non potuit. Ideo ipſe cuſtoditur: Et præceptum eſt vicecom' quod capiat prædict' Thomam Percy, &c. Poſtea venit prædictus Willielmus de Derby & fecit finem pro prædicta tranſgreſsione per quinque marcas, per pl' Iohannis de Sfold, & Thomæ Dod de Faveresham. Poſtea venit prædictus Thomas, & non poteſt dedicere quin fecit prædictam tranſgreſ- Barbecan.

ſionem. Ideo ipſe cuſtoditur. Poſtea venit & finem fecit per quadraginta denar. per plm' Richardi de Haddelegh.

M^d. quod iſte tenor exemplificatus eſt ſub eo qui ſequitur tenore. Richardus dei gratia Rex Angliæ & Franciæ & Dominus Hiberniæ. Omnibus ad quos præſentes literæ pervenerint ſalutem. Inſpeximus quandam certificationem nobis in Cancellaria noſtra per Theſ. & Camerar. noſtros de mandato noſtro miſſam in hec verba. Placita Coronæ &c. de verbo in verbum uſque in finem. & tunc ſic. Nos autem certificationem prædictam ad requiſitionem dilectorum nobis Balliworum Civitatis noſtræ Cant. tenore præſentium duximus exemplificandam. In cujus, &c. Teſte Rege apud Weſtm' quintodecimo die Anno

A Codicill (or Charter) of *Kenulf* King of *Mercia*, of the gift of certaine Land in *Canterbury* (at a place now called *Binney*) to *Wlfred* the Archbiſhop.

Scriptura xxxvij^a.

✝ *IN nomine ſancti Salvatoris Dei & Domini noſtri Ieſu Chriſti Regnante ac gubernante eodem Domino Ieſu ſimulque ſpiritu ſancto gubernacula in imis & in arduis diſponendo ubique regit. Licet ſermo ſapientium conſiliumque prudentium ſtabilis permaneat, tamen ob incertitudine temporalium rerum divinis numinibus muniendo perſcrutando pro ignotis & incertis eventis ſtabilienda roborandaque in Deo vivo & vero ſunt. Quapropter ego Coenulfus gratia Dei Rex Merciorum viro venerando in Chriſti charitate ſummo pontificalis apice decorato Wlfredo Archiep. dabo & concedo aliquam partem terræ juris mei quæ mihi largitor omnium bonorum Deus donare dignatus eſt pro intimo caritatis affectu, ut Apoſt' ait, hilarem enim datorem diligit Deus; Et hoc eſt in loco qui dicitur binnan ea circiter* xxx. *jugera inter duos rivos gremiales Fluminis quod dicitur Stur. Et hæc terra libera permaneat in perpetuam poſſeſſionem eccleſiæ Chriſti. Quod ſi quiſque huic largitioni contradixerit, contradicat ei Deus & deneget ingreſſum cæleſtis vitæ. Actum eſt hoc A^o. Dominicæ incar.* Dccc. xiiij^o. *Indict.* vj^a. *his teſtibus conſentientibus atque confirman. Quorum nomina nota ſunt.*

Binnan ea.

✝ *Ego*

✠ *Ego Coenuulf gratia Dei Rex Merciorum hanc donationis confirmationem ſigno crucis Chriſti rob.*
✠ *Ego Wlfred arc' apſ' conſ. & ſub.*
✠ *Ego Denebyrht apſc' conſ. & ſub.*
✠ *Ego Wlfhard apſc' conſ. & ſub.*
✠ *Signum manus Eadberhti ducis.*
✠ *Signum manus Ealhheardi Ducis.*
✠ *Signum manus Ceolwlfi Ducis.*

The Epilogue to his Countrymen.

IF, by your good acceptance of these my Labours for the *City*, I may receive encouragement to proceed in my endeavours, it is in my thoughts, by Gods assistance, in convenient time, to doe somewhat in like kinde for you in the *Countrey*. In the meane time, from that recourse which some of you have had unto me for satisfaction and information to the memory of what *Saints* their *Churches* were at first commended, conceiving that it may give content both to them and others of you who (not out of any either *superstitious* or *riotous* instinct, I hope, but for those good and pious ends which the first Institution of the *Encænia* had regard unto, namely, not onely the encouragement of others to the like acts of *piety* and *devotion*, by a thankfull commemoration of his or their *bounty* and *munificence* who had either *founded* or *endowed* the Church, as at the first; but also the manifestation and maintenance of *Christian Vnion*, *charity*, and *good society*, by a kinde of *Love-feast*, as afterward the manner was) are desirous to reduce that ancient laudable *Custome*, sometime consonant to *Canon**, of observing those *Feasts of Dedication*, now, through ignorance most what, I suppose, of their *Saints* names, generally in these parts laid aside; conceiving it, I say, an acceptable thing to revive and restore to each *Parochial Church* and *Chapell* the forgotten *name* and *memory* of such *Saint* or *Saints*, as at their *dedication* (upon such or like grounds as are judiciously rendred and laid downe elsewhere*) were given (and are therefore proper) to them: having used my best diligence for a full Collection of those of *Canterbury*-Diocesse from good Record, I shall here leave it with you in pawne,

Encænia.

* *Cap. Exsurgentis. de Feriis in Provincial.*

* Hooker. *Ecclesiastic. polity. lib. 5. num. 13.*

pawne, and as a pledge unto you of thoſe my future endeavours for your further content hereafter, if God permit.

Canterbury-Deanrie.

St *Alphege.*
St *Andrew.*
St *Mary-Bredman.*
St *Mary-Bredin.*
St *Mary-Caſtle.*
*Holy Croſſe-*of *Weſtgate.*
St *Edmund-*of *Ridingate.*
St *George-*of *Newingate.*
St *Iohn.*
St *Margaret.*
St *Mary Magdalen.*
St *Mary-*of *Northgate.*
St *Mary-*of *Queningate.*
St *Michael-*of *Burgate.*
St *Mildred.*
St *Peter.*
All-Saints.
} Within the City.

St *Dunſtan.*
St *Martin.*
St *Paul.*
} In the Suburbs.

S^t *Coſmas* and *Damian. Bleane.*
St *Mary. Fordwich.*
St *Mary. Little Hardres.*
St *Michael. Herbaldowne.*
St *Nicholas. Herbaldowne.*
St *Stephen. Hackington.*
St *Mary. Natynden.*
St *Nicholas. Sturrey.*
St *Nicholas. Thannington.*
Milton.

Sandwich-

Sandwich-Deanrie.

St *Clement.* St *Iames.* St *Mary.* St *Peter.* } in *Sandwich.*
St *Mary. Barfreſtone. Bettiſhanger.*
St *Pancrace. Colred.*
St *Leonard. Deale.*
St *Mary. Eaſtry.*
St *Auguſtine. Eaſtlangdon.*
St *Peter* and *Paul. Eithorne.*
St *George. Ham. Knolton.*
St *Martin. Great Mongeham.*
St *Auguſtine. Norborne.*
St *Mary. Ripple.*
St *Nicholas. Ringwold.*
St *Andrew. Sibertſwold. Sutton.*
St *Nicholas. Sholden.*
St *Andrew. Tilmanſtone.*
St *Mary. Weſtlangdon.*
All Saints. Walderſhare.
St *Peter* and *Paul. Worth.*
St *Mary. Walmer.*
St *Mary. Woodnesborough.*

Weſtbere-Deanrie.

All Saints. Birchington.
St *Mary. Minſter.*
St *Mary Magdalen. Mounkton.*
St *Giles. Sarre.*
St *Iohn Baptiſt.* St *Lawrence.* St *Nicholas.* St *Peter.* } in *Thanet.*
St *Mary. Chiſtlet.*
St *Martin. Hearne.*
St *Mary.* *Holy Croſſe.* } -*Hoth.*
St *Mary. Reculver.*
St *Elphege. Seaſalter.*
St *Iohn Baptiſt. Swalcliffe.*
All Saints. Weſtbere.
All Saints. Whitſtable.

Bridge-Deanrie.

St *Innocents, Adiſham.*
St *Nicholas. Aſh.*
St *Iohn Baptiſt. Barham.*
St *Peter. Beaksbourne.*
St *Iohn Evangeliſt. Ickham.*
St *Giles. Kingſtone.*
St *Vincent. Littlebourne.*
St *Peter. Molaſh.*

St *Mary.*

St Mary. Biſhopsbourne.
St Peter. Bridge.
St Mary. Brooke.
All Saints. Boughton Alulph.
St Mary. Chartam.
S^t Coſmas and Damian. Challocke.
St Mary. Chilham.
All Saints. Chillenden.
St Mary. Crondall.
Elmeſtone.
St Lawrence. Godmerſham.
Holy Croſſe- Goodneſtone.
St Peter and Paul. Great Hardres.
St Mary. Nonnington.
All Saints. Petham.
St Mary. Patricksbourne.
St Mildred. Preſton.
Stodmerſh.
St Iames. Staple.
All Saints. Stourmouth.
St Mary. Stelling.
St Andrew. Wickhambruex.
St Mary. Wingham.
St Gregory and St Martin. Wy.
St Bartholomew. Waltham.
St Margaret. Wemingſwold.

Dover-Deanry.

St Antonine. Alkham.
St Peter. Bewſſield.
St Andrew. Buckland.
St Peter. Charlton.
St Martin. Cheriton.
St Mary. Capleferne.
St Peter and St Paul. Ewell.
St Mary & St Eanſwith. Folkſtone.
St Margaret. at Cliffe.
St Martin. Guſton.
St Nicholas. Newington.
St Laurence. Hougham.
St Michael. Hawkinge.
St Iames. } In Dover.
St Iohn. }
St Mary. }
St Nicholas. }
St Peter. }
St Mary. Liden.
St Peter and St Paul. River.
St Peter. Swinkfield.
St Peter. Weſt-cliffe.

Ealham-Deanrie.

St Martin. Acris.
St Mary. Braborne.
St Margaret. Bircholt.
St Mary Magdalen. Denton.
St Mary. Ealham.
St Iames. Elmeſted.
St Peter. Horton.
St Mary. Haſtinglegh.
St Mary & St Eadburgh. Liminge.
St Leonard. Hith.
St Mary. Poſtling.
S^t Oſwald. Padleſworth.
St Peter and St Paul. Saltwood.
All Saints. Stanford.
St Mary. Stowting.
St Martin. Woodton.

Charing-Deanrie.

St Mary. Aſhford.
St Nicholas. Boughton Malherb.
St George. Bennenden.
All Saints. Biddenden.
St Peter and Paul. Charing.
St Mary. Great Chart.
St Mary. Little Chart.
St Dunſtan. Cranebrooke.
St Mary. Eaſtwell.
St Mary. Egerton.
St Mary. Frittenden.
St Peter and Paul. Hedcorne.
St Mary. Hothfield.
St Mary. Halden.
St Lawrence. Hawkherſt.
St Mary. Kennington.
St Peter. Newenden.
St Mary. Pevington.
St Nicholas. Pluckley.
St Mary. Rolvinden.
St Michael. Smarden.
St Nicholas. Sandherſt.
St Mildred. Tenterden.
S^t. Mary. Weſtwell.

Lim-Deanrie.

S. Martin. Aldington.
S. Peter and S. Paul. Appledoore.
S. Romwald. Bonington.
S. Peter and S. Paul. Bilſington.
All Saints. Burmeſh.
S. Eanſwith. Brewſet.
S. Auguſtine. Brookland.
S. Peter and S. Paul. Dimchurch.
S. Mary. Ebeney.
S. Thomas Martyr. Fairfield.
S. Mary. Hinxhill.
All Saints. Hope.
S. Leonard. Herſt.
S. George. Iuechurch.
S. Mary. Kenarton.
S. Michael. Kingſnoth.
S. Stephen. Lim.
S. Peter and Paul. Newchurch.
S. Mary. Orlaſtone.
S. Mary Magdalen. Rokinge.
S. Lawrence. } in New Romney
S. Martin. } in New Romney
S. Iohn Baptiſt. } in New Romney
S. Nicholas. } in New Romney The preſent Church.
S. Clement. Old Romney.
S. Mary. Sevington.
S. Mary. Sellinge.
S. Peter and Paul. Shadoxherſt.
S. Mary. Smeth.
S. Auguſtine. Snave.
S. Mary. Stone.
S. Dunſtan. Snargate.
S. Mary. Weſt-Hith.
S. Mary. Willesborough.

All-Saints

All-Saints. Lyd.
S. Marych. In the Merſh.
S. Iohn Baptiſt. Merſham.
S. Matthew. Warhorne.
All-Saints. Wood-Church.
S. Iohn Baptiſt. Wittreſham.

Sutton-Deanrie.

S. Margaret. Bromefield.
S. Peter. Bredherſt.
Holy-Croſſe. Barſted.
All-Saints. Boxley.
S. Peter. Boughton Monchenſey.
S. Michael. Chart.
S. Martin. Detling.
S. Peter and Paul. Eaſt-Sutton.
S. Dunſtan. Frenſted.
S. Mary. Goodherſt.
S. Iohn Baptiſt. Harietſham.
All Saints. Hollingbourne.
S. Margaret. Hucking.
S. Mary. Lenham.
S. Nicholas. Leeds.
Looſe.
S. Mary. Langley.
S. Nicholas. Linton.
All-Saints. } Maidſtone. { Colledge-Church
S. Faith. } { Pariſh-Church.
S. Michael. Marden.
S. Mary. Sutton Vallence.
All Saints. Stapleherſt.
S. Mary. Thornham.
S. Nicholas. Otham.
All Saints. Vlcombe.
S. Giles. Wormſhill.

Sittingborne-Deanry.

Bicknore.
S. Iohn Baptiſt. Bredgate.
S. Peter and Paul. Borden.
S. Bartholomew. Bobbing.
S. Lawrence. Bapchild.
All-Saints. Eaſtchurch.
S. Michael. Hartlip.
S. Margaret. Halſtow.
All-Saints. Iwade.
S. Katherine. Kingſdowne.
S. Clement. Leiſdowne.
S. Trinity. Milton.
All-Saints. Morſton.
S. Mary. S. Sexburgh. Minſter.
S. Mary. S. Croſſe. Milkſted.
S. Mary Newington.
S. Trinity. Queenborough.
S. Margaret. Rainham.
S. Nicholas. Rodmerſham.
S. Mary Magdalen. Stockbury.
S. Michael. Sittingbourne.
S. Giles. Tong.
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S. Mary. Vpchurch.
S. Margaret. Witchling.
Wardon.

Oſpringe-Deanrie.

Buckland.
S. *Peter* and *Paul. Boughton Bleau.*
S. *Leonard. Badleſmere.*
S. *Mary Magdalen. Davington.*
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S. *Peter* and *Paul. Newenham.*
S. *Peter. Ore.*
S. *Lawrence. Otterden.*
S. *Peter* and *Paul. Oſpringe.*
S. *Katherine. Preſton.*
S. *Mary. Selling.*
S. *Iames. Sheldwich.*
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